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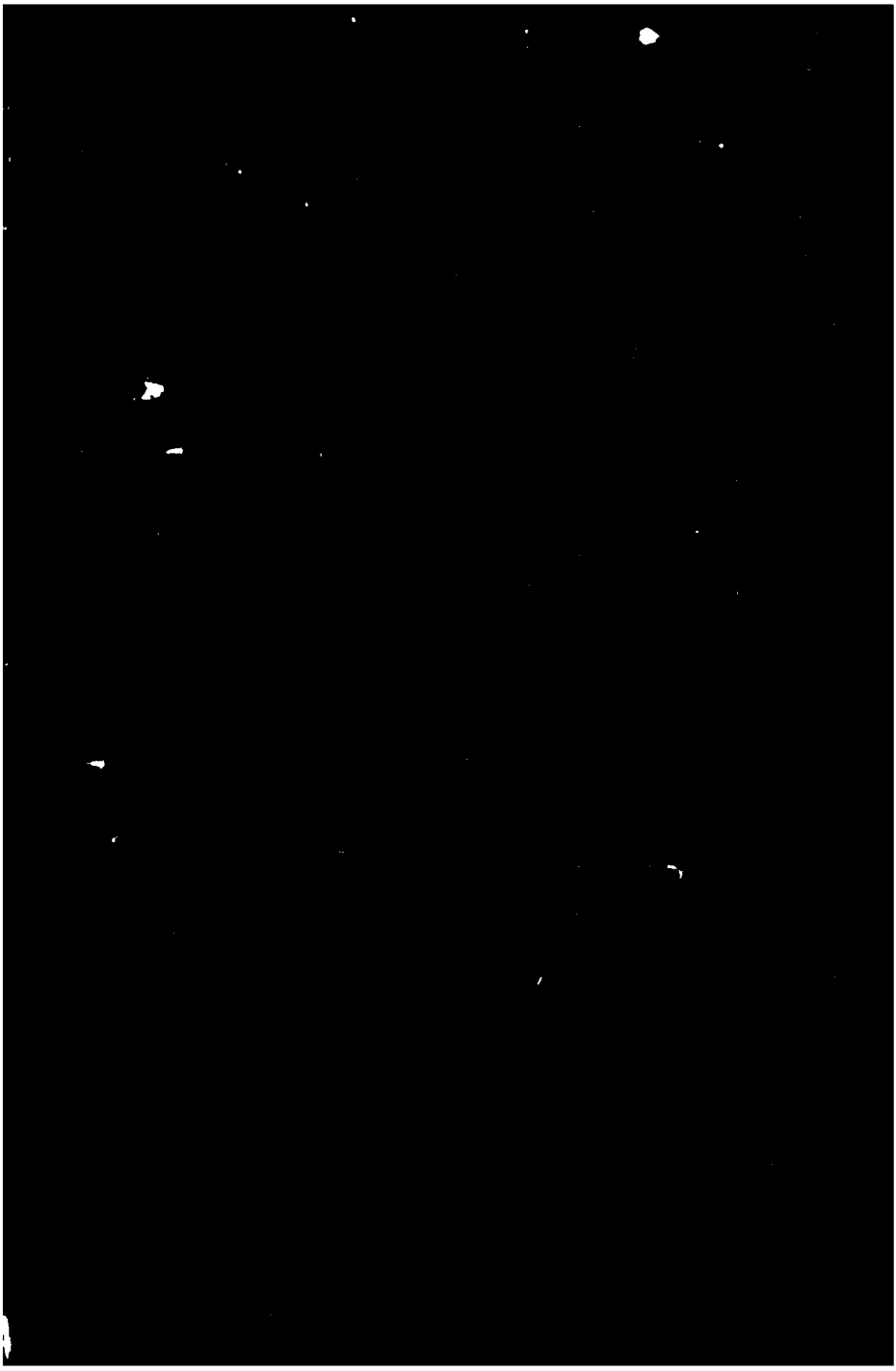

ORIGIN

PROGRESS AND DESTINY

OF THE

ENGLISH LANGUAGE

AND

LITERATURE.

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BY

JOHN A. WEISSE, M.D.

"The other nations of Europe may esteem themselves fortunate, that the English have not made the discovery of the suitableness of their language for universal adoption."
—DR. K. M. RAPP'S "*Physiologie der Sprache.*" Vol. III. p. 157.

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To the

ENGLISH-SPEAKING POPULATIONS

IN

EUROPE, AMERICA, ASIA, AFRICA, AND OCEANICA,

AS

A Token of Appreciation of their Language,

THIS WORK IS DEDICATED

BY THE AUTHOR.

"Language is an art, and a glorious one, whose influence extends over all others, and in which all science whatever must center; but an art springing from necessity, and originally invented by artless men."

—HORNE TOOKE'S "*Diversions of Purley*." Vol. I., p. 317, L. E.

PREFACE.

"The science of language is a modern one, as much so as geology and chemistry; it belongs, like them, to the nineteenth century."—Prof. W. D. WHITNEY.

OUR new method of analyzing the English language was suggested by the term Anglo-Saxon, used by enthusiasts as a national and linguistic pedigree. The people of England seemed to us as much mixed as any nation in Europe; the people of the United States more than any European nation, and the English idiom more Greco-Latin than Anglo-Saxon. A strict analysis of Anglo-Saxon and English literature, from King Ethelbert, A.D. 597, to Queen Victoria, realized our opinion, not only historically and philologically, but numerically.

Our book is no eulogy on the virtues of the ninety English-speaking millions, nor is it a satire on their vices; but an essay on what they have achieved in language, which contains the thought and wisdom of the nation. We analyzed about one hundred and fifty Anglo-Saxon, English and American writings and authors, from A.D. 597 to our day; their ultimate percentages will show the origin of the English language.

Prof. Draper tells us, in the preface of his excellent work, entitled "Intellectual Development of Europe:" "We gain a more just and thorough appreciation of the thoughts

and motives of men *in successive ages* of the world." In conformity with this idea, we divide our essay into Centuries, not only to appreciate men's thoughts, but to show the gradual progress of a superior language, in which, according to Horne Tooke, "all science whatever must center."

We started this investigation with intent to show the inferiority of the English language as compared with Greek, Latin, French, and German; but, finding that it contains the cream and essence of its predecessors and cotemporaries, that its grammar is simpler than any we have studied, and that its records and literature are more successive and complete than those of any other tongue—we must acknowledge the fact, in order to be true to our convictions. You have but to follow our account from century to century, and you cannot help being convinced of the truth of every statement. As we think "the agitation of thought is the beginning of wisdom," we hope our analysis will be thoroughly and fairly scrutinized and commented on.

Behold our linguistic classification, slightly modified from that used by previous philologists:

Ario-Japhetic Type:	Thraco-Pelasgic or Greco-Latin	Family.
	Scytho-Gotho-Germanic	"
	Gomero-Celtic	"
	Sarmato-Sclavonic	"
Ario-Semitic Type:	Semitic	Family.
Ario-Hamitic Type:		

This classification is based on the writings of eminent ancient, Medieval and modern authors. The above terms

are long and cumbersome, but they may be tolerated and excused, when it is considered that they cover and include not only Balbi's 31 families, but Humboldt's and Bromme's 900 languages, of which 53 belong to Europe, 157 to Asia, 125 to Africa, 445 to America, and 120 to Oceanica. Even the 5,000 dialects admitted by the German savant may find room in our three comprehensive linguistic, Genealogic, Historic and Geographic Types, founded on the Pentateuch, Zendavesta, Vedas and Popol Vuh—on Homer, Herodotus, Strabo, Pliny, Josephus, Tacitus, Ximenes, Lavoisne, Renan, Schleicher, Max Müller, Rawlinson, etc.

We prefer the above division, because its terms are historic and ethnologic, and not geographic, as *Indo-European*, *Indo-Germanic*, and the like ; and because its roots : *ar*, *Ia ; sem*, *sam ; Am*, *Ham*, *Cham*, have an immense linguistic and patronymic range, not limited by any river, mountain, country, or part of the world, but used as names of mankind's *gods*, *heroes*, *pioneers*, or *watchwords*.

We divide the English language, from its formation to our day, into three periods :

Anglo-Saxon	period	from	A.D.	449 to 1200.
Franco-English	"	"	"	1200 to 1600.
English	"	"	"	1600 to 1878.

The object of this work, to which the author has devoted his leisure hours for thirty years, is :

I. To lay before the English-speaking populations, in both hemispheres, the real origin and progress of their language ;

II. To make the coming generation realize the superi-

ority of their idiom over others, as to the refinement and vigor of its vocabulary, clearness of diction, simplicity in grammar, and directness in construction;

III. To show the inconsistency of so-called English orthography;

IV. To suggest a method to write and print English as it is pronounced, and remove the few remaining irregularities from its grammar;

V. Last, to stimulate the English-speaking millions all over the globe, so to simplify the uttering, writing and printing of their language as to make it a desideratum for universal adoption.

JOHN A. WEISSE, M.D.

30 W. 15TH ST., NEW YORK, 1878.

INTRODUCTION.

In Sharon Turner's "History of the Anglo-Saxons" we read: "To explore the history of any language is a task peculiarly difficult at this period of the world, in which we are so remote from the era of its construction. We have as yet witnessed no people in the act of forming their language, and cannot therefore from experience demonstrate the simple elements from which a language begins, nor the additional organization which it gradually receives."

We assent to this statement, when applied to any of the ancient idioms, as Sanscrit, Hebrew, Arabic, Phenician, Etruscan, Celtic, Gothic, Sclavonic, etc.; but Anglo-Saxon, mother of English, being a dialect whose vocabulary and literature are historic, we shall endeavor to show its "*simple elements*" and trace "*the additional organization which it gradually receives.*" To perform this "*task peculiarly difficult at this period of the world,*" we ask and answer the following questions:

I. What was the language of the three Gotho-Germanic tribes, Jutes, Saxons, and Angles, who settled in Britain from A.D. 449 to 586, and formed the Anglo-Saxon dialect?

II. Where did the Anglo-Saxon dialect, mother of English, originate?

III. What was the language in England from A.D. 597, when the Anglo-Saxon code of Ethelbert, King of Kent, was written—to A. D. 1154, when the "Saxon Chronicle" was stopped and Anglo-Saxon ceased to be a written language?

IV. What was the language in England from A.D. 1154 to Shakespeare, 1600?

V. What was its progress from A.D. 1600 to 1878?

To answer the first and second question, there being no

Gotho-Germanic writings of that period, we compare the earliest Ario-Japhetic and Ario-Semitic roots and words to arrive at the origin of the Anglo-Saxon dialect, formed by the three Gotho-Germanic tribes. To answer the three other questions, when there are Gotho-Germanic writings, we select, from century to century, Anglo-Saxon, English and American writers of different styles and on different subjects, take extracts, arrange the words under appropriate headings, and arrive at numeric results. Again, from these tables of 100 words each we drop repetitions, choose the different nouns, verbs, adjectives, adverbs of quality, and particles, place them in separate columns, and thus reach ultimate totals, which must irrevocably settle the origin and progress of the English language. Poetry and prose, the pulpit, the forum, the university, the press, school and lecture room, furnish their quota to this analysis.

We are convinced there are thousands, who desire satisfactory answers to the above questions, language being a nation's intellectual and moral mirror. To those who sincerely seek knowledge, we present tables and columns of Anglo-Saxon and English words; to those who, from prejudice, ignorance or want of proper research, parade the terms *Anglo-Saxon, Teutonic, Norman or Norman-French*, and think they have exhausted the subject, we offer linguistic transitions with percentages. We thought long and earnestly, till we reached this new method of analyzing the English language and literature. If it affords as much pleasure to readers as it did to the author, who, at the age of thirty, knew not a word of English, his labor of thirty years will be amply rewarded. He offers it to the English-speaking populations as a linguistic monument to supply an educational want, hoping it will find its way into schools, colleges, and universities.

A progression of fourteen centuries is a curious linguistic phenomenon, if we consider the Dark Ages through which Anglo-Saxon had to pass.

As every social change, new science, art, invention and mechanism requires and fosters peculiar devices and trades, and thus contributes technic terms and words, we cursorily allude to each, so as to show, as much as possible, the time and place, when and where, the additions came into the language.

Those who will carefully read our *Extracts, Tables, Synopses,*

and Ultimate Numeric Results, together with our remarks and notes, as they occur from century to century and from period to period, will not only learn the origin and progress of the English language and literature, but the style of the different authors, the changes in orthography and grammar, also the gradual disuse of certain words and phrases, as the language gained directness and clearness, and became less involved in its construction, which has been and is now the besetting defect of the Gotho-Germanic idioms. About A.D. 1066 an influx of words from a different and more advanced family of languages, unconformable to the Anglo-Saxon grammar, compelled a relinquishment of odd inflexions and arbitrary declensions. Conjugation and construction were simplified, shortened, and generalized to suit the new comers. Here was the knell of Anglo-Saxon stagnation and the dawn of English progress. The great linguist, Jacob Grimm, consoles Anglo-Saxon enthusiasts by assuring them that modern English gained in spiritual maturity what it may have lost in Anglo-Saxon inflexions. After all, language is the truest gauge of a nation's advancement.

There is no doubt that Shakespeare and Milton settled the character of the English idiom from about 1600 to 1670. From our analysis of the Anglo-Saxon dialect through its transition into the present composite English language, we infer, that Ethelbert of A.D. 600 could hardly have conversed with Ethelred II., A.D. 1000; that Egbert of A.D. 828 could not have easily read Chaucer's "*Canterbury Tales*," of 1380; and should Alfred the Great suddenly appear at Queen Victoria's court and address Her Majesty in the Anglo-Saxon of his day, some linguist would have to be called in to interpret the distinguished stranger's idiom. Hence Sir Charles Lyell's saying: "None of the tongues now spoken were in existence ten centuries ago," is literally true.

The changes of the Anglo-Saxon dialect from Ethelbert, A.D. 597, to Chaucer, 1380, were striking; from Chaucer, 1380, to Shakespeare, 1600, they were less so; and from 1600 to our day, they were comparatively slight, as may be realized by our Tables. Shakespeare, with his varied conceptions, did not burst the mould of England's dialect; for some admirer counted the words in his writings and states them to be 15,000; probably Mrs.

Cowden Clark, who made a concordance of Shakespeare's works. Milton did not exhaust his native tongue, for he only employs 8,000 words. We are told that the translation of the Scriptures, under James I., 1611, required 773,746 words, about nine-tenths of which are proper names, repetitions, and particles; that the insignificant word *and* occurs 46,219 times; and that few good authors use 10,000 words, while ordinary people employ but 3,000, which is but a fraction of the 80,000 popular, scientific and technical words mentioned in Noah Webster's preface to his Dictionary of 1840, in which he says: "It has been my aim in this work to furnish a standard of our vernacular tongue, which we shall not be ashamed to bequeath to five hundred millions of people, who are destined to occupy and hope to adorn the vast territory within our jurisdiction." Since then Texas, California and Alaska were added.

Stenographers found that 1,500 words sufficed for a long evening's debate in the English Parliament. Trench, in his "*Study of Words*," corroborates the superiority of language over authors in this felicitous strain: "Far more, and mightier in every way, is a language than any one of the works which may have been composed in it; for that work, great as it may be, is but the embodying of the mind of a single man—this, of a nation. The Iliad is great, yet not so great in strength, or power, or beauty, as the Greek language. Paradise Lost is a noble possession for a people to have inherited, but the English tongue is a nobler heritage yet."

English, now the easiest language as to grammar, combining the elegance of the Greco-Latin with the vigor of the Gotho-Germanic tongues, would be ready for universal adoption, if the English-speaking peoples would adopt the plain phonographic German rule: "*Write as you pronounce, and pronounce as you write.*" In other words, write the same letter or letters for one and the same sound, wherever that sound is required, and utter the same sound for the same letter or letters wherever you find them. This same rule has been applied over two thousand years to Greek and Latin, not only by the nations of continental Europe, but of Asia, Africa, and South America. A Greek or Latin scholar from any part of the world, except England and the United States, can converse in those languages; because,

among all, Greek and Latin *are written as they are pronounced, and pronounced as they are written.* Strange, the Isle of Britain and North America should stand in their own light, and attempt to carry their inconsistent pronunciation into those classic idioms, which ought to be a sacred universal linguistic medium for the educated of all climes, whether from Oxford, Paris, Berlin, Mecca, Fez, Harvard, or Rio Janeiro. This so-called English pronunciation of Greek and Latin has not as yet obtained in Ireland, where a classic student from any part of the world except Oxford or Yale, can attend divine service and understand every word uttered by the officiating priest; so can they in the Convent of Mount St. Bernard, or of Mount Carmel. Is it not high time the English and Americans should awake, not only from their nightmare pronunciation of Greek and Latin, but from the disharmony between letter and sound in their own superior language, whose universal adoption is thereby retarded? We are told, the German phonographic rule would be impossible in English. If it has been possible for centuries in German, Greek and Latin, why should it be impossible in English or any other language?

As to the destiny of the English language, the ninety millions who speak it in Europe, America, Asia, Africa, and Oceanica, are fully aware of its capacity to become the universal linguistic medium, which may be realized by looking at the map of North America, where the English idiom has, within twenty-five years, spread from the Atlantic and Gulf of Mexico to the Pacific and Behring's Straits, and displaced the Spanish, French, Indian and Russian dialects. Cuba, St. Domingo, Mexico, Central America, the Sandwich and Navigator's Islands, are feeling its influence and desire its sway; even exclusive China and Japan seem to lean more and more towards America and the English language across the Pacific. Thus the tide of empire is not only westward, but eastward; it meets and mingles in America.

G. P. Marsh, in his "Lectures on the English Language," p. 121, says: "In order to arrive at satisfactory conclusions on this point (*origin of the English language*), more thorough and extensive research is necessary." In our extracts and tables the "*more thorough and extensive research*" urged by Mr. Marsh will be found. There we even supply the want felt by the erudite lecturer, when he says, p. 122: "I have made no attempt

to assign words, not of Anglo-Saxon origin, to their respective sources." We made the attempt, and found that the "*respective sources*" of the English vocabulary are: Anglo-Saxon, Gothic, Danish, Swedish, German, Dutch, Flemish, and Icelandic; Welch, Cornish, Scotch, Irish, and Armoric; Greek, Latin, French, Italian, Spanish, and Portuguese; Russian; Arabic, Hebrew and Aramaic. Hence a careful perusal of this analysis will enable any reader to learn, that the English of to-day is a compound of twenty-three idioms, ancient and modern, dead and living. No wonder Wilberforce says: "English is a composite language." To realize that the English dialect has added from six to sixty-eight per cent. of Greco-Latin since Alfred the Great must prove interesting to the English-speaking millions all over the globe.

Of all sciences, the sublimest—language—is the most complicated and inconsistent, not for want of votaries, but for want of strictly scientific analysis and synthesis. In our tables, let the reader compare the words of the Greco-Latin and the Anglo-Saxon columns, and he will find, that nearly all the Greco-Latin are words of progress, civilization, and refinement; whereas almost one-half of the Anglo-Saxon are insignificant particles and words of primary necessity. According to Tyrwhit's "Essay on the Language and Versification of Chaucer," p. 7, the French element in the Anglo-Saxon dialect began with the accession of Edward the Confessor, A.D. 1042, and not, as usually asserted, with the so-called Norman Conquest, which but hastened the fusion of the two idioms.

In our analysis we fully realize what Mr. Marsh says, p. 122: "Words of original Latin etymology have been, in the great majority of instances, borrowed from the French, and are still used in forms more in accordance with the French than with the Latin orthography." No wonder the English, under Edward the Confessor, ceased to cultivate Anglo-Saxon and introduced French. Swinton's adage, "When a tongue becomes petrified, the national mind walks out of it," was fully realized under Hardicanute. The Anglo-Saxon dialect was too poor and contracted for an Anglo-French population, who mixed the two idioms in such proportions as suited their progress in morals, literature, science, art, commerce, and civilization. As they progressed

from Egbert to Victoria, their language advanced towards its present standard of excellence.

The English character is a happy mixture of Celtic wit, Franco-Norman daring, and Germanic gravity, tinged with a peculiar love of enterprise and distant adventure. Perhaps the varied tribal and national elements, that engendered the English, together with their hazy island home, tended to produce a race distinguished for sagacious eclecticism, not only in science, art, mechanics, and manufactures, but in language.

The English idiom is the cream and essence of the Ario-Japhetic dialects: it contains the choicest Greco-Latin, Gotho-Germanic and Celtic elements—a happy medium between French and German; more grave than the former, less guttural, harsh, inverted and cumbersome than the latter; grammatically simpler than either; but very capricious in its orthoëpy and phonography, which might be easily modified. Vowels and consonants are so felicitously combined in English, that the dwellers of the frigid and torrid zones can articulate and speak it with comparative ease.

Before we close this introductory survey of the English-speaking millions, let us cite a passage from that most erudite living philologist, Max Müller: "Why certain words die and others live on, why certain meanings of words become prominent, so as to cause the absorption of all the other meanings, we have no chance to explain. We must take the work of language as we find it, and in disentangling the curious skein we must not expect to find one continuous thread, but rest satisfied, if we can separate the broken ends, and place them side by side in something like an intelligent order." We shall endeavor to disentangle "the curious skein" of the English language, and unroll it in "one continuous thread," without separating or replacing "any broken ends."

Some ideas and events connected with the British Isles prior to the advent of the Gotho-Germanic tribes, *Jutes*, *Saxons*, and *Angles*, who formed England, would not be out of place here, before we undertake to give the *Origin, Progress and Destiny of the English Language and Literature.*

Britain had attracted the attention of Europe, Africa and Asia, as may be realized by observing a series of singular events and

circumstances; for not only the refined nations of genial climes, but the rude hyperborean tribes looked to Albion as a source of heroism and intellectual light. Strabo informs us that the commerce of Britain had become so profitable to the Phenicians that Rome tried to compete; consequently a Roman galley watched the course of a Phenician shipmaster, who, perceiving it, would rather wreck his vessel than go to Britain. For this patriotic deed the Phenician was rewarded by his country. The rich tin mines of Cornwall had for ages attracted the Phenicians and Carthaginians to the British Isles, which, on that account, were called "*Cassiterides*" from Κασσιτερος, *tin.*

Cesar, the greatest Roman general, had used 30,000 veterans and 800 vessels to invade Albion and defeat Casivellaunus, one of the British Kings B.C. 55; yet Tacitus says: "Cesar only gave the Romans a view, not a possession of Britain." Insults, offered to Boadicea and her daughters by the licentious Catus, roused the Iceni, who killed 70,000 Romans; but ultimately the heroic British Queen succumbed at the head of her people, and took poison to avoid falling into the hands of the victors. Such events were surely calculated to turn, not only Rome's, but the world's attention towards Britain. Of all that happened in the British Isles, the capture of the brave Caractacus (Caradoc), who fought the Roman legions nine years, deserves particular mention: carried prisoner to Rome, the unfortunate British monarch astonished by his dignified bearing the Emperor Claudius, who ordered his fetters to be removed and treated him and his family with magnanimity. That scene, so vividly and grandly related by Tacitus (annal. lib. xii. 33–39), merits perusal.

It seems the British Royal family had embraced Christianity and fostered it through ST. PAUL, who, in his second Epistle to Timothy iv. 21, mentions *Linus* (Lleyn), son of *Claudia* (Gladys), daughter of Caractacus; also *Pudens*, husband of Claudia, all of whom had become converts and friends of St. Paul in Rome.

When voices whisper to us, not only from distant Asia, but from Gaul, that St. Paul preached in Britain, we cannot help ascertaining, as much as possible, a historic fact so interesting to England's and America's ninety English-speaking millions of the present day. Theodoret, Bishop of Cyrus in Syria (A.D. 420–

451), says in his (Com. on II. Timothy): "When Festus sent Paul to Rome, the Apostle, after his acquittal, traveled to Spain and other countries and to Islands beyond the sea." Elsewhere the same author writes: "After Paul was released at Rome, he preached to the Britons and other nations in the west." We also read in (Demonstr. Evang. lib. 3) of Eusebius, Bishop of Cesarea (A.D. 324): "The Apostle went beyond the Ocean to the British Isles." These strong and unimpeachable oriental voices go far to prove that St. Paul went to Britain; especially when we consider that Fortunatus, Bishop of Poitiers (A.D. 560–609), says: St. Paul "crossed the Ocean and landed in an Island which Britannus held."

As to Joseph of Arimathea, the Virgin Mary, and other cotemporaries of Christ and His apostles, having gone to Britain, we leave others to prove. *Linus*, *Claudia*, *Pudens*, being named in II. Timothy shows, that Paul knew the British Royal family at Rome, which, coupled with the testimony of the eastern and western Bishops, form a pretty strong proof that he was in Britain. Thence we realize, that the misfortunes of Caractacus formed a glittering link in the chain of western civilization and progress. Had Caractacus remained in Britain and ruled quietly over the Silures, he would not have astonished Rome's Emperor and senate by his lofty conduct, and could not have had that brilliant page in the history of Tacitus. His daughter, Claudia, would not have become the illustrious Roman matron, whose palace was the asylum of persecuted Christians; neither would his son, Linus, have been successor to Peter as Bishop of Rome. That the Linus mentioned here was brother to Claudia, is proved by this statement in B. iii. C. I. of St. Ireneus, Bishop of Lyons, about A.D. 190: "After the Apostles had established the church at Rome, they intrusted its supervision to Linus, who is the Linus named by Paul in his Epistles to Timothy." This passage in the earliest of the western Fathers, not only corroborates, but establishes the friendship and connection between St. Paul, Linus, Claudia, and Pudens. This chain of allusions to St. Paul, his travels and friends in western Europe, should and must prove somewhat of a damper to those, who consider it a mark of scholarship to sneer at and question the authenticity of the New Testament. We read in the Saxon Chronicle: "Pope Eleuthe-

rius sent missionaries to Britain at the request of Lucius, king of the Britons, A.D. 190."

Britain saw among her Prelates the first western Protestant against papal dictation. That Protestant was *Pelagius* whose family name was *Morgan.* It is said he was born at Bangor, where (about A.D. 400) he became Prior of the renowned Abbey, over whose gates was engraved: "If a man will not work, neither let him eat," which in other words was but a repetition of Gen. iii., 19: "In the sweat of thy face shalt thou eat bread." The venerable Bede and other writers tell us, that in the Abbey of Bangor were two thousand monks, each of whom had to earn a living by some kind of handwork. Had the Medieval and modern priesthood held to this golden rule, they would never have become so idle and corrupt; and there would have been neither mendicant friars, nor inquisitorial Dominicans. Pelagius was one of the most erudite scholars of his epoch; he was not only versed in ancient, but in Celtic lore. He admired Origen and was opposed to Augustine of Hippo. In his fourth book on "*Free Will,*" written against St. Jerome, his principal tenets may be epitomized thus:

1. Adam was created mortal and would have died, whether he would have sinned or not.
2. Adam's transgression only attached to himself, and not to his posterity.
3. The law as well as the Gospel led men to Heaven.
4. Before Christ's advent men were without sin.
5. Infants are in the same state where Adam was before his fall.
6. Mankind neither dies on account of Adam's death and prevarication, nor resuscitates through Christ's resurrection.
7. Man is born without sin and can easily obey God's commands, if he wishes.

When the Bishops of Gaul and Italy, at whose head figured the Bishop of Rome, urged him to recant, Pelagius replied; "Sola in Britanniâ Ecclesia Britannica Judex" (In Britain the church alone is the British Judge). Although the life of this bold reformer had been without blemish, he was thenceforth styled heretic and deposed by a synod of Winchester. He resigned the Abbey of Bangor and visited Rome, whence he passed to Africa with Celestius, the most learned and zealous of his adherents.

He tarried but a short time in Africa, left Celestius, who fixed his residence at Carthage and taught the new doctrines, while Pelagius went to the Orient, where he dogmatized. His opinions were denounced in the Council of Diospolis. The Fathers of that assembly anathematized them and forced the author to retract; but this retraction did not change his mind. He was condemned again A.D. 415, by the council of Carthage. The Bishops of those councils sent their judgment to Pope Innocent I., who joined them in excommunicating him. Shortly after the Pope died, Pelagius wrote to his successor, Zosimus, and sent Celestius to induce him to repeal the anathema against himself and his friend. Zosimus received the apology, but assembled his Bishops and priests, who condemned the Pelagian doctrines, while they approved his resolution to recant. Zosimus accepted a confession of faith from Pelagius, and wrote to the African Bishops in his favor. These prelates formed a new council at Carthage A.D. 417; it consisted of 217 Bishops, who ordained that the sentence, pronounced against Pelagius and Celestius by Pope Innocent I., should stand, till they had anathematized the Pelagian errors. Zosimus consented, confirmed the Council's judgment and condemned the two friends in the sense of his predecessor.

The Emperor Honorius, informed of these proceedings, decreed that the Pelagians should be treated as heretics, and that Pelagius and Celestius should be banished from Rome as *heresiarchs* and disturbers. This rescript is dated April 30, A.D. 418. On the first of May following a general Council assembled at Carthage, in which shone Augustine of Hippo. They formed nine articles of an anathema against the Pelagian sect. The Bishops, who refused to subscribe, were deposed by ecclesiastic judges and driven from their bishoprics by Imperial authority. Pelagius, obliged to quit Rome, retired to Jerusalem, where he found no asylum; and it is not known at what time and place he died. Perhaps he was spirited away? We read that his persecutors were wont to say: "Speak not to Pelagius or he will convert you." Surely no greater eulogy could attach to any mortal. Of his numerous works, written in elegant Latin, only fragments remain. Great Britain's clergy and laity must ever feel proud of this early champion and martyr of the liberty of conscience.

Orosius, pupil and friend of St. Augustine, figured in that controversy; for, while studying with St. Jerome in Palestine, where Pelagius preached his doctrines, he was called to oppose them in the Synod of Jerusalem, July 30 A.D. 415. To this learned Spanish prelate we owe "*Ab Initio Mundi usque in presentem Diem*," A.D. 416. (From the beginning of the world to the present day), which Alfred the Great translated into Anglo-Saxon with valuable additions to his own epoch. This work by Orosius is also called "*Historiarum Libri* VII. *adversus Paganos.*"

Julian, Bishop of Eclanum, Italy, and seventeen other Bishops protested against the Council's decree. The Pope condemned them all; they appealed to a general Council; but Augustine, the most vehement adversary of Pelagius, claimed that their appeal was a sham. Julian died A.D. 450, after having been expelled from his diocese, excommunicated by the Pope and proscribed by the Emperor. Of course the Roman hierarchy congratulated themselves on their triumph, which even the English church endorsed in her 9th article, condemning the Pelagian tenets concerning original sin; but how stands this dogma with Universalists Unitarians, and liberal Christians of all denominations?

This early mental activity, starting in Britain and extending to Africa and Asia, though not directly connected with the English nation or language, prepared the way for their future development and expansion. The principle of self-reliance, so persistently advocated by Pelagius, has ever animated the English-speaking Populations: this fundamental principle is thus expressed by the early British writer Gildas in his "*Excidio Britanniæ.*" "He that will be a prophet of God, must never rest, till he has traced everything to its cause and mode of operation." Roger Bacon, Wickliffe, Tindale, Ridley, Newton, Franklin, Tom Paine, Channing, and in our day Darwin, Tyndall, Huxley, Emerson, etc., are eminent representatives of man's free agency. The idea, that man's salvation or ruin depends on his own choice, commission or omission did not originate with the Jews, who passively looked to Jehovah for every thing;—not with the Brahmins, who practiced abnegation and inertia;—not with the Magi, who believed in mere contemplation;—not with the Greeks and Romans, who had Gods and Goddesses for every thing;—not

with the Gotho-Germanic tribes, who delighted in fighting, roving, plundering, and wild adventure, both here and hereafter. Whence then came to the Medieval and modern nations, especially to the English-speaking Populations, the fundamental idea of man's *selfhood?* Cesar alone answers this question satisfactorily, when he tells us in his Com. lib. 3: "The Druids discuss many things concerning the stars and their revolutions, the magnitude of the globe and its various divisions, the nature of the universe, the energy and power of the immortal Gods." Hence we are indebted to the Celts for the idea of individual observation, investigation and research in mechanics, art and science, without regard to morals or religion, pope or king.

In this age Palladius, sent to Ireland by Pope Celestine, converted the *Scots* or Irish to Christianity A.D. 430, and became their first Bishop. Even to this day the Scotch and Irish honor Palladius as a Saint. St. Patrick took the place of Palladius 434. St. Patrick has ever been a central figure in the Irish mind; and the 17th of March has been celebrated by Irishmen in all parts of the world. This gratitude to their earliest benefactor, who carried to them "peace, good will toward men," is a pleasant tribute and does credit to the Irish character. Thenceforth civilization began to take root in the British Isles, whence it soon spread to the continent through Anglo-Saxon and Irish missionaries.

The clans of Scotland united and established a government under their first King Fergus I., who warred against the Romans and Britons about A.D. 411. When the Roman legions left Britain A.D. 420, those clans styled Picts and Scots so harassed the Britons that they invited Gotho-Germanic auxiliaries to resist the northern foes.

ANGLO-SAXON PERIOD, A.D. 449–1200.

FIFTH CENTURY.

"The only means, by which nations can indulge their curiosity in researches concerning their remote origin, is to consider the language, manners and customs of their ancestors, and compare them with those of neighboring nations."—HUME.

THE fifth century saw three Gotho-Germanic tribes, known to Roman and Medieval historians as: *Juti, Saxones and Angli* (Jutes, Saxons and Angles), dwelling in *Chersonesus Cimbrica* (Jutland). Bede, in his Ecclesiastic History, A.D. 730, speaks of the Jutes and Goths as synonymous. The Anglo-Saxons called them *Iutas, Iotas* or *Geotas.* We read in the early British and Anglo-Saxon records, that a body of Jutes* sailed in three small vessels, under the brothers Hengist and Horsa, and landed at Ebsfleet in the Isle of Thanet, about A.D. 449;—that Vortigern, King of the Britons, harassed by the Picts and Scots,

* The name *Jutes* sprang from the following phonetic, alphabetic and linguistic changes: Herodotus' Σκυθαι or Σκολοτοι 1500 B.C., and Γεται 440 B.C.; Aristotle's Κελτοι (Celts) 336 B.C.; Ptolemy's Γουται A.D. 160;—Latin *Scythæ, Scoti, Getæ, Celtæ, Gothones, Gothi, Gothinii, Gutæ, Iutæ,* or *Iuti;*—Anglo-Saxon *Geotas, Iotas* or *Iutas;*—French *Scythes, Écossais, Celtes, Goths, Iutes* or *Jutes;*—German *Scythen, Schotten, Kelten, Gothen, Iüten;*—English *Scythians, Scots, Celts, Goths, Iutes* or *Jutes.* In Ethelwerd's Latin Chronicle in the 11th century the Jutes are called "*Gioti.*" Thus Herodotus, the Father of history, called those primitive hyperborean tribes Σκυθαι or Σκολοτοι and Γεται 440 B.C.; the Romans named them and their descendants *Scythæ, Celtæ, Scoti, Getæ* about A.D. 100. Hence the most erudite archeologists have good reason to think that the *Celts* and *Scythians* sprang from one and the same Asiatic stock; especially, when Herodotus tells them (B. iv., 6 and 7), that 1500 B.C. the *Scythians* were named *Skolotoi,* from a surname of their king, but the Greeks called them *Scythians.*

welcomed the Jutes as auxiliaries, and gave them as a reward for their services the Isle of Thanet; and that soon Hengist's daughter married the British monarch.

The earliest English bard, Robert of Gloucester, thus alludes to this royal couple A.D. 1280:

"Kuste hire & sitte hire adoune, & glad dronke hire heil;
And that in this land the verst 'was—hail' !
As in language of Saxoyne, that we might evere iwite;
And so well he paieth the folc about, that he is not yut vorgute."

Thus beautifully paraphrased by Robert Burns' friend, Captain Grose:

"Health, my Lord King, the sweet Rowena said;
Health, cry'd the chieftain to the Saxon maid;
Then gayly rose and, 'mid the concourse wide,
Kissed her hale lips and plac'd her by his side;
At the soft scene such gentle thoughts abound,
That health and kisses 'mongst the guests went round;
From this the social custom takes its rise,
We still retain and still must keep the prize."

Soon the Gothic allies became onerous to Vortigern's subjects, who refused supplies and ordered them to leave the country. A war ensued with varied chances; but as reinforcements constantly arrived from Jutland, the Britons were overwhelmed by numbers and driven from their country, which the Jutes formed into the Kingdom of Kent under Hengist, A.D. 455. Later they added to it a part of Hampshire and the Isle of Wight. The Jutes invited their former neighbors the Saxons and Angles to join them in a country more pleasant and fertile than the one they inhabited; consequently these tribes prepared for emigration:

Ella, with a band of Saxons,* started from Germany, landed

* The name *Saxons* arose from the following phonetic, alphabetic and linguistic transitions: Sanscrit *Sakas;*—Persian *Tchaka;*—Mongolian *Tschakars;*—Tartar *Sakars;*—Greek Σακαι, Σασονες in Asia, and Σαξωνες in Europe;—Latin *Sacæ, Sacani* and *Saxones;*—Anglo-Saxon *Seacsa* and *Seaxa;*—German *Sassen* and *Sachsen;*—French *Saciens* and *Saxons;*—English *Sacians* and *Saxons.* Thus Herodotus called this primitive Asiatic people Σακαι (Sacians) 440 B.C.; whereas Ptolemy styled their descendants Σακαι, and Σασονες in Asia, and Σαξωνες in Europe, about A.D. 160. From the analogy of these names commentators had good reason to consider the

on the southern coast of Britain about A.D. 477, and after a long contest with the natives, succeeded in establishing the KINGDOM OF SUSSEX about 491.

In this century the *Suevi* (Suabians) *Alani*, *Vandals*, *Burgundians*, *Franks* and *Goths*, pressed by the *Huns* on the East, abandoned their respective countries in Germany and went westward. From A.D. 406 to 428 the Suevi (Suabians), Alani and Vandals passed through Gaul to Spain, which they conquered and became Christians. The Suevi, under Hermeneric, founded a Kingdom in Galicia. The Alani, under *Atax*, established their Kingdom in Lusitania, now Portugal, and the Vandals, under *Godegisit*, settled in Betica, which they named *Vandalitia*, now Andalusia. The Burgundians went to Gaul, founded the Kingdom of Burgundy, became Christians, A.D. 417, and soon showed a disposition for progress in the arts of civilized life. About A.D. 420, the Franks settled in Gaul, where they founded the Kingdoms of Austrasia and Soissons, which Clovis united A.D. 486 and named the country France. In 493 he married the accomplished Burgundian Princess, Clotilda, who was a Christian and converted him and the Franks to Christianity, A.D. 496. The Goths of Moesia, Thrace and Dacia (now Servia, Bulgaria and Valachia on the lower Danube), received the Gospel from their apostle Ulfilas, A.D. 376. As Ulfilas cherished the doctrines of Arius, opposed to the "*Trinity*," the Goths were "*Unitarians*." They, soon after becoming Christians, abandoned their roving life and cultivated mother Earth, which ever softens fierceness and inclines men to domestic and civilized habits. With the moral example of their pious bishop before them, and the gospel he preached, it took but forty years to so improve and enlighten them, that they dropt their former savage state, and discovered the abject condition of the Greek and Roman peasantry and the tyranny and injustice of those, who oppressed them. Alaric was a favorite with the Emperor Theodosius; but he revolted against the intolerance of his weak and vacillating son, Arcadius, who tried to persecute the followers of Arius.

Sacians and *Saxons* synonymous and of Scythian origin; especially, when Herodotus (B. vii., 64) says: "This people, though really the Amyrgii of Scythia, were called *Sacians*, the name given by the Persians to all *Scythians*."

Thus Alaric became the defender and champion of the faith of his countrymen. He overran the Eastern Empire, took Corinth, and after varied fortunes invaded Italy and reached effeminate Rome, whose palaces he pillaged, but scrupulously spared the public buildings and churches, A.D. 410. Afterwards they spread over Italy and France, where, under Theodoric I., son of Alaric and King of Aquitania, they joined the Romans against Attila, whom they defeated on the plains of Chalons, and checked the devastation of the Huns, A.D. 451. Theodoric was killed in this memorable battle, and his son Theodoric II., succeeded him in the Kingdom of Aquitania,—capital Toulouse, whence he extended his sway to Spain, A.D. 456. Behold what Salvian, a priest of Marseilles, who witnessed the invasion of Gaul by the Goths, wrote regarding the condition of the Roman Empire at that period. His work is entitled "DE GUBERNATIONE DEI"* (*On the Government of God*). "In all the cities and villages there are as many tyrants as there are officers of the government; they devour the bowels of the citizens and their widows and orphans; public burdens are made the means of private plunder; the collection of the national revenue is made the instrument of individual peculation; none are safe from the devastations of these depopulating robbers. The public taxation is partially imposed and arbitrarily levied; hence many desert their farms and dwellings to escape the violence of the exactors.—There is but one wish among all the Romans: that they might dwell under the barbarian government. Thus our brothers, not only refuse to leave these nations, but they flee from us to them. Can we then wonder, that the Goths are not conquered by us, when the people would rather become Goths with them than remain Romans with us? The Roman cities are full of the most dissolute luxury, and the foulest vices and debauchery. It was even the fashion for the men to dress themselves as women and to pass for such. In this state of evil, the Goths and Vandals, like a torrent, overran the Roman Empire and settled themselves in their cities and towns; their speedy corruption was anticipated in a population so abandoned; but, to the astonishment of the whole Empire, instead of degenerating into the universal deprav-

* Patrologiæ, vol. v.

ity, they became its moral reformers. The luxuries and vices around them excited their disgust and abhorrence. Their own native customs were so modest, that, instead of imitating, they despised and punished, with all their fierce severity, the impurities they witnessed. They made adultery a capital crime, and so sternly punished personal debauchery, that a great moral change took place in all the provinces they conquered."

It is remarkable, that the erudite Gibbon, in his "*Decline and Fall of the Roman Empire*," has overlooked this graphic statement of a cotemporary and an eye-witness, who, living at Marseilles, saw the status of the Roman Empire better than those who were at the capital; because he came in contact with all classes: farmers, soldiers and officials. Salvian, being a Roman Catholic priest, could not have been prejudiced in favor of the Goths, who were Arians in their Christianity.

Greek and Roman historians styled our Gotho-Germanic ancestors *barbarians*. Mèdieval and modern writers imbibed this idea, and it is expressed more or less in our school-books. Even Rollin inclines to make the Goths appear barbarous. This may all be attributed to papal influence on Medieval literature and history; because the Goths were not of the orthodox faith. Is it not time to discard this error and place our ancestors in their true light, sustained by their simple virtues, and intrinsic merits, as compared with the Romans of that day? It is curious to remark, how hard the Arian or Unitarian opinions struggled for place during the first centuries of Christianity; till put down by the power of Rome. When its light was finally extinguished the "*Dark Ages*" followed. The religion that the Goths received from Ulfilas was Arian Christianity. The Burgundians in France, the Suevi, Alani and Vandals in Spain, and the Goths in Italy, France and Spain were all Arian Christians, and were persecuted by Rome, because of their rejection of the peculiar faith of the Romans. As far as we know, they and their ancestors always worshiped one God; and it was easy to engraft on that belief the simple and pure ethics of Christ.

As the virtuous Bohemian princess Libussa and her consort are usually not mentioned in our histories and biographies, we allude to them here: Libussa reigned wisely and prosperously over Bohemia about A.D. 418, when she found one of her sub-

jects named Premislas, a farmer, worthy of her hand. This happy couple made beneficent laws for the Bohemians. Thus did a sagacious woman advance civilization among the Gotho-Germahic and Sclavonic races in central Europe at this early period.

This century also saw Nemesius, bishop of Emesa, who wrote a remarkable book, entitled Περὶ φύσεως ἀντροπου ("On the Nature of Man"), in which occur advanced ideas on most of the natural sciences, especially Anatomy, Physiology, and Psychology. That eminent Father of the church shows the whole of Creation as a gradual series of phenomena, from the rock to man, which accords with Christ's declaration: "From these stones God can raise children unto Abraham." In this Genesis Nemesius considers the magnet, that attracts iron for its nourishment, as the transition from the mineral to the vegetable kingdom. It was he who first called man "the Microcosm of the Universe." Nemesius was the most scientific of the Christian Fathers. His method of thinking and writing is more suggestive than any before him. He was to primitive science what Roger Bacon, Copernicus, Descartes, Newton, Galileo, and Leibnitz were to modern science. In his work we find the errors of stoicism and Manichæism exposed, and the opinion of pre-existing souls maintained; but his most astonishing conception is that of the circulation of the blood, thus commented on (c. 24): "The motion of the pulse takes its rise from the heart, and chiefly from the left ventricle of it; the artery is dilated with great force and contracted by a sort of constant harmony and order, &c. . . ." A similar allusion is made to the motion of the bile (c. 28), which may have led Harvey to the circulation of the blood A.D. 1628, and Silvius to that of the bile A.D. 1663. Thus that ancient treatise, written in elegant Greek, contains the elements of modern physical and metaphysical science, treated in a masterly manner. When we consider the time and circumstances of its production, it seems almost an inspiration; for the anonymous "Vestiges of Creation," Darwin's "Origin of Species," and most of our late evolution theories, whether physical or metaphysical, are but Nemesian ideas, emblazoned with the light of modern science; we mention them here, because they are so closely connected with the great physiologic discovery of the English Esculapius, Harvey, 1628.

SIXTH CENTURY.

"To the honor of the Christian faith be it told that, although deformed by the most ridiculous and odious superstitions, its general character of benevolence to mankind so far improved the minds and dispositions of those nations which embraced it, that from inhuman, lawless savages they gradually became decent members of society, addicted themselves to agriculture, submitted to legal regularity, and generally laying aside their accustomed practices of murder, rapine and violence, resumed them only occasionally at the command of their ambitious princes."—PETTIT ANDREWS.

WE read in Ethelwerd's Chronicle, that Cerdic sailed from Germany with a colony of Saxons in five vessels, landed at a place they called Cerdic's Ore, about 494, and, after fighting with the Britons for twenty-four years, founded the KINGDOM OF WESSEX, A.D. 518.

Erchewin, a Saxon chief, sailed with a third colony to Britain, where he founded the Kingdom of Essex, A.D. 527.

Tacitus, writing of the *Angli*, A.D. 97, says: "The Angles, Varinians, &c. succeed in regular order to the Lombards, all defended by rivers or embossed in forests. In these several tribes there is nothing, that merits attention, except they all agree to worship the goddess Earth, or as they call her *Herth*, whom they consider as the common mother of all. This divinity, according to their idea, interposes in human affairs, and at times visits the several nations on the globe. A sacred Island* in the Northern ocean is dedicated to her.

About A.D. 547 the Angles† left their country, called by Bede

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* Some mention Rugen in the Baltic, others Heligoland (Holy Island) in the North sea, which latter is the most probable.

† The name *Angles* was the result of the following phonetic, alphabetic and linguistic changes: Greek Αιγλοι, Αυγαλοι and Αγγιλοι; Latin *Angli* A.D. 97; Anglo-Saxon *Engla* A.D. 600; Tartar *Anglan* A.D. 1400; German *Anglen* and *Engländer;* French *Angles* and *Anglais; Angles* and *English.* Thus Herodotus called the Asiatic ancestors of this tribe Αιγλοι (Angles) in Central Asia 440 B.C.; whereas Tacitus named their descendants *Angli* (Angles) in

Angulus (now *Anglen* in Schleswig), landed in the East of Britain, and, after long wars with the natives, founded the Kingdoms of:

Bernicia	under	Ida	A.D.	547
Deïra	"	Ella	"	559
East Anglia	"	Uffa	"	571
Mercia	"	Crida	"	586

Southern Britain was called *Engla-land* after the Angles.

The venerable Bede, in his Ecclesiastic History, B. II. C. 1., transmits to us the following conversation, that occurred in Rome concerning the Angles about A.D. 580: "In the market place of Rome Gregory saw put up for sale, among other things, some boys of a white body and fair countenance, and with hair of remarkable beauty; whom when he beheld, he asked from what land they were brought. He was told they were brought from the Island of Britain, whose inhabitants were of such an aspect. Again he asked whether these same Islanders were Christians, or still entangled in the errors of Paganism. It was said they were Pagans. Then drawing deep sighs from the bottom of his heart he exclaimed: Alas! for grief! that the author of darkness possesses men of so bright countenance; and that so much grace of aspect bears a mind void of inward grace." He further inquired what was the name of that nation; the reply was: they were called Angles. "It is well," he said; for they have an Angelic face; and such it befits to be co-heirs of Angels in Heaven."

This conversation occurred some years before Gregory became Pope. As Tacitus transmits the moral, and Bede the physical qualities of the Angles, the world cannot help knowing what they were at that early period. In Bede's History I. 15, the ancient home of the Angles is called *Angulus*.

As late as A.D. 1400 the Mongolian Emperor, Tamerlane, mentions in his autobiography a powerful tribe of *Anglans*. They

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Europe about A.D. 97; and Ptolemy called them Ανγαλοι in Asia and Αγγιλοι in Europe A.D. 160. From the analogy of the above names, we think that the *Angli*, mentioned in Tacitus' (Germ. 40) A.D. 97, and Ptolemy's Αγγιλοι A.D. 160, issued from the Asiatic Αιγλοι and Ανγαλοι, alluded to in Herodotus (B. III. 92) and Ptolemy; and that their ancestors came from Asia to Europe with the *Suevi* (Suabians) and *Sasones* (Saxons).

were probably descendants of Herodotus' Αιγλοι (Angles), who dwelled at the foot of the Imaus (Himalaya) Mountains 440 B.C. Their emigration to Europe seems not to have exhausted the race. The name of this tribe is affixed to *Anglen*, a province in Sleswig Holstein, to Anglesey (Angles' Island) in the Irish sea, and to Britain, her people and language in the terms *England*, *English*. The Puritans styled their home in America New *England*. Thus the British Isles and the United States of America have imperishable patronymics from Herodotus' Αιγλοι, Ptolemy's Αυγαλοι in Asia and Αγγιλοι in Europe, Tacitus' *Angli* and Tamerlane's *Anglans*, which are landmarks for the Philologist, Historian and Ethnologist.

A people dwelling in the dismal forests of Germany eighteen centuries ago, and believing in a divinity that "*visited the Nations on Earth and interposed in human affairs*," deserved to be handed down to posterity. In spite of theologic dogmas, creeds, superstitions and vagaries, their descendants held to the primitive ancestral belief, which now makes the English-speaking populations the arbiter of the world.

We have thus alluded to the settlements of the *Jutes*, *Saxons* and *Angles* in Britain from A.D. 449 to A.D. 586, during which period they warred against the natives, whom they either killed or drove to the mountains of Wales, and formed the *Anglo-Saxon* Confederation, consisting of these eight small kingdoms:

Kingdoms:	*Founded by:*		*Kings:*	*Capitals:*
1. Kent.	Jutes.	A.D. 455.	Hengist.	Canterbury.
2. Sussex.	Saxons.	" 491.	Ella.	Chichester.
3. Wessex.	"	" 518.	Cerdic.	Winchester.
4. Essex.	"	" 527.	Erchewin.	London.
5. Bernicia.	Angles.	" 547.	Ida.	Bamburgh.
6. Deïra.	"	" 559.	Ella.	York.
7. East-Anglia.	"	" 571.	Uffa.	Dunwich.
8. Mercia.	"	" 586.	Crida.	Leicester.

Soon *Bernicia* and *Deïra* were united into one kingdom, called *Northumbria*, of which York remained the capital. Thenceforth the country was styled *Heptarchy* (seven kingdoms), and its inhabitants *Anglo-Saxons*.

The three Scytho-Gotho-Germanic tribes, from which sprang the Anglo-Saxons, expanded into the ninety English-speaking

millions, that now rule over one quarter of earth's land and one fifth of earth's population. As the *Jutes* were of *Scytho-Gothic*, the *Saxons* and *Angles* of *Scytho-Germanic* stock, their language became an amalgam of Gothic and German, whose roots originated in *Scythia*, *Aria* and *Ariavarta* (now parts of Independent Tartary, north-western China, Persia and northern India), whence they were brought by *Ario-Scythian* tribes to Europe, became *Scythian* in Sarmatia 600 B.C. (now Russia), *Gothic* in Mœsia A.D. 376 (now Servia and Bulgaria), *High and Low German* in Germany (A.D. 400–500), and *Anglo-Saxon* in Britain (A.D. 449–1200), as shown by the following Table of linguistic roots and words of primary necessity, found in the Ario-Japhetic and Ario-Semitic languages.

This table clearly shows, that the closest family-ties: *father*, *mother*, *son*, *daughter*, *brother*, *sister*, &c., originated at an early period in central Asia; whereas the more distant ties *uncle*, *aunt*, *cousin*, originated at a later period in Europe; hence the former belong to a primitive, the latter to an advanced social state. When we find that Hebrew, Chinese, and Astec have one and the same word, *ama*, for mother; *abba* and *apa* for father, and that *ma* is mother in the Samoan dialect, spoken by the natives in Navigator's Islands, we must acknowledge, that connection, intercourse or contact is at the bottom of this linguistic phenomenon. Even the bereft *widow* has a place in the Arian vocabulary, which proves, that our Arian grandsires were, in remote ages, advocates of the sacredness of women and of the family ties.

The roots of eleven of the eighteen nouns of primary necessity seem to have been first uttered by the primitive Arians or farmers, dwelling in the sixteen Regions of Beatitude, mentioned in the Zend Avesta, and in Ariavarta, watered by the Indus and Ganges. These proto-historic linguistic roots expanded from that Arian center to Assyria, Greece, Rome, Sarmatia, Scandinavia, Germany, Britain, and even to China and to the New world.

"*To think*" is in Sanscrit *ma* or *man*, from which was derived the Gotho-Germanic name for the noblest creature in the animal kingdom. To think was surely the most appropriate appellation for *man*, who is on this planet the thinker par excellence. No wonder the term *man* (thinker) was ever retained by the Asiatic and European Arian races. *Manu* was the son of Brahma, and

Table of Ario-Japhetic and Ario-Semitic Words, relating to Mankind, and to terms of Kindred and Endearment:

English	man	woman	father, pa	mother, ma	son	daughter	brother	sister	uncle	aunt	nephew	niece	husband	wife	babe	child	widow	cousin
Anglo-Saxon	man	wamb or womb	faeder	modor	sunu	dohtor	brothor	sweoster	....	..	nefa	..	husbonda	wif	bearn	cild	widew	....
Scythian	....	....	papai	.....	..	....	....	.....	....	..	....	..	.....	..	....	..	....	....
Gothic	manna	wamba	atta, fadar	.....	sunu	dauhtar	brothar	svistar	....	..	....	..	.....	..	baur	..	widowo	....
German	mann	....	vater	mutter	sohn	tochter	bruder	schwester	oheim	tante	neffe	nichte	.....	weib	bube	kind	wittwe	cousin
Dutch	....	wam	vader	moeder	zoon	dogter	broeder	zuster	....	..	neef	nigt	.....	wyf	babyn	..	weduwe	....
Swedish	man	....	fader	moder	son	dotter	broder	syster	....	..	....	..	husbonde	..	....	..	....	....
Danish	man	vom	fader	moder	sön	dotter	broder	söster	....	..	....	..	huusbonde	..	....	kuld	vidue	....
Icelandic	mann	kvinnu (queen)	fader	mothir	sonu	dottir	brothir	systir	....	..	....	..	.....	..	börn	..	....	....
Greek	....	....	πατηρ	μητηρ	..	θυγατηρ	φρατηρ	.....	....	..	....	..	.....	..	....	..	....	....
Latin	mannus	femina	pater	mater	..	....	frater	soror	avunculus	amita	nepos	..	.....	..	puer	..	vidua	....
French	....	femme	père	mère	..	....	frère	sœur	oncle	tante	neveu	nièce	.....	..	....	..	veuve	cousin
Italian	....	....	padre	madre	..	....	fratello	.....	....	..	nepote	..	.....	..	....	..	vedova	....
Spanish	mozo	....	padre	madre	..	....	....	.....	....	..	....	..	.....	..	....	..	viuda	....
Portuguese	macho	....	pai	madre	..	....	....	.....	....	..	....	..	.....	..	....	..	....	....
Welsh or Cymric	mynw	....	Tad	.....	..	....	brawd	.....	....	..	nai	nith	.....	..	bacgen	..	....	....
Irish	mogh	....	athair	mathair	..	....	brathair	.....	....	..	....	..	.....	..	baban	..	....	....
Cornish	....	....	.....	.....	..	....	breðar	.....	....	..	....	..	.....	..	....	..	....	....
Amoric	man	femell	.....	.....	..	....	breuzr	.....	....	..	....	nizes	.....	..	buguel	..	....	....
Basque	....	....	aita	.....	..	....	....	.....	....	..	....	..	.....	..	....	..	....	....
Sclavonic	....	....	.....	.....	..	....	brath	szestre	....	..	....	..	.....	..	....	..	....	....
Russian	....	....	batia	mat	syn	doch	brat	sestra	....	..	....	..	.....	..	....	..	....	....
Polish	....	....	.....	.....	..	....	....	siostra	....	..	....	..	.....	..	....	..	....	....
Georgian	....	....	.....	.....	..	....	....	.....	....	..	....	..	.....	..	boshi	..	....	....
Hebrew	min	....	abi	ama (Gen. 3,20)	..	....	abrat	.....	....	..	....	..	.....	..	bosheth	..	....	....
Chinese	man	....	apa	ama	..	....	....	.....	....	..	....	..	.....	..	....	..	....	....
Astec	....	....	apa	ama	..	....	....	.....	....	..	....	..	.....	..	....	..	....	....
Chaldee	min	....	abu	.....	..	....	....	.....	....	..	....	..	.....	..	....	..	....	....
Syriac	....	....	batara	.....	..	....	....	.....	....	..	....	..	.....	..	babia	..	....	....
Phenician	....	....	.....	.....	..	....	....	.....	....	..	....	..	.....	..	babion	..	....	....
Arabic	....	....	abuna	.....	..	....	....	.....	....	..	....	..	.....	..	babah	..	....	....
Old Persian	man	....	pitar	matar	..	dochtar	bratar	.....	....	..	....	..	.....	..	....	..	vdova	....
Zend	man	....	patar	matar	..	....	bratar	.....	....	..	...	..	.....	..	....	..	....	....
Modern Persian	....	....	.....	mader	..	....	....	.....	....	..	....	..	.....	..	....	..	....	....
Sanscrit	man	vama	Tataha pitar	matar	sunu	duhitri	bhratar	svasar	....	..	naptri	..	.....	..	putraka	..	widhava	....
Samoan	....	....	.....	ma	..	....	....	....	....	..	....	..	.....	..	....	..	....	....

the lawgiver of the Hindus; while *Mannus*, was the son of Tuiston, and progenitor of the Gotho-Germanic nations. This significant root has ever continued in the cherished national name *Herrmann* (Lord thinker); even the Tartar tribes in Asia have retained to this day the Arian appellation *man* in the name of their sages and priests, called *Shamans;* so have the Chinese in *Mandarin.* The monosyllable *ma* characterizes Brah*ma*, God of the Hindus, and of Gauta*ma*, God of the Buddhists. The meaning of the Sanscrit *pa* is *to protect;* hence the original sense of *pa, abba, papa, pater, father, vater*, &c., all having the interchangeable labial letters *b, p, f* and *v*, was *protector.* This linguistic aspect gives to our endearing terms *ma* and *pa* a deeper and more exalted meaning than they ever had before, making *ma* the thinker and *pa* the protector of the family. When we consider, that a child, uttering these *Arian monosyllables*, expresses the highest human attributes—*thinker* and *protector*, we realize, that primitive language was not a mere chance, accident or exclamation, but a profound science. It had no superfluous syllables and letters, like our modern tongues, but was simple, direct and telegraphic.

We might add Tables of numerals, adjectives, verbs, and particles; but as the above Table proves, that Arian linguistic roots of primary necessity were brought from central Asia to Europe by the ancestors of our Gotho-Germanic grandsires, we forbear.

From these primitive linguistic roots, from protohistoric hints, from historic statements and geographic indications in Herodotus, Strabo, Tacitus, Ammianus, Jornandes, and from Josephus' description of the post-diluvian emigration (Ant. of the Jews, chap. VI.) we infer, that the earliest stream of population from Asia to Europe carried Ario-Japhetic roots, from which were formed Pelasgic, Thracian, Greek, Etruscan, Latin, Cimmerian or Cimbric and Basque. At a remote period this stream extended even to *Tartessus*, in Spain, mentioned by Herodotus, (The Tarshish of the Scriptures,) and to *Massilia* (Marseilles) in Gaul. Later the *Skoloti* or *Scythians,** *Sacians, Arians,*† and *Germans,*

* Herodotus (B. iv., 6 and 7) says Scythians were called Σκολοτοι (*Skolotoi*) in their own language 1500 B.C., and Σκυθα (Scythians) by the Greeks, 440 B.C.

† Tacitus, A.D. 97, mentions a powerful tribe of *Arii* (Arians), dwelling on the western bank of the Vistula in Germany.

ancestors of our Scytho-Gotho-Germanic sires, carried to Europe more *Arian* and *Mongolian* roots, which we find felicitously blended with preceding vocabularies. Oriental authors, like Valmiki, Firdousi, Tamerlane, &c., call Scythia *Ariana* and *Aria*, sometimes *Tchermania* and its dwellers *Tchermanee;* they are so called down to the fourteenth century of our era. They also mention some of the names of the ancient and modern Scytho-Gotho-Germanic tribes. As most of these facts are historic and admitted by archeologists; and as civilization is reaching those regions and the very spots, where our Asiatic ancestors dwelled ages ago, we may look for more and more light concerning the origin of the Anglo-Saxon and other European races and languages, especially when an erudite scholar, like Baron Von Hammer, tells us he found over 4,000 Scytho-Gotho-Germanic and Persian words with striking affinities.

There was a Sarmato-Sclavonic stream that followed the above named. By such intermingling of races and dialects, linguistic gems passed into Anglo-Saxon and English from Arian, Semitic, Greco-Latin, Celtic and Gotho-Germanic sources, especially from the time the Anglo-Saxons became Christians A.D. 597. Hypercritics, like Macaulay, may sneer and call early Anglo-Saxon history "*mythical;*" it is nevertheless the most probable and rational that has reached us; and no proto-historic data are better sustained by reliable records. As Macaulay has given us nothing in its place, we better hold on to it; perhaps Chinese Mongolian and Tartar records, together with Cuneiform and Runic decipherings may bring to light more direct proof. Sir Wm. Jones, Bopp, Champollion, Oppert, Rawlinson, Burnouf, Schleicher, Max Müller and Whitney have done much; Schliemann, Cesnola, Prime, Hubert Bancroft, Stanley and others may do more to illumine proto-history; therefore let us continue to search patiently and abstain from calling things "*mythical,*" simply because they took place ages ago and thwart our prejudices.

To give a clearer and more direct idea of the origin of the Anglo-Saxon language, we cite, as a point of comparison, the earliest Lord's Prayers in the four oldest Gotho-Germanic dialects: *Gothic* A.D. 376;—Anglo-Saxon A.D. 700;—Low German A.D. 700; High German A.D. 720. In the vocabulary,

grammar and construction of this prayer, readers may trace the immediate origin of Anglo-Saxon from Gothic and German.

Gothic Lord's Prayer from Ulfilas' version of the Bible about A.D.* 376:

"Atta unsar thu ïn himinam,
Veihnai namo thein;
Gimai thiudinassus theins;
Vairthai vilja theins soe ïn himina iah ana airthai;
Hlaif unsarana thana sinteinan gif uns himma daga;
iah aflet uns thatei skulans siaima svasve iah veis afletam thaim skulam unsaraim;
iah ni briggais uns ïn fraistubn iai;
Ak lausei uns af thamma ubilin;
Unte theina ïst thiudangardi iah mahts iah
vulthus ïn aivins. Amen." —Matthew c. 6, 10.

High German Lord's Prayer, A.D. 720:

"Fatter unseer, thu pist in Himele,
Wihi Namum dinan;
Chmeme Rihi din;
Werde Willo din, so in Himele, sosa in Erdu;
Proath unseer emezhic kijo uns hiutu;
Oblaz uns Sculdi unseero, so wir oblasen uns skuldikem;
Enti ni unish firletti in Khorunka;
Uzz erlosi unish fona Ubile."

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* We mentioned this zealous apostle of the Goths in the fifth century. He formed the Gothic Alphabet of 26 letters from the Greek, and translated the New Testament from Greek into Gothic, A.D. 376. This was the first Gotho-Germanic writing, and the earliest translation of the Teachings of Christ and his apostles. In the sixteenth century a copy of this precious version, containing long fragments of the Gospels, was found in the monastery of Werden near Cologne. It was called "*Codex Argenteus;*" because it is written in letters of silver and gold on vellum. It was bought by the Swedish government and deposited in the library of Upsala. It is said this curious MS. was made in Italy during the sway of the Gothic kings in the fifth century. Many copies have been taken from this ancient relic. It was long supposed that only fragments of the Gospels remained; but in 1726 the "Epistles to the Romans" were discovered in the library of Wolfenbuttel. Again another fragment was found at Milan by Angelo May, A. D. 1820. Hence the Gotho-Germanic races were the first, who appreciated and translated Christ's Ethics.

Low German Lord's Prayer, about A.D. 700, *now a living language:*

"Thu ure Fader, the eart on heofenum,
Si thin noman gehalgod.
Cume thin rike.
Si thin Willa on eorthan twa on heofenum;
Syle us todag orne daegwanlican hlaf.
And forgif us ure gylter, swa we forgifath tham the with us agylthat.
And ne læed thu na us on kostnunge;
Ac alys us fronn yfele.
Si bit swa."

Oldest Anglo-Saxon Lord's Prayer, from an ancient MS., being a gloss on the Evangelists, by Eadfride, 8th bishop of Lindffarne, about A.D. 700: *Camden's Remains, p.* 23.

"Fader uren thu in Heofnas,
Sie gehalgud Nama thin,
To Cymeth ric thin;
Sie fillo thin suae is in Heofne and in Eortha.
Hlaf uferne oferwistlic sel us to daeg;
And forgef us scyltha urna suae we
forgefon scylgum urum.
And ne inlead usith in Costnunge.
Ah gefrigusich from evil."

Anglo-Saxon Lord's Prayer, from the Gospels of Mareschall and Junius. Its purity assigns it to the reign of Alfred the Great, about A.D. 890.

"Faeder ure thu the eart on heofenum,
Si thin nama gehalgod;
To becume thin rice.
Gewurthe thin willa on eorthan swa swa on heofenum.
Urne daeghwamlican hlaf syle us to daeg;
And forgyf us ure gyltas, swa swa we forgifoth urum gyltendum;
And ne gelaedde thu us on costnunge.
Ac alys us of yfele.
Sothlice." —Matthew vi. 9–13.

Anglo-Saxon Lord's Prayer, A.D. 1120.

"Ure Fader in Heven rich,
Thy name be halyed ever lich.
Thou bring us thy michel bliese
Als bit in heven y doe,
Evear in yearth been it alsoe.

That holy brede that lasteth ay,
Thou send us this ilke day.
Forgive us all that we have done,
As we forgive ech other one.
Ne let us fall into no founding,
Ne sheld us frym the foule thing."

Among the striking verbal and grammatic analogies of these versions let us compare one sentence:

In Ulfilas' Gothic version of A.D.	376	occurs:	"*hlaif sinteinan* gif us to daga;"
"the Anglo-Saxon "	"	700	"	"*hlaf sel* us to daeg;"
" " Low-German "	"	700	"	"*syle* us todag *hlaf*;"
" " Anglo-Saxon "	"	890	"	"*hlaf syle* us to daeg;"
" " High-German "	"	720	"	"*proath* emezhic kijo uns;"
" " Anglo-Saxon "	"	1120	"	"*brede send* us this day;"
" " English "	"	1611	"	"*give* us this day our daily *bread*."

Without any historic, ethnologic or archeologic light, such verbal and grammatic resemblance would illumine Medieval darkness, not only to the philologist, but to the historian and philosopher; for Gothic *hlaif* of Mœsia in South-eastern Europe A.D. 376;—Anglo-Saxon *hlaf* in England A.D. 700; and Low-German *hlaf* in northern Germany A.D. 700;—High-German *proath* in southern Germany A.D. 720;—Anglo-Saxon *brede* in England A.D. 1120; English *bread* A.D. 1611—all meaning one and the same thing, *bread*—indicate contact or intercourse sometime and somewhere. So do Anglo-Saxon *sel*, *syle*, and Low German *syle*, whence our *sell*, which must have had a different meaning; for it is hardly supposable, that our Gotho-Germanic ancestors, who were ever reverend, would have used that term in the sense we do now. Next notice in these six versions the strong analogy in grammar and construction, which some linguists consider of more value than verbal resemblance. Prejudiced and superficial readers might pass lightly over such linguistic indications; but, when history tells us, that the *Goths* and *Germans* amalgamated at an early date in Central Europe; that their ancestors, who were Herodotus' Σκυθαι (*Scythians*), Γερμανιοι (*Germans*), Σακαι (*Saxons*), and Αιγλοι (*Angles*) roamed ages ago over *Aria* and *Ariavarta* in Central Asia, whence they emigrated to Europe,—then these linguistic indications acquire positive value as aids to

TABLE,

Showing that Anglo-Saxon, Mother of English, points to Gothic and German for its immediate,—and to Sanscrit, Persian, Chaldee and Hebrew for its remote—Origin.

			Father	our	in	heaven	thy	name	reign?	will, n.	Earth	sell	loaf, bread	day	evil	amen.
English.....																
Greek :	A.D. first century.		πατηρ	...	en	....	....	ονομα	....	βουλη	....	....	—, Βρωτος?	....	....	αμην.
Gothic :	"	376	Atta	unsar	in	himina	thein	namo	....	vilja	airthai	....	hlaif, ——	daga	....	amen.
Anglo-Saxon :	"	700	Faeder	ure	in	heofon	thin	nama	ric	fillo	eortha	sel	hlaf, ——	daeg	evil	....
Low German :	"	700	Fader	ure	on	heofen	thin	noman	rike	willa	eorthan	syle	hlaf, ——	dag	yfele	....
High German :	"	720	Fatter	unseer	in	himel	din	namum	rihi	willo	Erdu	....	——, proath	....	ubile	....
German :	"	1522	Vater	unser	in	himmel	dein	name	Reich	wille	Erde	....	——, brot	Tag	übel	amen.
Swedish :	"	1597	Fader	war	in	himl	din	namn	rik	wilye	yord	sälia?	——, bröd	dag	....	amen.
Friesian :	"	1597	Haita	....	yne	hymil	dyn	name	rycke	will	yrt	....	——, brae	dei	....	....
Danish :		....	Fader	vor	ind	himel	din	navn	rige	villie	yord	saelger?	——, bröd	dag	....	amen.
Dutch :	"	1637 ...	Vader	onze	in	hemel	....	naam	rijk	wil	aarde	....	——, brood	dag	....	....
Orkneyan :		... .	Fauor	vora	i	chimrie	thine	nam	....	....	yurn	....	——, brow	da	ilt	amen.
Flemish :		....	Vader	....	..	hemel	....	naem	....	wil	aerde	....	——, broodt	dag	....	....
Icelandic :	"	1757	Fader	vor	..	himn	thinn	nafn	rike	vile	jördu	selia?	——, braud	dag	illu	amen.
Latin :	"	400	Pater	....	in	....	tuus	nomen	regnum	voluntas	terra	....	.....	dies	....	amen.
French :	"	1588	Père	....	en	....	tuens	nom	règne	volontè	terre	....	.....	....	....	....
Italian :	"	1607	Padre	....	in	....	....	nome	ricco?	volonta	....	....	.....	....	....	amen.
Spanish :	"	1790	Padre	....	en	....	tu	nombre	reyno	voluntad	tierra	....	.....	....	....	amen.
Portuguese :	"	1781	Padre	....	..	....	tua	nome	reino	vontade	terra	....	.....	....	....	amen.
Irish :	"	1602	Athair	ar	..	....	.. .	noem	....	ail	....	....	.....	diu	....	amen.
Welsh or Cymric :	"	1680	Tad	....	yn	....	dy	....	....	ewyllys	ddaear	....	——, bara	dyn	....	amen.
Russian :		....	Batia	....	..	....	twoye	imja	....	wolja	....	....	chljeb, ——	denj	....	aminj.
Bohemian :		....	....	....	..	....	twa	gmeno	....	wuola	....	....	chleb, ——	dnes	....	amen.
Gaelic :	"	1767	Athair	....	..	....	....	naom	....	....	....	....	.....	....	....	....
Persian :		....	Padar	....	..	....	....	nam	....	....	....	....	.....	....	....	....
Sanscrit :		....	Tataha	....	antu	....	twa	nama	radsch	....	....	....	.....	danim	....	....
Bengali :		....	Pita	....	..	....	....	namere	raiz	....	....	....	.....	....	....	amen.
Malayan :		....	Bappa	....	..	....	....	namma	radj	....	....	....	.....	....	....	amen.
Chaldee :	"	1684	Abu	....	..	shemaya	....	....	....	....	ara	....	——, barah?	....	....	....
Hebrew :		....	Abi	....	..	yim	....	nam?	....	....	arez	....	——, barah?	...	....	omen.
Arabic :	"	1671	Abuna	....	..	sama	....	....	....	....	ardi	....	.....	....	....	amin.
Chinese :		....	Fu	....	..	....	....	mim	....	....	....	....	.....	....	....	Yamen.

proto-history and archeology. We fully understand these analogies, when we realize from Medieval Records, that Anglo-Saxon missionaries went from England to Germany to preach the Gospel to their Gotho-Germanic kindred in the seventh century. To give to the philologic gems in the Lord's Prayer their full luster, we add a Table of similia to *father*, *our*, *in*, *heaven*, *thy*, *name*, *reign*, *will*, n., *Earth*, *sell*, *loaf* or *bread*, *day*, *evil*, and *amen*, in 32 European and Asiatic dialects.

The English Lord's Prayer (Matt. 6, 9) numbers 66 words, 40 of which are different words, and the rest repetitions. Fourteen of the 40 different words occur in some or in most of the 32 dialects and languages in the preceding Table.

The root of *father* or *pa* occurs in 31 of the 32 languages.
" *name* " 29 " "
" *will* " 22 " "
" *Earth* " 22 " "
" *amen* " 21 " "
" *thy* " 19 " "
" *reign* (kingdom) " 18 " "
" *in* " 18 " "
" *day* " 18 " "
" *heaven* " 16 " "
" *bread* " 13 " "
" *our* " 12 " "

The interchangeable consonants in *father* were the labials: *b*, *p*, *f*, *v*, and dentals: *d*, *th* and *t*;
" " " *name* " mutes: *n* and *m*;
" " " *reign* " gutturals: *c*, *g* and *k*;
" " " *will* " labials: *b*, *f*, *v* and *w*;
" " " *Earth* " dentals: *d*, *th* and *t*;
" " " *bread* " labials: *b* and *p*;
" " " *day* " dentals: *d* and *t*;
" " " *evil* " labials: *b*, *f* and *v*,
" " " *heaven* " aspirate *h* and sibilant *s*.

Zend, Persian and Greek frequently have aspirate *h*, which became sibilant *s* in Sanscrit, in the Semitic and Gotho-Germanic tongues, and in Latin. The Hebrew word *amen* (so be it) entered 21 of the 32 languages with but very slight alteration. Vowel-changes are not considered of importance in philology; whereas consonant changes have certain fixed rules by which linguists are guided. Hence Semitic nations only wrote conso-

nants, and left vowels to be supplied by readers and speakers. As shown in the Table on p. 39, ten of the 14 words: *father, in, heaven, thy, name, reign, Earth, day, bread* and *amen* point to Asia for their roots; whereas but four: *our, will, sell* and *evil* were developed in Europe. In our first Table with 18 words of kindred, 11 point to Asia for their roots, and 7 were developed in Europe. When philologists objected to verbal analogy as a sign of relationship, the learned Dr. Young, whose data on this point are important, arrived through close research at the following numeric rules:

One analogous word in 2 languages may be a mere coincidence.
Two " " " indicate 3 chances of relationship.
Three to seven analogous words in 2 languages increase the chances of relationship in a rapid ratio.
Eight " " " indicate 100,000 chances of relationship.

Hence analogous terms, occurring from 12 to 31 times in 32 languages, as is the case in the Table on p. 39, must be conclusive evidence of relationship. To corroborate our verbal analogies, we add a few correspondences of grammatic inflections; as the Greek verbs in *mi* have analogues in Sanscrit, we quote some here.

GOTHO-GERMANIC:		GRECO-LATIN:		SCLAVONIC:	
English:	Anglo-Saxon:	Greek:	Latin:	Lithuanian:	Sanscrit:
am	am	ειμι	sum	.....	asmi
art	arth	εις	es	.....	assi
is	is	εστι	est	.....	asti
.....	.....	εσμεν	sumus	.....	asmassi
stand	stande	ιστημι	sto	stowmi	tisthami
standest	standest	ιστης	stas	stowi	tisthasi
stands	stent	ιστησι	stat	stow	tisthati
.....	.....	διδωμι	do	dudmi	dadhami
.....	.....	διδως	das	dusi	dadasi
.....	.....	διδωσι	dat	dusti	dadati

Archeologists tell us, that the Greco-Latin stream of population and language from Asia to Europe was the earliest; and the Sclavonic stream the latest; the above conjugative inflections *mi* clearly prove, that there was at some period or other connection between Greek and Sanscrit; Lithuanian, Latin and other Eu-

ropean tongues may have copied from Greek, for Greece had intercourse and commerce with the Scythians in Sarmatia, with the Latins in Italy and with the Celts in Gaul, Spain and Britain. Moreover, the Lithuanians may be descended from the European Scythians, whose ancestors came from Central Asia to Europe 680 B.C. and drove the Cimmerians from Cimmeria, now Southern Russia.

These reflections were suggested by the 14 linguistic analogues in the Lord's Prayer, numbering but 40 different words. As the Old Testament contains the thought, language, traditions, musings, literature and wisdom of the Shepherd Kings and Magi, collected by Moses, Solomon and other Hebrew Sages; and as ideas concerning primitive cosmogony, astronomy, geology, botany, zoölogy, philology and sociology are recorded therein, it might prove as rich a linguistic mine as the Lord's Prayer. Josephus tells us (Ant. B. XII, 4–7), that Ptolemy, the wisest of Egypt's kings, discovered its excellence as a record of the post-diluvian generations, and had it translated into Greek by seventy Hebrew and Greek scholars, 276 B.C., for his famous Alexandrian library. We know it as the "*Septuagint*"=LXX (seventy). About seven centuries thereafter St. Jerome, the most erudite Greek and Latin scholar, after being liberally educated at Rome, and having traveled over the greater part of the Roman Empire, became private secretary to Pope Damasus I., A.D. 382. Soon he became disgusted with the corruptions of Rome and retired to Bethlehem, where he learned Hebrew and translated the Old and New Testaments from the best MSS. then extant into Latin. This version, cherished by Rome ever since, is known as the "*Vulgate.*" This eminent Father of the Church died A.D. 420. The Bible and parts thereof were first written in Hebrew and Greek, then translated into Gothic and Latin. The Table on p. 39 shows that it has since been translated into the Medieval and modern tongues. At the Centennial Exhibition, 1876, the American Bible Society had printed specimens from Bible versions in 164 different dialects and languages. The ninety English-speaking millions have been translating and circulating it all over the globe; so that Christ's Ethics have reached the benighted Eskimo, Hottentot and fierce cannibal Fiji Islander. Let the text, phraseology, vocabulary and words of these 164 dialects and

languages be carefully searched and compared. Unexpected linguistic analogies, that would throw light on history and ethnology, might be discovered by such a course. In this department missionaries, versed in philology, could reap a rich harvest for science; therefore philology should be one of the chief studies in the curriculum of divinity.

The vocabulary of the previous Gotho-Germanic Lord's Prayers, and the fourteen words therefrom in the Table on p. 39 convey the idea, that the three Gotho-Germanic tribes: *Jutes*, *Saxons* and *Angles*, carried to Britain the *Gothic*, *High* and *Low German* dialects, from which they developed the Anglo-Saxon language; that the Greco-Latin, Celtic, Gotho-Germanic and Sclavonic dialects and languages became interwoven through translations of the Bible; and that Christianity and civilization went hand in hand among the European Medieval tribes, peoples and nations. Thus we endeavored to trace the origin of the Anglo-Saxon dialect from primitive Asiatic and European linguistic roots, and from the vocabulary of the Lord's Prayer in the earliest Gotho-Germanic languages; because there are no Anglo-Saxon written documents from A.D. 449 to 586, a period during which the Jutes, Saxons and Angles landed and settled in Britain. The dialects now spoken in Sleswig-Holstein and Friesland are but modified *Gothic*, *Low German* and *Anglo-Saxon*.

As this century witnessed the first step in Anglo-Saxon civilization, it behooves us to pause and consider its importance. If you wish to benefit a race morally, teach them Christ's sublime ethics. If you desire to advance a people intellectually, carry them the means of recording and perpetuating thought; in other words, give them an ALPHABET. Both these blessings, together with the Roman numbers, calendar, church music and chant reached the Anglo-Saxons through a gentle Frankish Princess named Bertha,* daughter of Caribert, King of France, A.D. 561–567. The cotemporary historian, Gregory of Tours, 559–593, in

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* Bertha was { great granddaughter of } { Clovis, King of France, A.D. 481–511, and St. Clotilda, a Burgundian Princess, through whose influence Clovis became a Christian.

Grand daughter of { Clotaire I., King of Neustria, 511–561.

his "*History of the Franks,*" alludes thus to this event, Lib. 4: "King Caribert wedded Ingoberga, by whom he had one daughter, who married and was taken to Kent;"—Lib. 9: "He died, I think, in the 70th year of his life, leaving one daughter, whom the son of a certain King of Kent married."

Ingoberga, Bertha's mother, is mentioned as a benevolent and excellent queen, who, while instilling into her daughter female virtues and graces, little dreamt that she was destined to be the corner-stone of Anglo-Saxon conversion. It seems Caribert died when Bertha was quite young, and her uncle Chilperic, King of Neustria, became her guardian.

Ethelbert I.,* King of Kent and *Bretwalda* or chief of all the Kingdoms of the Heptarchy, except Northumbria, claimed lineal descent from Odin or Woden, through his illustrious ancestors Hengist, Horsa and the famous *Rowena.*

He was the fourth king of Kent from Hengist, and asked Bertha's hand. Here, surely, was a young couple, connected with all that was great and noble in Medieval times. The fierce elements of the Goths and Franks, already amalgamated on the continent, were now to be wedded with the Anglo-Saxons in Britain. Chilperic, whose grandfather, Clovis, had been a Frankish heathen, opposed the union of his niece with an Anglo-Saxon *heathen!* but Bertha, remembering the conversion of her

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Niece of	Sigebert I., King of Austrasia, 561–575 and Brunehaut, daughter of Athanagild, King of the Visigoths in Spain. Ingunda, daughter of Sigebert and Brunehaut, married Hermenegild, King of the Visigoths in Spain, about 578. Hermenegild's capital was Seville in Andalusia.
Niece of	Chilperic I., King of Neustria 561–584, and Galsuinta, daughter of Athanagild, King of the Visigoths in Spain.
Niece of	Gontran, King of Burgundy, 561–593.

* Ethelbert was son of Hermenric, King of Kent, A.D. 534, who was son of Octa or Eisc, King of Kent, 488, who was son of Hengist, King of Kent, 455, son of Wightgils, son of Wecta, son of Odin or Woden. Ethelbert also claims Horsa and the beautiful Rowena, Hengist's daughter, who married King Vortigern, as his ancestors. Ethelbert was the seventh generation from Odin or Woden. This genealogy is culled from the Saxon Chronicle, Bede, Ethelwerd and Malmesbury.

illustrious ancestor through the prayers and entreaties of her great-grandmother Clotilda, accepted the gallant Anglo-Saxon, on condition that she and her followers should ever be unmolested in the exercise of their religion, which being cheerfully granted by Ethelbert, the nuptial rites were duly solemnized and the royal cortege started for Kent, A.D. 570.

In Bertha's retinue shone the venerable Luidhard, Bishop of Senlis, her chaplain and spiritual guide. On their arrival in Canterbury, Ethelbert's capital, the church of St. Martin, built by Roman Christians, was assigned to Bertha and her followers as their place of worship. Here the pious queen and her friends practised quietly their religion under Luidhard's guidance. Twenty-six years glided thus away. Think you that Bertha and Luidhard were idle spectators in that distant land, where the fierce rites of Odin must have singularly contrasted with those of the gentle Nazarene? As positive history and biography are silent about what did or did not happen in Kent during the years that elapsed from Bertha's marriage, A.D. 570, to Ethelbert's conversion, A.D. 597; and as but one cotemporary historian, Gregory of Tours, alludes to a daughter of Caribert and Ingoberga, who married and was taken to Kent, we leave our readers to judge from circumstances and events, what must have occurred. If we consider who Bertha was, and with whom connected, we shall admit that her influence must have been very great, independent of her fine character. Moreover, the accomplished Luidhard, who presided over the small Christian flock in Canterbury, was in duty bound to communicate with his superiors in Rome, and did so, as will hereafter appear.

It is generally conceded that Pope Gregory I., surnamed the Great, contemplated the conversion of the Anglo-Saxons before he obtained the tiara. As he was chosen Pope, A.D. 590, and died 605, Ethelbert's conversion must have been effected within the fifteen years of his papal sway. Gregory's letters in "*Patrologiæ*," * vol. 77, will convince the most critical reader that what

* "*Patrologiæ*," 217 quarto volumes, issued from 1844 to 1858, containing the writings of the Christian Fathers in Greek and Latin, besides all that has been written about theologic science and literature from the 5th to the 19th century. The publisher, J. P. Migne, Paris, corresponded with the libraries in Europe, Asia and Africa, procured all he could in the shape of

occurred in Canterbury, A.D. 597, was the result of a well conceived, well prepared and well executed plan.

As some of Pope Gregory's letters may interest readers, I shall cull from and translate those that have reference to the conversion of the Anglo-Saxons.

"*Patrologiæ*," Vol. 77, Lib. VI., Epistola VII.*

"GREGORY TO CANDIDUS, PRESBYTER, GOING TO THE ECCLESIASTIC PATRIMONY IN FRANCE, A.D. 595 OR 596?

"As you are, with the help of our Lord God, Jesus Christ, going to undertake the management of the ecclesiastic patrimony in France, we desire you should buy with the money you may receive, clothing for the poor, or Anglo-Saxon boys seventeen or eighteen years old, and have them educated for God's service in monasteries. Inasmuch as French money is uncurrent in our country, and may be spent to more advantage where it is current, if you can obtain any bonus on moneys now due, as we already stated, we wish you to purchase vestments for the poor boys to be educated in the service of Almighty God. But as those who can be found are pagans, we desire a priest should accompany them, so as to baptize any that may be taken sick on the way, as soon as he sees them in danger of dying. Let your arrangements be so made as to enable you to hasten to carry out these designs."

The contents of this letter seem to imply, as corroborated by cotemporary and subsequent writers, that youths were carried from Britain to the continent to be sold as slaves, and that Pope Gregory made arrangements to have some of them bought, educated in monasteries and sent as interpreters and missionaries

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books and manuscripts, and printed them in this erudite work. Pope Gregory's writings fill volumes 73, 74, 75, 76 and 77. This rare and voluminous work is in the Astor Library, New York.

* "Gregorius Candido, presbytero, eunti ad patrimonium Galliæ. Pergens, auxiliante Domino Deo nostro, Jesu Christo, ad patrimonium quod est in Galliis gubernandum, volumus ut dilectio tua ex solidis quos acceperit vestimenta pauperum, vel pueros Anglos, qui sunt ab annis decem et septem, vel decem et octo, ut in monasteriis dati Deo proficiant, comparet, quatenus solidi Galliarum, qui in terra nostra expendi non possunt, apud locum proprium utiliter expendantur. Si quid vero de pecuniis redituum, quæ dicuntur abatæ recipere potueris, ex his quoque vestimenta pauperum comparare te volumus, vel, sicut præfati sumus, pueros qui in omnipotentis Dei servitio proficiant. Sed quia pagani sunt qui illic inveniri possunt; volo ut cum eis presbyter transmittatur, ne quid ægritudinis contingat in via, ut quos morituros conspexerit debut baptizare. Ita igitur tua dilectio faciat, ut hæc diligenter implere festinet."

among their countrymen. This epistle shows Gregory not only a philanthropist, but a practical business man and financier, who could calculate even the premium on money and exchanges. It is glorious to find among the Popes one who used the Peter-Pence to rescue bright youths from slavery and educate them in papal institutions.

It has been said by many writers, especially Alfric, A.D. 1000, that "Augustine took interpreters from among the Franks." which would be correct, if it was stated that these interpreters were Anglo-Saxons, carried to the continent, sold there as slaves, saved from bondage by Pope Gregory, educated by his orders, and returned to their country as missionaries.

Cotemporary and subsequent records point to the spring of A.D. 596 as the time when Augustine and his fellow-monks started from Rome for Britain. Pope Gregory had chosen Augustine for that mission. There is nothing positive how he and his companions reached France. Letters and documents indicate that their first interview was with Serenus, Bishop of Marseilles, whence they went to the ancient and famous Benedictine Abbey of Lerins in the Isle of St. Honorat.

While thus traveling in France, they were evidently told that their journey to Britain was through gloomy and barbarous regions, and across a most dangerous sea; even if they were fortunate enough to reach Britain, they would encounter mere savages, whose dialect they ignored, and consequently could not preach the gospel to them. Hence Augustine's associates begged and urged him to return to Rome, communicate these circumstances to his Holiness, and entreat him to recall them from this hazardous and seemingly useless mission. Whether Augustine shared their opinions or not is of little importance. He returned to Rome, leaving his companions somewhere in South-eastern France. Augustine reached Rome in August, and consulted with Gregory. Behold the result:

"*Patrologiæ*," Vol. 77, Lib. VI., Epistola LI.

LETTER OF POPE GREGORY TO THE COMPANIONS OF AUGUSTINE, AUGUST, A.D. 596.

Gregory, the servant of the servants of God, to the servants of our Lord Jesus Christ.

"As it would have been better not to undertake good works, than to think

of abandoning them, when undertaken, it behooves you, my dearest sons, to perform with the utmost zeal the beneficent task you began with God's assistance. Hence let neither the perils of the journey nor the tongues of gossipping calumniators deter you; but persevere with all the diligence and fervor, which incited you to start through God's inspiration, convinced that the glory of an eternal reward follows a great enterprise.

"Augustine, your prior, whom we constitute your Abbot, humbly obey in all things; fully aware, that whatever may be accomplished by his advice, will redound to the benefit of your souls.

"May Almighty God protect you with his grace and grant me to behold the fruit of your labors in the everlasting mansions! Inasmuch as I cannot labor with you, may I be found worthy to share with you in the enjoyment of your reward; because I surely wish to be and labor with you.

"May God keep you from all harm, my dearest sons!

"Given on the 10th day of the calends of August, under our most pious Emperor Mauricius Tiberius Augustus, in the 14th year of his reign, the 13th after his consulate, Indication 14."

To this turning back of Augustine was probably due the final success of his mission to the Anglo-Saxons; for all possible efforts were made, influences used and means procured to insure success. Augustine was made bearer of letters from his Holiness to the kings and bishops, through whose territories and bishoprics he and his companions were likely to pass; but perhaps the most important means for his ultimate triumph was the procuring of the native Anglo-Saxons educated in France as interpreters, as first mentioned in the letter from Gregory to Candidus, steward of the ecclesiastic patrimony in France.

"*Patrologiæ*," Vol. 77, Lib. VI., Epistola LIX.

LETTER FROM POPE GREGORY TO BRUNEHAUT,* QUEEN OF THE FRANKS OF AUSTRASIA, CAPITAL METZ, LORRAINE, A.D. 596.

"Your Excellency's Christian zeal is so well known, that we can in no way doubt its goodness.

"We are informed that the nation of the Angles, with God's mercy, long to become Christian; but that the priests of the adjacent country have no pastoral solicitude to encourage their wishes by exhortation. Lest their souls might go to everlasting perdition, we felt anxious to send thither Augustine, bearer of this letter, with other servants of God, in order to learn through them the desires of the Angles, and, with your assistance, to provide for their

* See Brunehaut's genealogy in foot-note, p. 44.

conversion as far as possible. We also ordered them to take priests from the neighboring countries with them. Therefore, your Excellency, as much on account of our petition as from fear of God, will graciously consider Augustine as highly recommended and deserving, extend over him your protection, aid him in his arduous mission, and enable him to obtain ample means, that he may securely reach the above named nation of the Angles." *

This period of English history always seemed to me not only hazy, but contradictory, till I saw in Pope Gregory's cotemporary letters this sentence: "*We are informed that the nation of the Angles longs to be Christian; but that the priests of the adjacent country have no pastoral solicitude to encourage their wishes by exhortation.*" This statement implies: first, that Rome had been informed by somebody concerning the desire of the Anglo-Saxons to become Christians. As I previously stated, the zealous Luidhard was not idle in Canterbury; nor was Queen Bertha, who quietly attracted Ethelbert to Christ's gentle maxims. No doubt Gregory had heard, directly or indirectly through Luidhard, that Kent's king might be favorably approached. This we cannot help inferring from Gregory's letters and from the circumstances. — Next, that the priests of Wales, where Christianity flourished, had been urged by Rome to preach Christ to their Anglo-Saxon neighbors, and had refused. This passage from Geoffrey of Monmouth's "*Historia Britonum*" (A.D. 1147),

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* Besides the above letter to Queen Brunehaut, Bertha's aunt, Augustine was made bearer of the following letters, A.D. 596:

"*Patrologiæ*," Vol. 77, Lib. VI.

Letter 52, Gregory to Pelagius and Serenus, Bishops of Tours and Marseilles.
" 53, " Virgilius, Bishop of Arles.
" 54, " Syagrius, " Autun.
" 55, " Protasius, " Aix, France.
" 56, " Stephanus, Abbot of Lerins, where, it is supposed, Augustine left his companions, when he went back to Rome.
" 58, " Theodoric (Thierry II.) and Theodebert II., Kings of Burgundy and Austrasia, grandsons of Brunehaut, regent (A.D. 596) during their minority (Bertha's second cousins).

In these letters Augustine and his companions are strongly recommended, and assistance is solicited for their mission to Britain. Their contents are similar to those in the letter to Queen Brunehaut.

Lib. XI., C. 12 and 13, fully explains why the Britons refused, and why a mission was sent from Rome.*

Among Pope Gregory's letters eleven are addressed to Queen Brunehaut, Bertha's aunt. When Augustine passed through France on his way to Britain, she treated him and his companions most hospitably, and furnished them all she could to make their mission a success, for which Pope Gregory blessed and thanked her most graciously in a subsequent letter, Letter 11, Lib. IX., "*Patrologiæ*," Vol. 77. She was at that time regent of the kingdoms of Burgundy and Austrasia for her grandsons Thierry II. and Theodebert II.†

We need hardly say that Augustine's mission, so well conceived and planned, could be but a success; especially when undertaken and carried on by devoted men, whose journey through France was an ovation, kings, queens, bishops and abbots showering favors on the Papal missionaries, who arrived in Britain, numbering forty. They landed in the Isle of Thanet

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* "Augustine was sent by Pope St. Gregory into Britain to preach the word of God to the Angles, who, being blinded with pagan superstition, had entirely extinguished Christianity in that part of the island which they possessed. But among the Britons the Christian faith still flourished and never failed among them from the time of Pope Eleutherius (A.D. 189), when it was first planted here. When Augustine came he found in their province seven bishopries and an archbishopric, all filled with most devout prelates, and a great number of abbeys, by which the flock of Christ was still kept in good order. Among the rest there was in the city of Bangor a most noble church, in which it is reported there was so great a number of monks that, when the monastery was divided into seven parts, having each their priors over them, not one of them had less than three hundred monks, who all lived by the labor of their own hands. The name of their abbot was Dinooth, a man admirably skilled in the liberal arts, who, when Augustine required the subjection of the British bishops, and would have persuaded them to undertake the work of the gospel with him among the Angles, answered him with several arguments, that they owed no subjection to him, neither would they preach to their enemies, since they had their own Archbishop, and because the Saxon nation persisted in depriving them of their country. For this reason they esteemed them their mortal enemies, reckoned their faith and religion as nothing, and would no more communicate with the Angles than with dogs."

† This Theodebert was second cousin to Queen Bertha. Eadbald, son of Ethelbert and Bertha, married Emma, daughter of Theodebert II., and became King of Kent, A.D. 616.

in the spring of 597, and, through interpreters, informed Ethelbert of their arrival. Soon the king and his pious queen met Augustine and his companions under heaven's open canopy, where no charm or enchantment could be practiced on his royal highness, such being an Anglo-Saxon superstition. Ethelbert listened attentively to what the strangers had to communicate about their kindly mission, then replied: "The doctrine you announce seems promising and fair, but as it is new and uncertain, we cannot assent to it and renounce the one we and our subjects have cherished so long. As you came from afar to preach to us a religion you believe true and best, we receive you kindly and supply you with all the comforts."

Next the strangers were invited to Canterbury, where Ethelbert gave them his palace, with permission to preach without hindrance. The Venerable Bede, in his Ecclesiastic History (A.D. 730), Lib. I., C. 25 and 26, gives a graphic description of this memorable event, which furnished the key-note to subsequent historians. Some say Ethelbert received baptism on Whitsunday, others at Pentecost, A.D. 597.

The interview in the green field has been idealized by the English artist Tresham, in a picture representing Augustine, Host in hand, at the head of his companions, approaching Ethelbert and Bertha.

Miss Molesworth muses thus on the Cadmean alphabet:

> "The noble art from Cadmus took its rise,
> Of painting words and speaking to the eyes:
> He first in wondrous magic fetters bound
> The airy voice, and stopt the flying sound;
> The various figures, by his pencil wrought,
> Gave coloring and body to the thought."

As these felicitous lines befit the advent of writing among the Anglo-Saxons in Britain, A.D. 597, let us not pass this acquisition lightly; for the perpetuation of thought, by means of alphabetic characters, is the first important step in civilization. Without writing, man is only one degree above other animals; because speech is but audible and transitory thought, whereas writing is visible and permanent.

Animal utterance, sound, tone, may be summed up thus:

Man articulates, speaks, modulates, sings, chants, trills, whispers, murmurs, shouts, yells, bawls, groans, sighs, sobs, whines, weeps, whistles, and can imitate almost all the sounds of other animals. Infants cry, whimper, mewl, scream. Lower mammalia chatter, neigh, bellow, bark, growl, yelp, howl, mew, roar, bray, grunt, squeal — the lamb bleats. Birds sing, modulate, whistle, warble, chirp, crow, cackle, whoop, screech—the dove coos. Reptiles hiss, croak, rattle. Insects chirp, buzz; bees hum. Thus about forty-five verbs form the vocabulary of utterance throughout the animal kingdom, numbering 245,000 species, among which man alone can articulate, express, and perpetuate his feelings, thoughts and ideas in writing. He alone on this planet can write, print, telegraph and transmit his conceptions to posterity. Without this sublime faculty of transmitting thought, where would be the Pentateuch, 1452 B.C., Zend Avesta, Vedas, Homer's Iliad, Pythagoras', Socrates' and Plato's sublime ideas, Aristotle's, Pliny's, Copernicus', Newton's discoveries — aye, where would be Humboldt's "Kosmos"?

Who will then say that the advent of the Roman alphabet in Canterbury, to say nothing of the Gospel, numbers, calendar, and written hymns, was not the beginning of Anglo-Saxon progress? Verily, Christianity and the Roman alphabet were "glad-tidings" to the Anglo-Saxons, whose descendants have since carried them to the uttermost isles and continents on the globe.

Talk of the telegraph—extol it to the skies! you cannot exhaust the theme, for it is an intellectual triumph, a wonder; but consider the first alphabet, according to the best authorities—Phenician—that conveyed to you, to me, to generations to come, what transpired ages ago in Chaldee, Canaan, Egypt, Assyria, Phenicia, Greece, Rome — a contrivance that preserved and gave us the gems of literature and science of all nations and climes. Then tell me which of the two is the more important—the *telegraph*, shortening and almost annihilating space and time, or the *alphabet*, expanding and perpetuating thought. Forty centuries contemplate the latter, yesterday beheld the former.

Plato and Cicero considered primitive alphabetic characters as divine gifts; many Medieval and modern scholars espoused

their ideas. The ancient Egyptians had such veneration for thought-expressing signs that they called them *hieroglyphics* (sacred carvings); hence their worship of the animals whose figures they used as hieroglyphics.

It is generally conceded that the Anglo-Saxon alphabet was formed from the Roman, A.D. 597, as shown by the following table. Since several letters resemble Greek characters, we add the Greek alphabet:

Attic Greek, left to right, about 500 B.C.	Latin or Roman.	Anglo-Saxon, from Roman, A.D. 597.
A	A	Aa
B	B	Bb
Γ	CC	Cc
Δ	D	Dd
E	Ee	Ee
F	F	Ff
	G	Gg
Z	Z	Z
H	H	hh
Θ	TH	Þ þ ð ƿ
I	I	Ii
K	K	Kk
Λ	L	Ll
M	Mm	Mm
N	Nn	Nn
Ξ	X	X
O	O	O
Π	P	Pp
Q	Q	
P	RR	Rr
Σ	S	Ss
T	T	Tt
	U	Uu
	VV	Ƿ ƿ
Υυ		Yy

We regret to find no cotemporary allusion to the framer of this new alphabet in Britain. The "Saxon Chronicle" mentions all the petty kings of the Heptarchy and their fights; the advent

and exit of every abbot; also the accessions and deaths of the popes and bishops; but not a word is said of the Anglo-Saxon alphabet and its inventor. Thus history has been a mere relation of wars and politico-diplomatic juggleries, in which the quiet, good, virtuous, and industrious intellectual workers hear no Christ-like "*Well done, good and faithful servant;*" but in which only intriguers and boisterous destroyers find their actions and names paraded. The ancients were not quite so negligent and devoid of justice; for Cadmus, Palamedes and Simonides are honorably mentioned in connection with the Greek alphabet; also Carvilius, for adding the letter *G* to the Roman alphabet, is mentioned by Plutarch. True, modern biography commends Pierre de la Ramée for supplying *J* and *V* to our alphabet, A.D. 1562; and the Elzevirs for using this improvement in their fine editions of the Classics. What a pity Augustine, instead of writing so many casuistic trivialities, did not tell posterity who formed the Anglo-Saxon alphabet, and the circumstances connected therewith! Even the Venerable Bede, who wrote a century after Augustine, might have omitted one of his saints or seers to make room for the Anglo-Saxon alphabet's inventor, whose name would have been as acceptable to posterity as that of Cadmus in Herodotus.

The Mœso-Gothic alphabet, more or less modified, was called *Modern Gothic* or *black letter*, which was used almost all over Europe after the fall of the Roman Empire. The Franks first dropped the Gothic and adopted the Roman characters. Next the Goths in Spain renounced the Gothic and assumed the Roman letters by a decree of a synod at Lyons, A.D. 1091. In England the Gothic characters were last used for King James' version of the Bible, A.D. 1611. The first edition of Shakespeare's writings, issued 1623, was in Roman characters. Germany alone holds on to her Gotho-Germanic hieroglyphics, which are more fantastic and grotesque than the Mœso-Gothic alphabet, invented by Ulfilas, A.D. 376. We do not represent the German alphabet in our table, because it is said Germany is inclined to change it for the Roman now used by all Christian nations, who govern 466,000,000 (over one-third) of Earth's inhabitants. The Greek and Hebrew are known in colleges and seminaries all over Christendom. The Greek and Roman letters have been used

over two centuries to name the stars, and are thus inscribed in the heavens, where they will probably remain as long as mankind will continue to study the sublime science of the stars. The Mœso-Gothic alphabet has twenty-five and the Anglo-Saxon twenty-four characters. The Scandinavian races, Danes, Swedes, Norwegians, Orkneyans, Shetlanders, and Icelanders, had an alphabet that numbered but sixteen different letters, which were called *Scanic* by some and *Runic* or Icelandic by others.

Before leaving this subject, let us allude to a noteworthy and ingenious peculiarity in some Gotho-Germanic alphabets: our readers noticed a dot in Anglo-Saxon ẏ, and a mark across Ð ð, which changed D d from a dental to a dento-aspirate letter, corresponding to Greek θ and English *th*. The Scanic or Runic alphabet has eight of its sixteen letters with similar marks, whose object is not only to indicate a change of sound, but to increase the alphabet from sixteen to twenty-four letters without adding new characters. This mode of marking one and the same letter to indicate a change of sound is analogous to the Hebrew *vowel points*, Greek and French *accents*, and German *umlaut*. The ninety English-speaking millions of 1878 might advantageously imitate this method to harmonize letter with sound, without adding new characters to their present alphabet, thus avoiding destruction of type, printed books and libraries, and causing disturbance in education, reading, writing, and printing.

The Anglo-Saxons had abbreviating signs for often recurring particles like *and, that, or;* they frequently omitted the letter *m* and indicated its omission by a horizontal line over the letter that immediately preceded the *m*; they also united the diphthongs æ and Æ into one character for each.

Thus did the ancestors of the English give to their progeny an example of being short and telegraphic. No wonder the English and Americans are more inclined than any other nation to shorten words, names, and titles.

The year A.D. 597 proved a real blessing to the Anglo-Saxons; for it not only brought to them the Gospel, an alphabet, and sacred music, but the Roman figures and method of measuring time, as shown by the following Table:

Roman Calendar among the Anglo-Saxons, A.D. 597:

	Mar. Mai. Jul. Octob.	Jan. Aug. Decemb.	Apr. Jun. Sept. Nov.	Februar.
1	Kalendæ.	Kalendæ.	Kalendæ.	Kalendæ.
2	VI. Nonas.	IV. Nonas.	IV. Nonas.	IV. Nonas.
3	V. Nonas.	III. Nonas.	III. Nonas.	III. Nonas.
4	IV. Nonas.	Pridie Nonas.	Pridie Nonas.	Pridie Nonae.
5	III. Nonas.	Nonæ.	Nonæ.	Nonæ.
6	Pridie Nonas.	VIII. Idus.	VIII. Idus.	VIII. Idus.
7	Nonæ.	VII. Idus.	VII. Idus.	VII. Idus.
8	VIII. Idus.	VI. Idus.	VI. Idus.	VI. Idus.
9	VII. Idus.	V. Idus.	V. Idus.	V. Idus.
10	VI. Idus.	IV. Idus.	IV. Idus.	IV. Idus.
11	V. Idus.	III. Idus.	III. Idus.	III. Idus.
12	IV. Idus.	Pridie Idus.	Pridie Idus.	Pridie Idus.
13	III. Idus.	Idus.	Idus.	Idus.
14	Pridie Idus.	XIX. Kal.	XVIII. Kal.	XVI. Kal.
15	Idus.	XVIII. Kal.	XVII. Kal.	XV. Kal.
16	XVII. Kal.	XVII. Kal.	XVI. Kal.	XIV. Kal.
17	XVI. Kal.	XVI. Kal.	XV. Kal.	XIII. Kal.
18	XV. Kal.	XV. Kal.	XIV. Kal.	XII. Kal.
19	XIV. Kal.	XIV. Kal.	XIII. Kal.	XI. Kal.
20	XIII. Kal.	XIII. Kal.	XII. Kal.	X. Kal.
21	XII. Kal.	XII. Kal.	XI. Kal.	IX. Kal.
22	XI. Kal.	XI. Kal.	X. Kal.	VIII. Kal.
23	X. Kal.	X. Kal.	IX. Kal.	VII. Kal.
24	IX. Kal.	IX. Kal.	VIII. Kal.	VI. Kal.
25	VIII. Kal.	VIII. Kal.	VII. Kal.	V. Kal.
26	VII. Kal.	VII. Kal.	VI. Kal.	IV. Kal.
27	VI. Kal.	VI. Kal.	V. Kal.	III. Kal.
28	V. Kal.	V. Kal.	IV. Kal.	Pridie Kalendas;
29	IV. Kal.	IV. Kal.	III. Kal.	or II. Kalendas.
30	III. Kal.	III. Kal.	Pridie Kalendas.	
31	Pridie Kalendas.	Pridie Kalendas.		

Note, that in every *Bissextile* or *Leap-Year*, *February* reckons 29 days, and the 24th and 25th of that month are both written VI. *Kal. Mart.*

With this calendar the Anglo-Saxons obtained the Roman numbers, and the faculty of dividing and counting time, which was an important acquisition; for without numbers and division of time a community must be very primitive, not to say barbarous. We first find the Roman figures in Ethelbert's Anglo-Saxon Code of Laws, A.D. 597, and in the "Saxon Chronicle." When we consider that Alfred the Great, about A.D. 889, devised wax candles to mark the hours of the day, then, to prevent their being blown out by the wind, he contrived horn lanterns, we may fully realize how important the Roman calendar was to

mark the dates of important writings and events. We read in Eginhard, secretary of Charlemagne, of a *horologe* of brass sent to Charlemagne by Abdalla, King of Persia, A. D. 800; also of clocks at Venice, A.D. 872; but the first really authentic account of a clock, marking and striking the hours for the public, was one made and placed in a tower of the palace of Charles V., King of France, by Henry de Vick about 1364. Next came the remarkable clock in the Cathedral of Strasburg, 1370. Under Richard II., Wallingford, Abbot of St. Albans, made an astronomic clock, regulated by a fly-wheel. Thus Horology, like all improvements, advanced slowly. But where are Roman calendars, almanacs and clocks now? Almost every man and woman carry time in their pockets. Do we fully realize human progress? Are we thankful for the comforts and luxuries, of which our ancestors could not even dream? The sixth century witnessed a great improvement in chronology, which had been singularly confused for a long time by the *Roman Calendar*, *Julian Era*, *Cycles*, *Indictions*, &c., till Dionysius Exiguus harmonized these diversities by the introduction of the Christian Era, about A.D. 532, which was adopted by Rome and gradually by the Christian nations.

Sacred Music, ever Christianity's handmaid, reached the Anglo-Saxons, A.D. 597. Pope Gregory composed and compiled a church-service of 130 pages, called "*Gregorian Antiphonary*," a manuscript copy of which is now in the famous monastery of St. Gall, Switzerland. The Gregorian Chant was arranged according to the eight celebrated church modes. This style of music and chant Augustine carried among the Kentians. In olden times Sovereigns were musical devotees: at high festivals Charlemagne, attired in cope, was seen and heard among the Choir-singers; and Alfred the Great charmed even his foes with his harp. I might allude to Orpheus' power over the Argonauts, and to Pan's over the Arcadian shepherds; but, as the Sacred Record mentions Jubal, Miriam, Deborah, and extols the soothing influence of David's harp on the melancholy Saul, I need comment no further on the civilizing art among the Anglo-Saxons, who, according to the Venerable Bede (Lib. IV. C. 2), paid thenceforth particular attention to vocal music and "Gregorian Chant."

Bede (Lib. I. C. 29) tells us that Pope Gregory sent to Augus-

tine "*many books.*" As there has been much comment about the books, taken to Britain by Mellitus, 601, I tried to ascertain, as far as possible, what they were: all I could find was, that in 1414 Thomas of Elmham wrote a history of St. Augustine's Monastery, at Canterbury, in which the following manuscript books are mentioned as lying on the altars:

1. Gregory's Bible, in two volumes.
2. Psalter of Augustine.
3. Text of the Gospels.
4. Another Psalter.
5. Another Text of the Gospels.
6. The Passionary of the Saints.
7. Exposition of the Epistles and Gospels.

Whether these were Bede's "*many books,*" no one ventures to affirm or deny. All have disappeared except the two manuscript Gospels, which are yet shown at Corpus Christi College, Cambridge, and in the Bodleian Library, Oxford. Venerable relics, that have traversed thirteen hundred and seventy-eight years! Precious seed, that has produced a million-fold since Guttenberg's grand invention! At the dissolution of religious foundations, under Henry VIII., 1536, one of these gospels fell into the hands of Lord Hatton, who placed it in the Bodleian Library at Oxford. It is believed this is a manuscript sent to Britain by Gregory, 601.

Behold an epitome of what the three Gotho-Germanic tribes did in Britain during this century: The Jutes, Saxons and Angles completed their settlements, and their descendants founded the Heptarchy, of which King Ethelbert became "*Bret-walda*" (chief ruler), wedded (A.D. 570) the accomplished French princess Bertha, connected with all the Gotho-Germanic royal families on the continent, and carried her to Canterbury, where from A.D. 570 to 597 her piety and Christian virtues attracted attention and smoothed the way for Christianity among the simple-hearted Anglo-Saxons. This furnished to Pope Gregory I. occasion to send missionaries with the Gospel, church music, alphabet, calendar and books, to Canterbury. No doubt much was said, done, and perhaps written then and there; but the only visible and tangible thing now extant is Ethelbert's Anglo-Saxon Code of A.D. 597, from which we take an Extract and

Table to show its style and the numeric origin of its vocabulary. It is a linguistic relic, of which the ninety English-speaking millions of 1878 may justly feel proud; because it was the first written thought in any of the Medieval and modern languages, except Ulfilas' Gothic version of the Bible, A.D. 376., and perhaps "*Leabhar nah-Uidhei,*" in Irish. Ethelbert's Code numbers eighty-nine articles, which have for their basis the Gospel motto: "Love thy neighbor as thyself." It was amended by his successors, Lothair and Edric, from A.D. 675 to 685, and by Wihtred (A.D. 691–725). In his "Ecclesiastic History," A.D. 730, Bede alludes to it thus: "Among other benefits, Ethelbert, with the advice of wise men, made laws which, being written in Anglo-Saxon, are still observed by his people."

Alfred the Great, speaking of Ethelbert's laws in his Anglo-Saxon Code, A.D. 878, says: "I gathered from them such as appeared to me most just, and left the rest. Ethelbert was the first who received baptism among the Anglo-Saxons."

Queer as Ethelbert's Code may seem at first sight, it is an improvement upon the Code of our Asiatic ancestors, the *Arians*, contained in the Zend Avesta. In the Arian Code certain offences affected not only the guilty party, but also the nearest of kin. Three sets of punishments are mentioned therein: first, from five to one thousand blows; second, the giving of a female to the offended party; and third, a fine of gold. Whereas the punishments in Ethelbert's Code are fines of money, by which we realize that the Anglo-Saxons had much progressed as compared with their Arian sires of Asia; yet murder, being only punished by a fine in money without confinement, as was the case with Ethelbert's laws, might seem too mild even to our most advanced philanthropists.

Extract from King Ethelbert's Anglo-Saxon Code of Laws, A.D. 597, in David Wilkins' "Leges Anglo-Saxonicæ," London Ed., 1721, p. 1.

ANGLO-SAXON:

"This syndon tha Domas the Aethelbirht Cyning asette on Augustinus daege."

1. Godes feoh and ciricean XII gylde. Biscopes feoh XI gylde. Preostes feoh IX gylde. Diacones VI gylde. Clerices feoh III gylde. Ciric grith II gylde. Mynsteres frith II gylde.·.
2. Gif Cyning his leode to him getrateth, and heorn mon thaer yfel gedo, II bote and Cyning L. scillinga.·.
5. Gif in Cyninges tune man mannan ofslaehth L scill. gebete.·.
6. Gif man frigne mannan ofslaehth, Cyning L scill. to drihten beage.·.
9. Gif frigman freum stelth III gebete, and Cyning age thaet wite and ealle tha aehtan.·.
13. Gif on Eorles tune man mannan ofslaehth, XII scill. gebete.·
17. Gif man in mannes tun aerest geirneth, VI. scill. gebete.·.

19. Gif weg-reaf sy gedon, VI scill. gebete.·.
35. Gif banes blice weordeth, III. scill. gebete.·.
36. Gif banes bite weordeth, IV. scill. gebete.·.
39. Gif eaxle gelaemed weordeth, XX scill. gebete.·.
41. Gif eare of weordeth aslagen, XII scill. gebete.·.
42. Gif eare thirel weordeth, III scill. gebete.·.
44. Gif eage of weordeth, L scill. gebete.·.
54. Gif thuman ofslaehth, XX scill. Gif thuman naegl of weordeth III scill. gebete. Gif man scyte finger ofslaehth, VIII gebete. Gif man middle finger ofslaehth, IV scill. gebete. Gif man goldfinger ofslaeth, VI scill. gebete. Gif man thon litlan finger ofslaehth XI scill. gebete.·.

55. Aet tham naeglum gehwylcum, scill.
57. Gif man otherne mid fyst in naso slaehth, III scill.
58. Gif dynt. sie scill. gif he heahre handa dyntes onfehth. scill. forgelde.·.

ENGLISH:

These are the Laws King Ethelbert established in Augustine's day:

1. God's property and the church's shall be paid 12 fold; the bishop's 11; the priest's 9; the deacon's 6; the clerk's 3; for disturbing ecclesiastic regulations twice shall be paid; the monastery's peace shall be paid twice.
2. If the king his people to him call, and any one to them harm does, two fines shall be paid, and to the king 50 shillings.
5. If in the king's town any one a man slay, 50 shillings shall be paid.
6. If any one a freeman kills, he shall pay to the king 50 shillings as a *lord ring*.
9. If a freeman steals from men in authority, 3 shillings shall be paid, and the king shall have the state's fine and all belonging thereto.
13. If any one in an Earl's town a man kills, 12 shillings shall be paid.
17. If any one a man's enclosure and dwelling first violates, 6 shillings shall be paid.
19. If a high-way robbery be committed, 6 shillings shall be paid.
35. If bones bare become, 3 shillings shall be paid.
36. If bones bitten are, 4 shillings shall be paid.
39. If the shoulder be lamed, 20 shillings shall be paid.
41. If an ear be cut off, 12 shillings be paid.
42. If the ear pierced be, 3 shillings shall be paid.
44. If an eye be gouged out, 50 shillings shall be paid.
54. *If a thumb be cut off, 20 shillings; if a thumb-nail be torn off, 3 shillings; if* a man a side finger cut off, *8 shillings shall be paid; if a man a middle-finger* cut off, 4 *shillings shall be paid;* if a man a *goldfinger cut off, 6* shillings shall be paid; if a man the little finger cut off, 11 shillings shall be paid.
55. For every nail, 1 shilling.
57. If a man beat another with the fist on the nose, 3 shillings.
58. If it be one blow, 1 shilling; if he inflict a blow with the raised hand, 1 shilling shall compensate.

60. Gif hrif wund weordeth, XII scill. gebete. Gif he thurh thirel weordeth, XX scill. gebete.·.

64. Gif theoh gebrocen weordeth, XII scill. gebete. Gif he healt weordeth. thaer motan freond the seman.·.

65. Gif rib forbrocen weordeth. III scill. gebete.·.

67. Gif waelt wund weordeth. III scill: gebete.·.

68. Gif fot of weordeth. L scill. forgelde.·.

69. Gif seo micle ta of weordeth. X scill. forgelde.·.

70. Aet tham othrum taum gehwylcum. healf gelde. alswa aet tham fingrum is cwiden.·.

81. Gif man maegth-man nede genimeth, tham agende L scill. and aeft aet tham agende sinne willan aet-gebiege.·.

60. If the bowels be wounded, 12 shillings be paid; if he pierces through, 20 shillings shall be paid.

64. If a thigh be broken, 12 shillings shall be paid; if he halt become; then shall be summoned friends who arbitrate.

65. If a rib is broken, 3 shillings shall be paid.

67. If a vertebra wounded be, 3 shillings shall be paid.

68. If a foot be cut off, 50 shillings shall compensate.

69. If the large toe be cut off, 10 shillings shall compensate.

70. For every other toe, half the sum, as has been said for the fingers.

81. If any one take a maiden by force, he shall pay the owner 50 shillings; and afterwards buy her according to the owner's will.

292 common words, among which

Definite article	occurs	9	times.	habban (have) aux.	occurs	0	times.
Indefinite "	"	0	"	sceal (shall) "	"	0	"
of	"	4	"	willan (will) "	"	0	"
to	"	2	"	may "	"	0	"
from (fram)	"	0	"	do "	"	0	"
an (in)	"	4	"	thaet (that) "	"	1	"
mid (with)	"	1	"	and "	"	5	"
be (by)	"	0	"			44	particles
Pronoun of 1st person	"	0	"	other particles		40	
" 2d "	"	0	"			84	particles.
" 3d "	"	7	"				
beon (be) aux.	"	11	"				

Hence the first Anglo-Saxon written thought required 292 common words, to furnish 100 different words and averaged about 66 per cent. repetitions and 30 per cent. particles.

NOTE.—In our Extracts and Tables from Anglo-Saxon works we use the Roman characters, so as to enable readers to compare more readily the Anglo-Saxon and English words and realize their identity.

To form the Anglo-Saxon alphabet, conceive and write this Code of 89 articles, must have been a great occasion at Canterbury.

Origin of 100 *different words from the preceding Extract from King Ethelbert's Anglo-Saxon Code of Laws, A.D.* 597.

This Code is the earliest written document in any of the modern European dialects, except Bishop Ulifilas' translation of the Scriptures from Greek into Gothic, A.D. 376, and perhaps the "Saltair of Tara" and "Leabhar nah-Uidhei" in Irish.

ARIO-JAPHETIC TYPE OF LANGUAGES :									ARIO-SEMITIC TYPE :
THRACO-PELASGIC OR GRECO-LATIN FAMILY :			SCYTHO-GOTHO-GERMANIC FAMILY :					GOMERO-CELTIC FAMILY :	SARMATO-SCLAVONIC FAMILY :	SEMITIC FAMILY :
Greek:	*Latin:*	*French:*	*Anglo-Saxon:*							
Ciricean	Biscopes		This	mon	aehtan	of	hrif	maegth		
	preostes		Syndon	thaer	eorles	scyte	wund	nede		
	diacones		tha	yfel	aerest	finger	thurh	genimeth		
	clerices		domas	gedo	geirneth	middle	theoh	aeft		
	mynsteres		Cyning	bote	weg	gold	gebrocen	sinne		
			asette	scillinga	reaf	litlan	healt	willan		
			on	in	banes	aet	motan	gebiege		
			daege	tune	blice	gehwylcum	freond			
			Godes	ofslaehth	weordeth	otherne	seman	94		
			feoh	frigne	bite	mid	rib			
			and	beage	eaxle	fyst	waelt			
			gylde	freum	gelaemed	naso	fot			
			grith	stelth	eare	dynt	ta			
			his	thaet	thirel	heahre	micle			
			leode	age	eage	handa	healf			
			to	wite	thuman	onfehth	aiswa			
			gehateth	ealle	naegl	forgelde	cwiden			
1	5*									

RESULT :

Greek	1
Latin	5
Anglo-Saxon	94
	100

6 per cent Greco-Latin.
94 " Gotho-Germanic.

Greco-Latin words:	*Gotho-Germanic words:*	*Celtic words:*
6	94	
all words of inherent meaning.	of which 15 are particles, leaving 79 words of inherent meaning.	

* The six Greco-Latin words conclusively show, that Greek and Latin first came into Anglo-Saxon through Christianity, the names of Church dignitaries and places of worship being the first introduced.

In perusing Ethelbert's Code our readers may realize the true character and status of early Medieval society. Most conspicuous is the absence of respect for life and limb, to say nothing of property. "Love your neighbor as yourself. Do unto others as you would have them do unto you," were much needed, not only among the Anglo-Saxons of A.D. 597, but among their cotemporaries, whether Franks, Lombards, Germans, Goths, Danes, or Normans. Frequent impulsive violence and crime must have been committed to call forth legal clauses to prevent gouging out eyes, cutting off noses, ears, hands, fingers, feet, toes, and tearing off nails, which, it seems, were practised, not only during momentary passion and anger, but were inflicted deliberately as punishments. After alluding thus to the dark side of this primitive document, let us add that it exhibits among the Anglo-Saxons elements of civilization and customs we cherish and hold sacred now; prior to this code they had a medium of exchange, and consequently an idea of numbers and values, first traced by the Roman characters I, V, L, X. They also knew the precious metals and the working thereof, as is evidenced by the mention of *gold, lord-ring, scillinga, gylde*, whence our *gold, shillings*, German and Dutch *geld* and German *gulden*. This code even points to a national poetic sentiment for ancient customs, as evidenced by "*gold finger*," which reminds us of *ring finger*, wedding ring, and all the train of thought connected with our marriage ceremony. To see such a hallowed custom through a hoary hyperborean antiquity must be pleasant to posterity.

Synopsis of the different words from the preceding Table of the sixth century:

Greek: 1	Greco-Latin: 6	Total of the different words: 100.
Latin: 5		
Anglo-Saxon: 94	Gotho-Germanic: 94	

Hence the style of Anglo-Saxon writing in the sixth century shows a vocabulary of different words, containing ninety-four per cent. Gotho-Germanic or Anglo-Saxon, and six per cent. Greco-Latin.

Twenty-six of the ninety-four different Anglo-Saxon words, or twenty-seven per cent., are now obsolete.*

* This numeric result casts a decided shadow on Sharon Turner's five per cent. obsolete Anglo-Saxon words, as stated in his "History of the Anglo-Saxons."

Fourteen of the ninety-four different Anglo-Saxon words, or fifteen per cent., are now spelt as they were in the sixth century.

Archeologists write glowing accounts of pyramids and cyclopean structures. Can there be more astounding monuments than the words *finger* and *gold* in the above Extract and Table from King Ethelbert's Code of A.D. 597? They were penned twelve hundred and eighty-one years ago as they are now in English and German. Thus is language, or petrified thought, more lasting and immutable than granite or marble.

NOTE: *Readers will please remember, that we mention all the authors and writings, penned in Anglo-Saxon from A.D.* 597 *to* 1200, *and give similar Extracts and Tables therefrom; so we do the authors of the Franco-English period from A.D.* 1200 *to* 1600. *Thus we shall endeavor to give a clear idea of the gradual evolution of the English language from century to century.*

In connection with Ethelbert's Code, A.D. 597, we must not omit to mention the oldest Irish MS. "*Leabhar nah-Uidhei*," now in the Royal Irish Academy of Dublin. Antiquarians claim that St. Ciaran, Abbot of Cluain-mic-Nois, wrote the original in the sixth century, but that the copy now shown at Dublin was made from the original of St. Ciaran by Moelmuiri Mac Ceileachair about A.D. 1100. Its contents are mostly heroic tales. Irish historians also mention the "*Saltair of Tara*," written by Cormac Mac Airt, King of Ireland from A.D. 227 to 266. It treats of Hibernia's laws and usages, but there seems to be no MS. thereof.

As late as A.D. 1762, James Macpherson issued a book styled "*Ossian*," purporting to be a translation of two Gælic poems called *Fingal* and Temora, by the ancient Scotch hero, Ossian, who lived and wrote in the third century. This work took England's literati by surprise. Hugh Blair, Prof. of Rhetoric at Edinburgh University, Dr. Henry, Lord Kaimes and all the Highlanders admired, sustained and defended Macpherson's attempt; but Dr. Johnson pronounced the whole movement a forgery. Hume and Gibbon challenged any one to produce a MS. of any poem, ante-dating the sixteenth century. About A.D. 1800, the learned Scotch historian, Malcolm Laing, proved from historic and intrinsic evidence that the so-called Ossianic

poems were spurious. Next the committee of the Highland Society of Edinburgh, appointed to investigate the matter, reported, 1805, "*that they had not been able to obtain any one poem the same in title and tenor with the poems of Ossian.*" This report consigned the pretended Ossianic poems to oblivion and put archeology on the *qui vive* against modern discoveries of ancient relics.

Before leaving this age so propitious to Anglo-Saxon progress, let us allude to the earliest book that reached posterity from the Isle of Britain. Its author was Gildas, styled "*The Wise,*" born in Wales about A.D. 511. He studied several years in France, returned, founded a church and school in Pembrokeshire, and wrote "*De Excidio Britanniæ*" (Destruction of Britain). True, like most books of that period, it was written in Latin; but it was conceived in Gildas' native tongue, Cymric or Welsh, one of the primitive dialects of Britain. It soon found its way to the Anglo-Saxons, whose mode of thinking it shaped; for, as early as A.D. 680, Caedmon paraphrased the Bible in a similar style, and A.D. 735, Bede speaks of Gildas, Lib. I., C. XXII. It is generally conceded that Gildas wrote about A.D. 546.

The first written thought in any country makes an epoch, because thence date the rudiments of civilization. Thought, like all else in the universe, is magnetic, and attracts thought.

The ancient British record, known as "Gildas' Chronicle," is divided into *Preface*, *History* and *Epistle*. In the first he speaks of his plan and style; in the second he vividly depicts the advent of Christianity into the British Isles, the rule of the Romans, their departure from Britain, the consequent ravages of the Picts and Scots, and the supineness of his countrymen in calling the Saxons.—The third is a sermon-like, vehement exhortation, analogous to the Jewish prophecies and St. Paul's Epistles.

All who trace their origin to Britain, may feel proud of this early originator of native written thought; for his ideas and style are not only forcible, but original and impressive. Goeffrey of Monmouth, in his "*Historia Britonum,*" Lib. I., C. 17 (A.D. 1147), speaks of Gildas in the highest terms, calling him "The Great Writer."

After witnessing the advent of Christianity, alphabet, chronology, sacred music, written law among the Anglo-Saxons, and

the style of Gildas, Britain's first native author, some allusions to budding intellect and morals elsewhere may not come amiss. We must not pass unnoticed some of the tendencies rising in the British Isles at that period. Columba, styled the Apostle of the Highlanders, went to Scotland, where he preached about A.D. 565, and founded in Iona an abbey and college that became renowned as a seat of learning. For several centuries the Northern nations sent their youth to be educated there. Imagine a famed college at the northwestern confines of Europe in Iona, one of the Hebrides, whither the disappointed princes and nobles went, ended their days in retirement, and were buried. Tourists might enjoy visiting the remains of that primitive abbey, college and resting-place, where curious epitaphs of many departed worthies are to be scanned. There Columba was the first abbot, and there he ended his career, A.D. 597. The Scotch have ever cherished the memory of Iona and their apostle.

Next Columban and Gall started from the Emerald Isle for Europe about 585, to preach Christ to the Franks, Germans, Helvetians and Lombards. Columban founded the Monastery of Luxeuil in France, and that of Bobbio in Italy. Gall reared the Abbey of St. Gall in Switzerland, which has ever since been celebrated for its rare manuscripts. Later Gall was made Bishop of Constance, where he is known as the Apostle of Switzerland. He wrote an epitome of the Scriptures, which is to be found in Basnage's "Thesaurus Monumentorum." Thus the British Isles shed their light abroad at an early date, and continue to do so now.

About A.D. 590 the Bavarian princess *Theodelinda* married Agilulf, leader of the Lombards in Italy, and persuaded him to become a Christian. Thus the world has to thank two gentle women, Bertha and Theodelinda, for winning to Christ and civilization two distant Gotho-Germanic nations: the Anglo-Saxons in Britain and the Lombards in Italy during the sixth century. Among Pope Gregory's letters in the Patrologiæ are some to Theodelinda, written in the same style and spirit as those he wrote to Bertha and Ethelbert.

In the sixth century all writing in Europe, with the exception of Ethelbert's Anglo-Saxon Code and perhaps Leabhar nah-Uidhei

in Irish, was done in Latin and Greek. As Latin pens were flying among most European nations, we can but mention the most prominent: Cassiodorus' books on history, mathematics, grammar, logic and music were valuable productions. It is to be regretted that his "History of the Goths" was lost; fortunately Jornandes had occasion to make an epitome of it that reached us. We already referred to Gregory of Tours' "History of the Franks," which contains matters not to be found elsewhere, concerning the conversion of the Franks, Burgundians and Anglo-Saxons. He alludes to the marriage of Bertha with Ethelbert. Boethius, whose "*De Consolatione Philosophiæ*," written in prison, was early translated into most European dialects, especially into Anglo-Saxon by the king, scholar, warrior, and statesman, Alfred the Great, about A.D. 890; next by some Frank into Francic, A.D. 950; then by Chaucer into Franco-English, 1380; and finally into English by Queen Elizabeth about 1550. Surely, no other ancient author could have had more eminent admirers and translators. Through this highly philosophic and moral treatise the Medieval nations became acquainted with the ideas of Aristotle. Boethius also left a valuable treatise on mathematics. The suspicious Theodoric, after intrusting Boethius with the affairs of state, imprisoned him, and after a long confinement at Pavia, ordered him to be beheaded.

The Greek Empire perpetuated its thought through most of literary and scientific departments. Procopius' "History of his own Times," in eight books, is a treasure of information. As he was a favorite of Justinian I., and secretary to Belisarius, he had ample opportunity to write an account of his day. His elegant style and veracity place him among the foremost of Greek historians. "Malala's Chronicle," from the creation to the close of Justinian's reign, A.D. 565, deserves attention. Eutocius' Commentaries on Apollonius and Archimedes laid the foundation for modern mathematics. We must not omit the eminent jurist Tribonian, who together with Theophilus, Dorotheus and six other jurists, revised the Greek and Roman constitutions, ordinances and decisions, and embodied the result into the famous *Pandects*, *Digest* or *Institutes*, during the brilliant and prosperous reign of Justinian I., A.D. 527–565, since known as "*the Justinian Code*," consisting of fifty books containing 534

celebrated decisions, collected from 2,000 manuscript volumes. A manuscript of this famous Code was found at Amalfi, Italy, 1130. It is now in the library of Florence. As this great work has become the basis of most Medieval and modern codes, we mention it as a linguistic treasure. Olympiodorus' Commentary on Aristotle's "Meteorologica," formed the basis of modern meteorology. Greek medicine had a noble representative in Alexander of Tralles, who, after distinguishing himself in his native country, Lydia, went to Rome, where he won great celebrity. His work, entitled "*Twelve Books on Medicine*," has been oftener read and published than any other Greek or Latin medical treatise. He may be styled the second Hippocrates. He first administered iron and practised venesection at the jugular vein, which, in this nineteenth century, has been placed among the things that were. Navigation, geography and travel had a worthy champion in Cosmas, surnamed "*Indicopleustes*" (Indian navigator), who, as a merchant of Alexandria, frequently sailed from Egypt to India and other countries. Towards the meridian of life he retired to a monastery and wrote "*Christian Topography*," in which he relates ingenuously what he saw, heard and experienced during his travels, but states, among other queer ideas concerning the Earth's form, that it is not a sphere.

Montfaucon, in his Collection of Greek Authors, 1706, issued Cosmas' Topography with a Latin translation. The Alexandrian merchant and monk also wrote a "Cosmography of the Southern Countries of Africa," "Astronomic Tables," and a commentary on the "Song of Solomon." From these intellectual treasures we may argue, that merchants of those days had no contracted notions about mere money and trade. True, Cosmas had an illustrious example in Pytheas, merchant of Marseilles, who sailed to Ultima Thule and the amber regions about B.C. 325, and wrote a brilliant account of his journey.

One phase of Grecian thought of that period I cannot pass without due notice; because it expressed itself so indelibly as to challenge the admiration of every beholder. The author was a Libyan, called Anthemius, according to whose ideas, calculations, and plans *St. Sophia* of Constantinople was reared. He was architect, mathematician, sculptor, and mechanician. His written works were lost, except a fragment containing problems of me-

chanics and dioptrics, translated by Dupuis and published in "*Mémoires de l'Académie des Inscriptions*," 1777. Here part of one and the same man's thought was lost, while the other, petrified thirteen centuries ago, stands a lasting monument.

Arabian brains and pens were active in this century; for in Silvestre de Sacy's "Chrestomathie Arabe," 1820, are gems from Nabega's and Chanfary's celebrated poems. Also Hareth-ben-Hiliza's poems of the sixth century were published in Arabic and English at London, 1782. To find permanent expression, thought must be earnest, vigorous, impelling, and impressive. At the close of the sixth century, French, Italian, Spanish, German, Scandinavian, and Sclavonic thought was too evanescent to embody itself; of all the starting Medieval dialects, the one solitary exception, Anglo-Saxon, had become vigorous enough to embody itself in King Ethelbert's Code, which may be considered not only as the dawn of written English thought, but as the earliest writing in any of the modern languages. The Irish "Saltair of Tara" and "Leabhar nah-Uidhei" are questionable as to the dates claimed for them.

This train of ideas reminds me of some desultory musings: that mere vocally uttered thought revolves and vibrates forever in and with the electro-magnetic and atmospheric waves, and constantly knocks at intellect's door to enter for redigestion and permanent expression; in short, thought, ideas, musings, though invisible, intangible and more ethereal than any fluid or gas, are less destructible than matter. As "the pen is mightier than the sword," so thought is mightier than matter. As thought, language and literature act and react on each other, we shall throughout this work allude to the languages and literatures that influenced Anglo-Saxon and her daughter, English.

Our close numeric analysis of language reveals this curious fact: wherever and whenever Christ's "*Ethics*" reached a tribe, people, or race, they imparted a higher social and moral tone to their dialect or language; for immediately, or very soon after, an alphabet was adopted, formed or adjusted, in order to translate the new doctrines into the vernacular idiom. As we have previously said, such was the case with the Mœso-Goths, for whom Ulfilas contrived the Gothic alphabet of twenty-five letters, and translated the Scriptures, A.D. 376. The Anglo-Saxons, who, on

the advent of the Gospel, formed an alphabet, framed their first code of laws and adopted the Roman numerals, calendar and church music, all of which exercised an immediate influence on the intellectual, social and moral status of the people. Such was undoubtedly the result among our Gotho-Germanic ancestors in Europe. To corroborate our idea, let us add a striking Asiatic experience: The Armenians, for whom Mesrob and Moses Choronensis translated the Bible from Greek, Hebrew, Syriac and Chaldaic, A.D. 411–511, had to add seven vowel-signs to the old Armenian alphabet, consisting of twenty-seven consonants. Here the people had an alphabet and writing; yet the Christian code of morals compelled more harmony in vocalization and writing, to say nothing of the clearness of thought, ideas, grammar and construction that became necessary. When we consider that Christ's teachings contained the essence, not only of Semitic and Arian, but of Greek and Latin civilization and morals, we shall cease to wonder that the engrafting them on any rude or primitive people, tribe or race required that their whole intellectual and social fabric should be prepared and adapted to receive them.

SEVENTH CENTURY.

"England, in this period of darkness, produced some rays of intellectual light."—PETTIT ANDREWS.

As Bede wrote his Ecclesiastic History, A.D. 731, only one hundred and fifteen years after Ethelbert's death, the important events that occurred at the close of the sixth century must have been fresh in the memory of the Anglo-Saxons. He tells us (Lib. I., C. 27), that Augustine sent Laurentius and Peter the Monk to inform Pope Gregory of the success of their mission. This news so rejoiced his Holiness, that he wrote to the Emperor Mauricius at Constantinople, and to Eulogius, Archbishop of Alexandria in Egypt, inviting them to share his delight at the conversion of pagans in the isles at the western confines of the Earth. Next Bede (Lib. I., C. 29) informs posterity that Gregory sent Mellitus, Justus, Paulinus, and Rufinianus to Britain with letters to Ethelbert, Bertha, and Augustine; also presents, "*besides many books.*" Behold the letters to the king and his zealous queen.

"*Patrologiæ*," Vol. 77, Lib. XI., Epistola LXVI.

"GREGROY TO ETHELBERT, KING OF THE ANGLES, July 10, A.D. 601.*

"GLORIOUS SON,

"Keep with the utmost solicitude the grace you have divinely received;—hasten to expand Christianity among your subjects;—increase your zeal in their conversion;—harass the worship of idols; destroy their temples, and improve the morals of your people in purity of life by exhorting, coaxing, threatening, punishing, and by showing examples of good actions, so that you may find in heaven the Rewarder, whose name and knowledge you have extended on Earth; for he, whose honor you seek and preserve among the nations, will render your name glorious to posterity. Thus Constantine, formerly the most pious Emperor, recalling the Roman empire from the perverse

* Mellitus, first bishop of London, was bearer of this letter.

worship of idols, turned with all his mind towards the almighty Lord our God Jesus Christ. Thence it happened that this great man surpassed in glory the name of prior Princes and excelled his predecessors as much in public opinion as in good works.

"I send you small presents, which will not seem small when you consider that they carry with them the benediction of the blessed Apostle Peter."

"*Patrologiæ*," Vol. 77, Lib. XI., Epistola XXIX.

"GREGORY TO BERTHA, QUEEN OF THE ANGLES, July 10, A.D. 601.*

"Laurentius, the presbyter, and Peter, the monk, on their return informed us of your Majesty's kindness to our most reverend brother Augustine. We thanked Almighty God for having propitiously deigned to reserve as your reward the conversion of the nation of the Angles. As through the illustrious Helena, mother of the pious Emperor Constantine, God kindled the hearts of the Romans towards the Christian faith, so, through the zeal of your Majesty, his mercy will bring about the conversion of the nation of the Angles. Indeed from prudential motives, like a reverend Christian, you considered it your duty to turn the mind of our glorious son, your consort, so that for the salvation of his kingdom and of his own soul, he might share the religion you follow; inasmuch as from him and through him, and from the conversion of the entire nation, a worthy reward in heavenly joys might come to you. For, as we said, after your Majesty was fortified in the true faith, and instructed in its literal meaning, it must have appeared to you neither tardy nor difficult. Since the time is now propitious, act, with God's helping your grace, so as to be able to regain with an increase what may have been neglected."

KING ETHELBERT'S DEED OF THE LAND, MONASTERY AND CHURCH OF ST. PETER AND PAUL, COMMONLY CALLED ST. AUGUSTINE'S.

"*Patrologiæ*," Vol. 80, pp. 341 and 342.

"In the name of our Lord Jesus Christ, A.D. 605.

"Be it known to all present and to posterity, that I, Ethelbert, by the grace of God, King of the Angles, when from an idolater I was to become a worshiper of Christ under the guidance of my evangelic parent Augustine, by whose advice I transferred to God part of the land under my jurisdiction near the eastern wall of the city of *Dorobern* † (Canterbury), where with his assistance, I founded a Monastery to Christ in honor of the Apostolic Princes Peter and Paul, and made a perpetual grant of that same land, with all that

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* Mellitus, first bishop of London, was bearer of this letter.

† Canterbury, or part thereof, was then called *Dorobernensis* and *Dorobernæ*. In Bede's "Ecclesiastic History," Lib. I., C. 25 (A.D. 735), we find Doruvernis for Canterbury.

belongs to the Monastery, so that neither I nor any of my royal successors, nor any ecclesiastic or secular power shall hereafter have a right to interfere in any way; but all is to be under the rule of the abbot himself.

"If any one attempt to diminish or annul anything of this our deed, he shall by authority of the blessed Pope Gregory, by that of our Apostle Augustine, and with our curse, be excluded from the communion of the holy church and from the entire company of the elect on the last day of judgment.

"The land, whereon the Monastery of the Apostles Peter and Paul is situated, and also the adjoining land, is bounded: East by St. Martin's * church, thence easterly by *Siwenidoune* and so northerly by *Wykyngmearch*, again south-easterly by *Bureyaremearch*, and so south-westerly by *Kyngesmearch*, again north easterly by *Kyngesmearch*, and so westerly to *Rithcrchepe*, and thus northerly to *Dryttingstrete*.

"It was executed in the city of Dorobern (Canterbury) in the year from Christ's incarnation 605, indiction VI.

"I, Ethelbert, King of the Angles, confirmed this my donation by the sign of the holy cross † with my own hand.

"I, Augustine, through God's grace, archbishop, willingly subscribed.

"I, Eadbald, the king's son, do.

"I, Hanugus' son, general, lauded.

"I, Hocca, page, consented.

"I, Andemund, referee, approved.

"I, Graphio, page, blessed.

"I, Tangus' son of the king's nobility, confirmed.

"I, Pinca, consented.

"I, Geddi, corroborated." ‡

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* Bede, Lib. I., C. 26: "A church anciently built in honor of St. Martin, while the Romans still inhabited Britain, in which the Queen (*Bertha*) who, as I before said, was a Christian, was accustomed to pray."

† As among the ten signers of this document the king alone used the cross, it would seem that it was a royal prerogative. No wonder grandees and nobles imitated it during the Dark Ages.

‡ In nomine Domini nostri Jesu Christi (A.D. 605). Notum sit omnibus tam præsentibus quam posteris, quod ego Athelbertus, Dei gratia rex Anglorum, per Evangelicum genitorem meum Augustinum de idolatra facturus christicola tradidi Deo per ipsum antistitem aliquam partem terræ juris mei, sub orientali muro civitatis Dorobernensis, ubi scilicet per eumdem in Christo institutorem monasterium in honore principum apostolorum Petri et Pauli condidi, et cum ipsa terra et cum omnibus quæ ad ipsum monasterium pertinent perpetua libertate donavi adeo (ut nec) mihi, nec aliorum successorum meorum regum, nec ulli unquam potestati sive ecclesiasticæ sive sæculari, quidquam inde liceat usurpare; sed in ipsius abbatis sint omnia libera ditione: si quis vero de hac donatione nostra aliquid minuere aut irritum facere tentaverit, auctoritate beati papæ Gregorii nostri que apostoli Augustini simul et

As this document traversed twelve hundred and seventy years, it must not only interest antiquarians, but scholars generally.

While the jurist might notice its unlaw-like style, its quaintness and the queer mode of signing and witnessing (doubtless Roman); the philologist cannot help remarking the unlatinized Anglo-Saxon names of localities.

The deed conveyed sixteen acres near the Eastern wall of the city of Canterbury. Tradition says Ethelbert and Augustine began the abbey A.D. 598, and completed it A.D. 605, when the deed of the land, monastery and appurtenances was executed. Thenceforth that primitive Anglo-Saxon institution flourished till A.D. 1536, when Parliament decreed the *Dissolution* of Monastic foundations, and confirmed their seizure, A.D. 1539, which gave to Henry VIII. 645 monasteries, 90 colleges, 2,374 chantries and chapels, and 110 hospitals, whose yearly revenue was £161,100. The furniture, utensils, bells, &c., of these establishments must have realized vast sums. In one of the monasteries were found 5,000 marks of bullion; what may have been the amounts found in the other 644, is left to conjecture. These figures may seem trifling, when compared with those of our public revenues and debts, announced in thousands of millions; but in the days when a bushel of wheat sold for fourteen pence and forty eggs for a penny, £161,100 was an immense sum.

These financial details are culled from Camden.

Peter, the monk, who came to Britain with Augustine, was the

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nostra imprecatione sit hic segregatus ab omni sanctæ Ecclesiæ communione, et in die judicii ab omni electorum societate. Circumcingitur hæc terra, ubi situm est monasterium apostolorum Petri et Pauli cum terra adjacente his limitibus: in oriente ecclesia sancti Martini et inde ad Orientem *be siwenidoune*, et sic ad Aquilonem *be wykyngmearch*, iterum ad Orientem et ad Austrum *be bureyaremearch*, et sic ad Austram et Occidentem *be Kyngesmearch*, iterum ad Aquilonem et Orientem be Kyngesmearch, sicque ad Occidentem *to Ritherchepe*, et ita ad Aquilonem *to dryttingstrete*. Actum est in civitate Doroberniæ anno ab incarnatione Christi DCV., indictione V.I. Ego, Athelbertus, rex Anglorum, hauc donationem meam signo sanctæ crucis propria manu, confirmavi. Ego, Augustinus gratia Dei archiepiscopus, libenter subscripsi. Ego, Aswaldus, regis filius, facio. Ego, Hanugi filius, dux, laudavi. Ego, Hocca, comes, consensi. Ego, Andemundus, referendarius, approbavi. Ego, Graphio, comes, benedixi. Ego, Tangi filius, regis optimas, confirmavi. Ego, Pinca, consensi. Ego, Geddi, corroberavi."

first abbot of St. Augustine's monastery, A.D. 605; the last abbot (A.D. 1639) was John Essex, who it is said would not surrender the monastery, till two cannons were pointed at it. This peremptory royal notice, after 934 years' possession, caused Abbot John Essex and his thirty monks to quit quarters, perpetually granted to Archbishop Augustine by King Ethelbert. When will sovereigns, senates and legislatures realize, that *perpetual* is a term posterity will not respect? As men and even nations are not perpetual, how can their grants be perpetual, especially grants made to the few that may become onerous to the many? Such was the case with ancient grants to the church. Hence, England need not look beyond the Reformation and mourn over the non-fulfilment of the term perpetual, since the many were benefited physically, intellectually and morally, and since her commerce and language encircle the globe.

Henry VIII. reserved part of St. Augustine's monastery as a royal palace. Under Charles I. these memorable premises were given to the Lords Wotton, whose descendants own them now.

King Ethelbert, Queen Bertha, Bishop Luidhard, Eadbald, his Queen Emma (Austrasian Princess), Ethelburga, and other Kentish kings, queens, princes, and princesses, were buried in this monastery; so were Archbishop Augustine and his successors for two centuries after the introduction of Christianity.

The ruin, now standing on the spot covered by the above deed, will attract the archæologist's attention. Every intelligent beholder will be reminded of the stirring events that long hallowed and then saddened the remembrance of Ethelbert's and Bertha's resting-place in St. Augustine's monastery. Who can help blessing the memory of that most exemplary king and queen? No wonder both England and Germany glory in the name of ALBERT, which is but abbreviated Ethelbert! But, alas! the comparative oblivion of the good, pious, spotless Bertha, seems to me, not only ungallant and unjust, but painful. Since most English historians hardly mention her name, I cannot help citing this short, but beautiful tribute from Ethelbert's biographer:

"Tradition records the gentle and lovable virtues of Queen Bertha, but little is known of her life; she has left but a brief and uncertain illumination on those distant and dark horizons, over which she sits a star, the herald of the sun."

Pope Gregory I. and Archbishop Augustine both died about A.D. 605. As the English have abbreviated their Apostle's name to St. Austin, and hold him in high esteem, I shall attempt no eulogy. Gregory was the master-mind of his epoch: son of a Roman senator, named Gordianus, he was the scholar, author, pope, and statesman, respected abroad and cherished at home. While Legate at Constantinople, he stood god-father to the Emperor's grandson. He deservedly gained the surname "*Great.*"

He fully appreciated the influence of women, and used it dexterously for the diffusion of Christianity and civilization, as may be realized by his letters to Brunehaut, Bertha, and Theodelinda, Queen of the benighted Lombards in Italy. His five quarto volumes of commentaries on the Bible, pastorals, dialogues and letters, all written in classic Greek or Latin, proved him the scholar. His zeal and efforts to convert the barbarous hordes of Europe and gain them to civilization, show him the philanthropist and statesman. He had one weakness: he overrated monasteries and convents, not considering that they are diametrically opposed to the great primitive injunction: "In the sweat of thy face shalt thou eat bread." He little dreamed that they would become a canker on the body politic, as they have since proved all over Europe. Activity and not contemplation is man's vocation on Earth.

However, it was against his own will that the modest Benedictine monk, the son of Senator Gordianus, was elected Pope. He tried to make use of Justinian's decree, that the Pope's election is not valid unless sanctioned by the Emperor: he wrote to the Emperor Maurice, imploring him to refuse consent to his election; but the letter was intercepted by the Prefect of Rome, and Maurice sent a ratification of his election. His letter to a friend, who had congratulated him on his elevation, is a model of self-denial, showing his real character and tastes. Of him the Venerable Bede (Ecclesiast. Hist., B. II.) says: "Other pontiffs labored in building churches and ornamenting them with gold and silver, but he was entirely employed in gaining souls. Whatever money he had, he diligently took care to distribute to the poor."

The pious Bertha and the good Luidhard soon followed Gregory and Augustine to man's home of endless progress. Ethel

bert married again, but his second choice was not as worthy as his first. He died 616. Rome sainted Gregory, Ethelbert, Augustine, and Luidhard; but omitted the excellent Bertha, without whose influence the names of the three last would scarcely have reached us. Not only civil, but religious governments glorified conspicuous men, and overlooked modest, but efficient women. Alfred the Great, in his Code of Laws, A.D. 890, pays this delicate compliment to the first Christian sovereign of Kent: "*In my collection are found laws of Ethelbert, who took baptism first among the Anglo-Saxon race.*" Ethelbert and Bertha left a son, who married Emma, granddaughter of Queen Brunehaut, and his own cousin. He succeeded his father and reigned till 640. Of Queen Emma, Bradshaw wrote (1500):

"Lady Emma of France the chosen flower."

We have witnessed the initial blessings of Christianity and civilization in Kent among the descendants of the Jutes (Guthi, Getæ, Goths); let us now attend its advent among the Angles, who also received it through an innocent princess, only daughter of Ethelbert and Bertha, named Ethelburga, married to Edwin, King of Northumbria, who was baptized with his people at Easter, A.D. 627. As this conversion was so edifying, we will for a moment listen to some of the reflections offered on that occasion by the *Wita* (wise men) of that obscure Anglo-Saxon people twelve centuries ago: Paulinus, sent from Rome to Canterbury by Pope Gregory, 601, accompanied Ethelburga to Edwin's court, where, like the wise Luidhard, he officiated for Queen Ethelburga. The gentleness and polish of these strangers soon attracted the simple-hearted Angles. Edwin was, no doubt, the first who revolved in his mind the introduction of a religion and manners far transcending those he and his benighted subjects had hitherto cherished and practised. Ethelburga, styled *Tatæ* (The Silent), on account of her modest reticence, bespoke her consort and people by looks, manners, and deeds more expressive and winning than words.

When Edwin had seen for a while the superior virtues of his queen and guests, he became thoughtful and sat alone for hours. At length he broke his silence and conferred first with his immediate friends and counsellors, next with his *Witenagemotte* (Assem-

bly of the Wise), about the new religion brought to their country. Coifi, chief of the Anglish priests, sympathized with Edwin and declared his willingness to substitute Christ's altars for those of Odin; but the following wild analogy characteristic of primitive thought, uttered by one of the nobles, deserves our utmost attention on account of its graphic analysis and synthesis:

"The present life of man on Earth seems to me, O King, in comparison of that unknown to us, such as if—when you are sitting at supper with your leaders and ministers in winter time, after a fire has been kindled and made to glow in the supper-room, while storms are raging without—a sparrow should come and fly very quickly through the house, entering by one door and going out by another. While within he is untouched by the wintry storm; yet, after a short time of serenity, he glides from your eyes and returns to the wintry cold he had just left. So this life appears for a short time; but of what follows or preceded we are totally ignorant. Wherefore, if this new doctrine has brought anything more certain, it deserves to be followed."

The other Anglish elders endorsed King Edwin, Coifi, and the sage who uttered this primitive *simile;* and, as previously stated, the king and his people welcomed the "glad tidings." The substance of these details is taken from the works of Bede, who wrote, A.D. 730, and obtained them from cotemporaries. Soon the Saxons, following the Jutes and Angles, listened to the Gospel, exchanged Odin for Christ, and entered upon a life of progress with their more advanced countrymen.

As Hume says: "The fair sex have had the merit of introducing the Christian doctrine into all the most considerable kingdoms of the Saxon Heptarchy."

Eanfleda, King Edwin's daughter, adorned with all the virtues of her mother Ethelburga and grandmother Bertha, married Oswy, whose daughter, Alchfleda, married the Mercian King, Peada, whom she gained to Christianity with all his people, 655. We must not omit Ethelbert's sister, Ricola, and her son Seabert, king of the East Saxons, whom he and his pious mother won to the Christian faith as early as 604. Ethelbert and Seabert founded St. Paul's cathedral in London, where Mellitus was the first bishop.

Thus the favored royal couple, Ethelbert and Bertha, were instrumental in uniting the Anglo-Saxons, Franks, Goths, and Rome, not only in a Christian, but international brotherhood that has been, is, and will be expanding all over the Earth.

The gospel came to the East Angles through their King Sigebert, 629. As this event is so simply related by Bede, Lib. III., C. 18, let us quote: "Sigebert ruled the kingdom of the East Angles, a good and religious man, who previously in France, while he was living there to avoid the enmity of Redwald, received the washing of baptism, and, having returned to his country, when he obtained the kingdom, being desirous to imitate those things he had seen well ordered in France, founded a school in which boys might be instructed in letters." Some say Sigebert's school was the origin of the University of Cambridge.

Christianity spread to Deira, A.D. 634; to the West Angles, 635; to the Middle Angles, 653, and to the Isle of Wight, 661. Thus, from A.D. 597 to 661, or within sixty-four years, the "glad tidings" spread over the entire Heptarchy. Thenceforth "*Englaland*" (Saxon Chron., A.D. 616) started on her grand career, and has gone on conquering and to conquer over the whole globe.

To Bertha, prime mover and soul of Anglo-Saxon civilization, was inscribed this simple yet beautiful distich:

> "Moribus ornata jacet hic Regina beata
> Bertha, Deo grata fuit ac homini peramata."
>
> "Here lies blessed Queen Bertha, eminent in morals;
> She was dear to God and much cherished by men."

Among about sixty curious Anglo-Saxon coins, now extant, are four that refer to Ethelbert; on two of the four the name is Anglo-Saxon; on another Latin. Two are with and two without the cross. Two have Ethelbert's bust, one pretty well executed, the other crude. On two of these four coins is a singular mytho-historic *simile:* some quadruped nursing infant twins. One of the quadrupeds looks like a mare, the other, with the Latin writing, looks like a wolf. We can only suppose that the simile of Romulus and Remus, sucking a she-wolf, was applied to the Jutish brothers Hengist and Horsa, Ethelbert's ancestors, who came to Britain with the Jutes, A.D. 449. As *Horsa*, brother of Hengist, assumed his name from the Gotho-Germanic word *horse*, this singular coin seems to indicate, that there has been some tradition of the two Gotho-Germanic brothers having been nursed by a mare; the Roman fable being merely transferred from the wolf to the horse.

The two coins with the cross were undoubtedly struck after Ethelbert's conversion. As these coins are in Ingram's "*Saxon Chronicle*," L. E., 1823, we refer readers thereto.

The seventh century had the honor of producing Caedmon, styled "The Father of Anglo-Saxon Poetry," who must have been in his prime about A.D. 650; for we are told he died 680. As the Venerable Bede was born about 673, we cannot do better than learn from him what was known, in his day, of this remarkable genius:

"In the monastery of the Abbess (Hilda) was a certain brother, especially marked by Divine grace, since he was wont to make songs suited to religion and piety, so that whatever he had learnt from Divine writing through interpreters, this he, in a little while, produced in poetical expressions, composed with the greatest harmony and accuracy in his own tongue, that is, in that of the Angles."

According to Bede, Caedmon had been the cattle-herd of the monastery of Whitby, into which he was taken by order of Abbess Hilda, ordained monk, and instructed in the whole course of sacred history, which, from hearing and thinking over, he turned into sweet song, and made his teachers his hearers. He sang of the creation, the origin of man, and the whole history of Genesis; concerning the going out of Israel from Egypt, etc.; of the Lord's passion, resurrection, and ascension; of the coming of the Holy Ghost, and of the teachings of the Apostles. Behold some of posterity's dicta on England's earliest bard:

Hickes questions the genuineness of Caedmon's Paraphrase; but the learned Thorpe, who translated it with critical notes, tells us that objections like those of Hickes can in no way affect its authenticity.

In his "Poets and Poetry of Europe" Longfellow thus introduces the singer of Whitby:

"The next work, to which I would call the attention of my readers, is very remarkable, both in a philological and in a poetical point of view, &c. It is Caedmon's Paraphrase of Portions of Holy Writ."

We are told Caedmon's first hymn in praise of the Creator, was sung in the stable among the cattle. As our readers might miss this early poetic effusion, we quote:

The two MSS. of Caedmon's Hymn, now extant:

Caedmon MS., ascribed to A.D. 737, found at Norwich; now in the University Library, Cambridge.	Caedmon MS. by King Alfred, A.D. 885, now at Oxford.	Literal English.
"Nu scylun hergan hefaen ricaes uard Metudaes maecti end his mod gidanc uerc uuldur fadur sue de uundra gihnaes eci dryctin or astelidae. He aerist scop elda barnum heben til hrofe haleg scepen tha middun geard mon cynnaes uard eci dryctin aefter tiadae firum foldu frea allmectig."	"Nu we sceolan herian, heofon-rices weard. metodes mihte. and his mod-gethonc. wera wuldor-faeder. swa he wundra gehwacs. ece dryhten. oord onstealde. he aerest gescéop. eorthan bearnum. heofon to hrofe. halig scyppend. tha middan geard. mon cynnes weard. ece dryhten. aefter teode. firum foldan. frea aelmihtig."	Now shall we praise heaven-kingdom's warden, the Creator's might, and his mind's thought, glorious Father of men as of every wonder, eternal Lord, the beginning he formed. He first created for Earth's children heaven as a roof; holy Creator! then mid-Earth, mankind's guardian, eternal Lord, afterwards produced for men the ground, Lord Almighty!
This is considered the oldest Anglo-Saxon MS. extant. Caedmon died A.D. 680. Bede, about fifty years after, translated this pious effusion into Latin, Lib. IV., C. 24.	King Alfred was sure he was inserting Caedmon's song in his works; for he says: "*thara endebyrdnes*" (of which the order is this).	

By comparing these two MSS., it may be realized how the Anglo-Saxon dialect changed in two hundred years.

The most remarkable discovery of late is the "Ruthwell Cross," on which is this inscription: "CADMON MOE FAUAEÞO." On this monument are also engraved about thirty lines of *Runes*, that have been traced to 680, the year of the Northumbrian poet's death.

As the poem here found is doubtless the oldest Anglo-Saxon writing, unaltered by copyists and transcribers, I give it here with a literal translation:

geredae hinae	Girded him
God almeyottig	God Almighty
Þa he walde	when he would
on galgu gi-stiga	on gallows mount
modig fore	proud for
(ale) men	all men
(ahof) ic riicnæ cuningc	I heaved the rich King
heafunaes hlafard	heaven's lord
haelda ic(n)i darstae	heel (over) I not durst
bismaeraedu ungcet men ba aetgad(r)e	mocked us men both together
ic(waes) miÞ blodaebistemid	I was with blood besmeared

Krist waes oh rodi	Christ was on rood
hweþrae þer fusae	whither there confusedly
fearran kwomu	afar they came
aeþþilae ti lanum	the Prince to aid
icþaet al bi(*h*)eal(*d*)	I that all beheld
s(eoc) ic waes	sick I was
mi(þ) sorgu(*m*) gi(*d*) rac(*fe*)d	with sorrow grieved
miþ strelum giwundaed	with arrows wounded
alegdun hiae hinae limwae rignae	laid down they him limb weary
gistoddun him (aet) h(is l)i caes(*h*) eaf (du)m	they stood (near) him (at) his corpse's head.

Thus the erudite Kemble rendered the Runes on the Ruthwell Stone, 1840. Shortly after he was so confirmed by an old parchment book, found at Vercelli, Italy, that he had to alter but three letters of his version. The Vercelli parchment book is in Anglo-Saxon, which clears up Kemble's rendering of the "Ruthwell Cross" inscription. By these Runes we also learn that the bard's name was "*Cadmon*," and not *Caedmbn.*

The style of this primitive Anglo-Saxon poet was suited to old Norse ideas; for he calls the Creator "*mankind's Warden*," *Heaven kingdom's Warden, Governor, Eternal Elder, Life Lord, illustrious Lord, Holy Shaper, Glorious Father, Heaven's high King, the host's glorious King,* etc.

Christ he names "*Prince, Young Hero,*" etc.; Angels he calls: "*illustrious ministers,*" etc.; Heaven: "*bright bliss,*" etc.; Hell: "*the punishment house for exiles, perpetual night foul,*" etc.

To give a clearer idea of Anglo-Saxon progress at this period, and of the inspirations uttered by England's Homer and Hesiod, we give some specimens from his scriptural Paraphrase, so felicitously translated by the American bard, Longfellow:

Gleanings from Caedmon's Paraphrase of Genesis.

"There had not here as yet,	The King of firm mind,
Save cavern-shade,	And beheld those places
Aught been;	Void of joys;
But this wide abyss	Saw the dark cloud
Stood deep and dim,	Lower in eternal night,
Strange to its Lord,	Swart under heaven,
Idle and useless;	Dark and waste,
On which looked with his eyes	Until this worldly creation

Through the word existed
Of the glory-King.
Here first shaped
The Lord eternal,
Chief of all creatures,
Heaven and Earth;
The firmament upreared,
And this spacious land
Established,
By his strong powers,
The Lord almighty.
The Earth as yet was
Not green with grass;
Ocean covered,
Swart in eternal night,
Far and wide,
The dusky ways.
Then was the glory-bright
Spirit of heaven's Guardian
Borne over the deep
With utmost speed:
The Creator of angels bade
The Lord of life,
Light to come forth
Over the spacious deep.
Quickly was fulfilled
The high King's behest," &c.

. . . . . .

" Adam spake,
Where on earth he stood,
A self-created man:
' When I the Lord of triumph,
The mighty God
Heard speak
With strong voice;
And he me here standing bade
Hold his commandments,
And one gave this bride,
This wife of beauteous mien;
And me bade beware,
That in the tree of death
I were not deceived,
Too much seduced;
He said, that the swart hell
Should inhabit
He, who, in his heart aught,
Should admit of sin. [with lies,
I know not (for thou mayst come
Through dark design)
That thou art the Lord's
Messenger from heaven.
Nay, I cannot of thy orders,
Of thy words, nor courses,
Aught understand, [ings,' " &c.
Of thy journey, nor of thy say-

. . . . . .

" Then to her spouse she spake:
' Adam, my Lord,
This fruit is so sweet,
Mild in the breast,
And this bright messenger
God's angel good;
I by his habit see
That he is the envoy
Of our Lord,
Heaven's King.
His favor is for us
Better to gain
Than his aversion.
If thou to him this day
Spake aught of harm,
Yet will he it forgive
If we to him obedience
Will show. [strife
What shall profit thee such hateful
With thy Lord's messenger?
To us is his favor needful;
He may bear our errands
To the all-powerful
Heavenly King.
I can see from hence
Where He Himself sitteth,
That is south-east,
With bliss encircled,
Him, who formed this world,' " &c.

. . . . . .

Such effusions on Genesis at Whitby, thirteen centuries ago, not only show original ideas, but original ways of expressing

them. Verily England did think and write powerfully even in those primitive days and places.

Now a word of Hilda, the foundress of Whitby, where the primitive Anglo-Saxon bard, Caedmon, was encouraged to develop his musing talents: Hilda was niece of King Edwin, whose gallantry and piety we portrayed in the opening of this century. She was converted to Christianity in her childhood; founded the convent of Hearthen (afterwards Whitby) about A.D. 655. Under her tuition Caedmon took care of the cattle, mused and chanted his poetic strains. We read that the pious and accomplished princess died in the same year as Caedmon, A.D. 680. Here is another Medieval woman, to whom the English-speaking peoples owe a debt of gratitude for fostering native genius, and with it civilization and progress. Without Hilda's timely encouragement, the ninety English-speaking millions could probably not point with pride to an Anglo-Saxon Homer of the seventh century.

Latin intellectual light had shone upon the Anglo-Saxons seventy-two years, and nearly seven centuries had elapsed since Paul had preached the "*unknown God*" to the Athenians, when Greek intellectual rays reached Britain through Theodore, 669. Paul, the apostle, and Theodore were both natives and scholars of Tarsus, the rival of Athens in learning and refinement. In Britain, Theodore proved himself worthy of his birthplace. On his arrival in Canterbury he turned St. Augustine's Abbey into a school of learning, and appointed the erudite Benedict Biscop abbot. After two years Biscop resigned, and Hadrian took his place. As the cotemporary Bede is so reliable, we cite what he says of *Theodore:*

"Theodore, born at Tarsus in Cilicia, was versed in both secular and divine literature, instructed in both Greek and Latin, approved in morals, and venerable through age. Abbot Hadrian proposed him to Pope Vitalian to be ordained Archbishop of Canterbury. Only to these conditions the Pontiff added that Hadrian should accompany him to Britain (Lib. IV., C. 2). Hadrian aided and co-operated with Theodore on all occasions. Theodore traveled through the whole island, wheresoever the nations of the Angles dwelt, for he was most gladly received and heard by all. He was the first Archbishop to whom all the church of the Angles consented to submit. As both Theodore and Hadrian were amply instructed in both sacred and secular literature, a crowd of disciples being congregated, rivers of salutary science daily flowed for the irrigation of their hearts; there was also delivered to the

hearers rules of ecclesiastic metrical art, astronomy, arithmetic, and volumes of sacred literature. Even to this day some of their scholars are living, who understand the Greek and Latin as well as they do their native tongue.

"Never, from the days when the Angles directed their course to Britain, were happier times; whilst, having most brave and Christian kings, they were a terror to all barbarous nations."

Thus Theodore and Hadrian electrified the Anglo-Saxons by initiating them in Greek and Latin literature; so much so that even convents were turned into seminaries, where the nuns studied the classics and became proficient in ancient lore. From what Bede says it is evident that the Anglo-Saxons, unsophisticated as they were, realized the Greek character in Theodore, who opened to them the fountains of Greek thought and learning. Hence *Greek among the Anglo-Saxons dates to the seventh century.*

Warton says: "Theodore was a scholar in metrical art, astronomy, arithmetic, church music, and in the Greek and Latin languages. He brought many Greek and Latin books, among which were Homer, Homilies of St. Chrysostom, the Psalter, and Josephus' Hypomnesticon, all in Greek." "Hist. of Eng. Poetry," Vol. I., Dissert. II., p. 132. Bede informs us that while Theodore lectured on medicine at Canterbury, he objected to bleeding on the fourth day of the moon, because at that period the light of the planet and the tides of the ocean were on the increase. Here we perceive that astronomy and astrology had imbued the Greek mind.

We read in Dugdale's "*Monasticon*," I., 89: "In the year 652 it was the common practice of the Anglo-Saxons to send their youth to the monasteries of France for education."

BENEDICT BISCOP, so variously and briefly alluded to by most modern biographers, was one of the foremost scholars and teachers of the seventh century. From Bede, who was his ward, inmate and pupil, we cull the following: "A man of venerable life, a soul addicted to no false pleasures, he was descended from a noble lineage of Northumbria, was one of King Oswy's generals, and by the king's gift enjoyed an estate suitable to his rank; but at the age of twenty-five he renounced military glory, left his home and country and visited Rome, where he devoted his time to study. On his return, Alfrid, son of King Oswy,

asked Biscop to accompany him to Rome. The king diverted Alfrid from the journey, and Biscop went to Rome alone to continue his studies. After some months he repaired to the famous monastery of Lerins, France, where for two years he passed through all the novitiate studies and exercises, joined the Benedictine order, and returned to Rome, where Pope Vitalian was about to consecrate Theodore as Archbishop of Canterbury. The Pontiff, seeing in Biscop a man of wisdom, industry, and a nobleman, wished to intrust to him Theodore and his companions; he advised him to renounce traveling, and with a higher good in view, return to his country, take with him the teacher of truth they so earnestly desired, and be to him an interpreter and guide on the journey, and afterwards when he begins to preach. Biscop did as the Pope commanded. They reached Canterbury and were kindly received. Theodore assumed his episcopal labors, and Biscop directed St. Augustine's monastery for two years, when he resigned it to Hadrian, went to Rome a third time, and brought back many books, which he had bought at a price, or received as gifts from friends. On his way back he stopped at Vienne (France) to take more books that had been collected for him there.

"He came to the court of Egfrid, King of Northumbria, and gave a full account of all he had done since, in youth, he had left his country. He professed openly his zeal for religion, displayed the learning he had acquired at Rome and elsewhere, showed the books and rarities he had brought with him, and found great favor with the king, who gave him seventy hides* of land, and ordered a monastery to be erected thereon. This was done at the mouth of the river Were, 674. The next year Biscop went to France and engaged masons to construct a church in the Roman style, which he had always admired. He built with such alacrity, that within one year from laying the corner-stone, mass was celebrated therein. He sent to France for artificers in glass, then unknown in England, that they might glaze the windows of his church, cloisters, and dining-rooms. They came, and not only performed the work required, but taught the Anglo-Saxons their handicraft.

* One hide is 120 acres; seventy hides = 8,400 acres.

"Biscop made a fourth journey to Rome, whence he returned with a large quantity of books of all kinds, and sacred pictures to adorn his church, so that all who entered, though they could not read, might have before their eyes the benevolent countenance of Christ and of his saints. King Egfrid was so delighted with Biscop's achievement that he made a further grant of forty hides of land, on the opposite bank of the Were, on which, with the king's assistance, Biscop erected another abbey named Jarrow. Afterwards Biscop made a fifth journey to Rome and returned, as before, with books and pictures; also two cloaks, all of silk and of superior workmanship, for which King Alfrid (successor to Egfrid) gave him three hides of land. It was at this time that King Alfrid gave an estate of 900 acres for a book on Geography. Among the manuscripts Biscop brought from Rome, was a copy of Justinian's "*Pandects*," from which the monks of Weremouth made three copies, one of which Biscop carried to his Roman friends, who had so nobly supplied him with rare MSS. Certainly those monks could not have been better employed than in copying such ancient intellectual treasures. In his "*Vita Abbatum*" (Life of the Abbots), Bede tells us that Benedict Biscop died January 14, 690.

There is in the "Vita Abbatum" of Bede an episode that deserves mention here: "Ceolfrid, a man of noble birth, cousin of the Abbot Benedict, was an attendant on King Egfrid; having renounced his temporal vocation and arms, and entered the monastery, he took pleasure in undergoing the usual course of monastic discipline, which, besides religious exercises, consisted in *threshing*, *winnowing*, *milking*, work in the *bakehouse*, *garden*, and all other labors of the monastery. When he attained to the name and dignity of Abbot, he retained the same spirit. Often, when he went forth on the affairs of the monastery, if he found the brothers working, he would join them and work with them by taking the plough-handle, or wielding the smith's hammer, or any other thing of like nature. He was a youth of great strength and a pleasant tone of voice, of a kind and bountiful disposition, and fair to look on. He ate the same food as the other brothers, and in the same apartment; and slept in the same common room as he did before he was Abbot. Even after he was taken ill and saw clear signs of his approaching death, he still remained for

two days in the common dormitory. He passed five days immediately before his death in a private apartment, from which he came out one day, and sitting in the open air, sent for all the brothers, and, as his kind feelings prompted him, gave to each the kiss of peace, whilst they all shed tears of sorrow for the loss of this their father and their guide."

I hope my readers will pardon these episodes; they may seem a digression from "English Language and Literature, their Origin, Progress and Destiny," yet Biscop and Ceolfrid, in collecting and multiplying books for obscure Northumbria, having them translated and copied, and making presents of them at Rome and elsewhere, did cause Greek and Latin thought and expression to find their way into superior Medieval minds, and thence into Medieval dialects as Gothic, Italian, French, Spanish, Anglo-Saxon, and German. Thus Weremouth and Jarrow became early intellectual centers, not only for language, law, morals, art, and literature, but for clearing forests, draining marshes, and turning them into fertile fields, fruitful orchards, and flowering gardens. No wonder Northumbrian kings showered hides of land upon these primitive Benedictine pioneers, whose rule and vow were, besides religious duties, *manual labor*, *instruction of youth*, and *transcription of valuable manuscripts*. Could there have been a higher aim in life and better adapted to their epoch? In this and many other respects these digressions belong to my subject; for language and literature only progress with the increase of material wealth through agriculture, mechanics, manufactures, and commerce. Biscop and his cousin Ceolfrid, who have been so little noticed by modern biographers, have great claims on England for having brought into Britain, not only books, works of art, architecture and artificers, but agriculture. Let us translate from Ersch and Gruber's *Universal Encyclopedia:* "From the Mayne to the Danube and over the Hartz Mountains the Benedictines of the seventh century cleared forests, cultivated fields and gardens, planted southern fruits, introduced mechanics and arts, founded schools, nurtured science, exhibited examples of self-sacrifice, gentleness and purity of manners to the inhabitants, which were much more useful than their religious instruction."

From Pierer's *Universal Lexicon:* "They spread all over Western Europe, founded the celebrated schools of Pavia, Turin,

Cremona, Florence, Verona, Paris, Tours, Rheims, Metz, Cologne, Mentz, Fulda, Magdeburg, St. Gall, &c., and were of great service in the promotion of agriculture and gentle manners. The aged and infirm copied manuscripts. The first rule of this order was that every monk should earn his living by some manual labor."

According to Fessler's statistics the Benedictine monks, during an existence of thirteen centuries, count 15,700 authors, 4,000 bishops, 1,600 archbishops, 200 cardinals, 24 popes, and 1,560 canonized saints. Let us remember that Gregory I. and Augustine, England's apostle, were Benedictines. Alas! opulence effeminated and ruined them, as it did the Assyrians, Persians, Greeks, and Romans. Thus, we mentioned the founder and inmates of Jarrow, where farmers could see superior agriculture and gardening, where painters could find models for their art and architects patterns for sacred and profane structures. When we consider that all this was due to the efforts of the one man, Biscop, who turned the wilderness into rich fields, flowering gardens, monuments, and homes of comfort, intellectuality and wealth, we must regret that the features of this benefactor to his country and mankind were not transmitted to posterity.

At the close of this century lived the learned and accomplished Aldhelm, Bishop of Sherborn, who, according to Camden, was the first of the Anglo-Saxons that wrote in Latin. He was an eloquent orator, Latin poet, an expert chanter and harper, a Doctor Egregius, and thoroughly versed in the Scriptures and liberal sciences. Besides theologic writings, he left a book on Enigmas and treatises on Arithmetic, Astrology, Rhetoric, and Metre. Thus King David's favorite instrument found its way to the western confines of the world as early as the seventh century; a man with Bishop Aldhelm's accomplishments and learning would shine anywhere in this nineteenth century!

While giving Extracts and Tables on the Anglo-Saxon dialect, and expatiating on intellectual pursuits and Benedictine monasteries, we overlook the wants of the body, the fields, the country and husbandman; hence let us glance at their status and progress: The monastery of Ely had an orchard that became the admiration of England, A.D. 674. Brithnoth, its first abbot, planned and cultivated it. Wilfred, Bishop of York, when driven

from his see by Everth, King of Northumbria, went among the Pagans of Sussex, who were starving for want of food amid waters teeming with fish. The practical prelate, who had visited Rome in his young days, taught them the use of nets and astonished them by the capture of three hundred at one haul. By thus teaching these innocent people how to provide food, he soon won them to Christ and civilization. Wilfrid but imitated the Master, who astonished his disciples in a similar way seven centuries before. He also gained fame for his architectural taste in founding and adorning the cathedral of York. In those days the Anglo-Saxons built their houses of clay, held together by wooden framework, bricks being scarce and only used as ornaments. The healing art was at a low standard and only practised by women, who employed charms and spells with their herbs and decoctions. As Christianity advanced the priests pretended to study medicine, but trusted mainly to holy water and other superstitions. Such was the status of some of the domestic comforts, arts and sciences in the seventh century.

Extracts and Tables from three Anglo-Saxon writings of the seventh century, showing their style and the numeric origin of their vocabulary. They are from Caedmon's poems, A.D. 680; Lothair and Edric's Anglo-Saxon Code of Laws, A.D. 685; Saxon Chronicle, A.D. 694:

Extract from Caedmon's Paraphrase on the Fall of the Angels, written before A.D. 680.

ANGLO-SAXON:

" Us is riht micel.
thaet we rodera weard.
wereda wuldor Cining.
wordum herigen.
modum lufien.
he is maegna sped.
heafod ealra heah gesceafta.
Frea aelmihtig.
Naes him fruma aefre.
or geworden.
ne nu ende cymth.
ecean Drihtnes.
ac he bith á rice.
ofer heofen stolas.
heagum thrymmum.
sothfaest and swith ferom.
swegl-bosmas heold.
tha waeron gesette.
wide and side
thurh geweald Godes.
wuldres bearnum.
gasta weardum.
Haefdon gleam and dream.
and heora ordfruman.
engla threatas.
beorhte blisse.
waes heora blaed micel.
thegnas thrymfaeste.
theoden heredon.

ENGLISH:

" To us it is much right
That we the heavens' Ruler,
The hosts' glorious King,
With words should praise,
With minds should love.
He is in power abundant,
High head of all creatures,
Almighty Lord.
There was not to Him ever beginning
Nor origin made;
Nor now end cometh
Of the eternal Lord;
But he will be always powerful
Over heaven's seats
In high majesty,
Truth-fast and very strenuous,
Ruler of the bosoms of the sky.
Then were they set
Wide and ample,
Through God's power,
For the children of glory,
For the guardians of spirits:
They had joy and splendor,
And their beginning-origin,
The hosts of angels;
Bright bliss
Was their great fruit.
The illustrious ministers
Praised the King:

ANGLO-SAXON:	ENGLISH:
saegdon lustum lof."	They said willingly praise."
heora lif frean.	To their life Lord
demdon drihtenes dugethum.	They obeyed domination with virtues,
waeron swithe gesaelige.	They were very happy;
synna ne cuthon.	Sins they knew not,
firena fremman.	Nor to frame crimes;
ac hie on frithe lifdon.	But they in peace lived
ece mid heora aldor.	With their Eternal Elder.
elles ne ongunnon	Otherwise they began not
rearan on roderum.	To rear in the sky,
nymthe riht and soth.	Except right and truth.
aer thon engla weard.	Before the angels' Ruler,
for oferhygde	For pride
dael on gedwilde.	Divided them in error.
noldon dreogan leng	They would not prolong
heora selfro raed.	Council for themselves.

135 common words, among which

The	occurs	1 times.	have, aux.	occurs	0 times.
a	"	0 "	shall, "	"	0 "
of	"	0 "	will, "	"	0 "
to	"	0 "	may, "	"	0 "
from	"	0 "	do, "	"	0 "
in	"	0 "	that	"	1 "
with	"	1 "	and	"	5 "
by	"	0 "			20 particles.
Pron. 1st person	"	2 "		other particles,	16
" 2 "	"	0 "			36 particles.
" 3 "	"	9 "			
be, aux.	"	1 "			

Hence, Caedmon's style required only 135 common words to furnish 100 different words, and averaged but 26 per cent. repetitions and about 26 per cent. particles.

Origin of 100 *different words from the preceding Extract of Caedmon's Poetical Paraphrase on the Fall of the Angels, written before A.D.* 680, *year of his death. The time of his birth is unknown.*

Caedmon or Cadmon, mentioned by Bede as the cowherd at the monastery of Whitby, may be styled the Anglo-Saxon Homer.

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:			SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*	*Anglo-Saxon:*							
	modum maegna rice ord engla		us is riht micel thaet rodera weard wereda wuldor cining wordum herigen lufien he sped heafod ealra heah gesceafta Frea	aelmihtig naes fruma aefre or geworden nu ende cymth ecean Drihtnes ac á ofer heofen stolas heagum thrymmum sothfaest and	swith ferom swegl bosmas hebld gesette wide side thurh geweald Godes bearnum gasta weardum haefdon gleam dream threatas beorhte blisse	blaed thegnas theoden heredon saegdon lustum lof. lif demdon dugethum gesaelige synna cuthon firena fremman on frithe lifdon mid aldor	elles ongunnon raeran nymthe aer for oferhygde dael gedwilde noldon dreogan leng selfra raed			RESULT: Latin 5 Anglo-Saxon 95 100 5 per cent Greco-Latin. 95 " Gotho-Germanic.
Greco-Latin Words: 5 all words of inherent meaning.			*Gotho-Germanic Words:* 95 of which 16 are particles, leaving 79 words of inherent meaning.							

* Only ten of the above ninety-five Anglo-Saxon words, or ten per cent., are now spelt as they were A.D. 680; and fifty of the ninety-five, or fifty-two per cent., are now (1878) obsolete.

Extract from the Code of Laws of Lothair and Edric, about A.D. 685, in David Wilkins' "Leges Anglo-Saxonicæ," London Ed., 1721.

ANGLO-SAXON:

"This syndon tha domas the Hlothaere and Eadric Cantwara Cyningas asetton.·

Hlothaere and Eadric Cantwara Cyningas asettan tha ae tha the heora aldoras aer geworhton thyssum domum the hȳr efter saegeth.·

1. Gif mannes esne eorlcundne mannan ofslaeth. thane the sio threom hundum scill. gylde. Se agend thone banan agefe. and do thaer thrio manwyrth to.·
2. Gif se bana othbyrste feorthe manwyrth he to gedo. and hine gecaenne mid godum aewdum. that he thane banan begeten ne mihte.·
3. Gif mannes esne frigne man ofslaehth thane the sie hund scill. gelde. se agend thone banan agefe. and other manwyrht thaer to.·
4. Gif bana othbyrste twam manwyrthum hine man forgelde. and hine geeaenne mid godum aewdum. the he thane banan begetten ne mihte.·
5. Gif frigman mannan forstele. gif he eft cuma stermelda secge an andreardne. gecaenne hine gif he maege. haebbe thare freora rim aewda manna. and aenne mid inathe aeghwilc man aet tham tune the he to hyre. gif he that ne maege. gelde swa he genoh age.·

ENGLISH:

These are the laws which Lothair and Edric, kings of the Kentians, established:

Lothair and Edric, kings of the Kentians, established these laws, which the Elders had approved, before they were proclaimed:

1. If the servant of any one kill a noble, then the compensation be of three hundred shillings; the master shall transfer the homicide and add the value of three men.
2. If the homicide escape, four times the value of a man shall be paid; and he himself must testify under oath, that he could not hold the murderer.
3. If any one's slave kill a free man, then the fine shall be one hundred shillings; the master shall sell the homicide and add the price of another man.
4. If the murderer escape, the price of two men shall be paid; and he himself shall testify under oath, that he could not hold the homicide.
5. If a free man steal any one; if an accuser come afterwards; he shall answer, clear himself if he can; let him have four jurymen and one juror from the town, to which he belongs; if he cannot, let him pay enough.

6. Gif ceorl acwyle be libbendum wife and bearne. riht that hit that bearn medder folgige. and him man an his faedering magum wilsumne. berigian geselle his feoh to healdenne. oth that he X wintra sie.·.

8. Gif man otherne sace tihte. and he thane mannan mote anmedle oththe anthinge. symble se man tham othrum byrigean geselle. and tham riht awyrce, the to hiom Cantwara deman gescrifen.·.

9. Gif he thonne byrigan forwaerne XII scill. agylde tham Cyninge. and sio se sacè swa open swa hio aer wes.·."

6. If a man die, wife and child surviving; it is right that the child should follow the mother; and one of its paternal relatives should stand as faithful voluntary guardian, till it ten winters be.

8. If any one accuse another of a crime, and then call or cite him to court, he shall immediately give surety to the other, and do whatever the Kentian judges may decree.

9. If he refuses surety; he shall pay twelve shillings to the king.

242 common words, among which

Definite article *the*	occurs	22	times.	haebban (have), aux.	occurs	0	times.
" " *a*	"	2	"	sceal (shall), "	"	0	"
of	"	0	"	willan (will), "	"	0	"
to	"	5	"	magan (may), "	"	5	"
fram (from)	"	0	"	" do, "	"	0	"
on (in)	"	0	"	thaet (that)	"	5	"
mid (with)	"	3	"	and	"	12	"
be (by)	"	1	"			—	
Pron. of 1st person	"	0	"			79	
" 2d "	"	0	"		other particles,	29	
" 3d "	"	26	"			—	
beon (be), aux.	"	0	"			108	particles.

Hence, the Anglo-Saxon style of writing (A.D. 685) required 242 common words to furnish 100 different words, and averaged fifty-nine per cent. repetitions and forty-five per cent. particles.

Origin of 100 *different words from the Anglo-Saxon Code of Laws, enacted by Lothair and Edric, Kings of Kent, about A.D.* 685.

David Wilkins' "Leges Anglo-Saxonicæ," London Ed., A.D. 1721.

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:			SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*	*Anglo-Saxon:*							
	Agend?		This	sio	ne	tune	sace			
	1		syndon	threom	mihte	swa	tihte			
			tha	hundum	frigne	genoh	mote			
			domas	scill.	other	ceorl	anmelde			
			the	gylde	twam	acwile	anthinge			
			and	banan	forgelde	be	symble			
			cyningas	agefe	frigman	libbendum	byrigean			
			asetton	do	forstele	wife	awyrce			
			ae	thaer	cuma	bearne	deman			
			heora	thrio	stermelda	riht	gescrifen			
			aldoras	manwyrth	secge	medder	forwearne			
			aer	to	an	folgige	agylde			
			geworhton	othbyrste	andreardne	faedering	open			
			hyr	feorthe	haebbe	magum	hio			
			efter	he	freora	wilsumne	wes.			
			saegeth	gedo	rim	berigian				
			gif	gecaenne	aewda	geselle	99*			
			mannes	mid	aenne	feoh				
			esne	godum	inathe	healdenne				
			eorlcundne	that	aeghwile	oth				
			ofslaeth	begeten	aet	wintra				

RESULT:
Latin 1
Anglo-Saxon 99
100

1 per cent. Greco-Latin.
99 " Gotho-Germanic.

Greco-Latin words: 1?

Gotho-Germanic words: 99
of which 21 are particles, leaving 78 words of inherent meaning.

* Only twelve of the ninety-nine Anglo-Saxon words, or twelve per cent., are now (1878) spelt as they were in the seventh century; and forty-six of the ninety-nine, or forty-six per cent., are now obsolete.

Extract from the "Saxon Chronicle," by Ingram, p. 58.

(King Wihtred's Speech at the Council of Bapchild, A.D. 694.)

ANGLO-SAXON:

"And sona thas the he cing was. he het gaderian mycel concilium on thare stowe the is geclypod Baccancelde. on thare was Wihtred sittende Cantware cing. and the arceb' of Cantuarebyri Brihtwald. and se biscop Tobias of Hroue-ceastre and mid heom abbodas and abbedessen. and manige wise menn. thaer waeron gegaderade. ealle to smeagende embe Godes cyrcan bote. tha beoth innan Cent. Nu agann se cyng to specende. and saede. Ic wylle thaet ealle tha mynstra and tha cyrican tha waeron giuene and becwethene Gode to wyrthmynte be geleaffulra cinga dagan. minra forengenglan. and be minra magon dagon. Aegelbertes cinges. and thara the him aefter fyligdan. swa beliuan Gode to wyrthmynte and faestlice standan á to ecnesse aeure ma. Forthon ic Wihtred. eorthlic cing. fram tham heouenlice cinge onbryrd. and mid andan thare rihtwisnisse anaeld. of uran ealdran faederangesetnesse ic habbe thaet geleornod. that nan laewede man nah mid rihte to stingan hine an anre cirican. na anan thara thingan the to cyrcan gelimpth. and for thi stranglice and trywlice wegesettath and demath. and on Godes

ENGLISH:

"And as soon as he (Wihtred) was king, he ordained a great council to meet in the place that is called Bapchild; in which presided Wihtred, King of Kent, the Archbishop of Canterbury, Brihtwald, and Bishop Tobias of Rochester; and with them were collected abbots and abbesses, and many wise men, all to consult about the advantage of God's churches that were in Kent. Now began the king to speak, and said: "I will, that all the minsters and the churches that were given and bequeathed to the worship of God in the days of believing kings, my predecessors, and in the days of my relations,—of King Ethelbert and of those that followed him,—shall so remain to the worship of God and stand fast for evermore. For I, Wihtred, earthly king, urged on by the heavenly king, and with the spirit of righteousness annealed, have of our progenitors learned that no layman should have any right to possess himself of any church, or of any of the things that belong to the church. And therefore strongly and truly, we set and decree, and in the name of Almighty God, and of all saints, we forbid all our succeeding kings,

ANGLO-SAXON :

naman thes ealmihtiges. and on ealra halgena. we forbeodath eallon uron aeftergengan cingan. and ealdermannum. and eallan laewedan mannum. aeure aenne hlauordscipe ouer circan. and ouer eallanheora thingan. the ic oththe mine yldran on ealdon dagan giuan Criste to loue on ece erfwyrthnesse, and ure hlaefdian sca Marian. and than halgan apostolan. ac loc. hwenne hit gewurthe thaet biscop. oththe abbod. oththe abbedesse. gewite of thysan liue. sy hit gecydd," &c.

ENGLISH :

and aldermen, and all laymen, ever, any lordship over churches, and over all their appurtenances, which I or my elders in old days have given for a perpetual inheritance to the glory of Christ and our Lady St. Mary, and the holy apostles. And look ! when it happeneth, that bishop, or abbot, or abbess, depart from this life, be it told,'" &c.

237 common words, among which

Definite article	occurs	22 times.	may, aux.	occurs	0 times.
Indefinite "	"	2 "	do, "	"	0 "
of	"	3 "	pron. 1st pers.	"	11 "
to	"	5 "	" 2 "	"	0 "
from	"	1 "	" 3 "	"	8 "
in (on)	"	4 "	that	"	3 "
with (wid)	"	2 "	and	"	22 "
by (be)	"	2 "			—
be, aux.	"	5 "			90 particles.
have, aux.	"	1 "	other particles,		16
shall	"	1 "			—
will, aux.	"	0 "			106

Hence the Saxon Chronicle's style of the seventh century required 237 common words to furnish 100 different words, and averaged about fifty-eight per cent. repetitions and forty-five per cent. particles.

Origin of 100 *different words from the preceding Extract of the "Saxon Chronicle."*

King Wihtred's Speech at the Council of Bapchild, A.D. 694.

Ingram calls the *Saxon Chronicle* "the faithful depositary of our national idiom."

ARIO-JAPHETIC TYPE OF LANGUAGES:								ARIO-SEMITIC TYPE:
THRACO-PELASGIC, OR GRECO-LATIN FAMILY:			SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*French:*		*Anglo-Saxon:*						
Cyrcan			and	beoth	forengenglan	ealdran	ealdermannum		
Criste			sona	to	magon	faederan	hlauordscipe		
2			thas	smeagende	aefter	gesetnesse	ouer		
			the	embe	fyligdan	habbe, aux.	oththe		
			he	Godes	swa	geleornod	loue		
Latin:			cing	bote	beliuan	nan	ece		
			was	innan	faestlice	laewede	erfwyrthnesse	RESULT:	
Concilium			gaderian	nu	standan	stingan	hlaefdian	Greek 2	
arceb'			mycel	agann	ecnesse	thingan	loc	Latin 8	
biscop			on	specende	aeure	belimpth	hwenne	Anglo-Saxon 90	
abbodas			stowe	saede	ma	for	gewurthe	100	
abbedessen			geclypod	ic	forthon	stranglice	gewite		
mynstra			sittende	wylle	eorthlic	trywlice	thysan		
sancta			of	giuene	fram	demath	liue		
apostolan			mid	becwedene	heouenlice	naman	gecydd	10 per cent. Greco-Latin.	
			manige	wyrthmynte	onbryrd	ealmihtiges		90 " Gotho-Germanic.	
8·			wise	be	andan	halgena	90*		
			menn	geleaffulra	rihtwisnisse	forbeodath			
			ealle	dagan	anaeld				
Greco-Latin Words: 10 all words of inherent meaning.			*Gotho-Germanic Words:* 90 of which 23 are particles, leaving 67 words of inherent meaning.						

* Only eight of the above ninety Anglo-Saxon words, or nine per cent., are now (1878) spelt as they were in the seventh century; and thirty-five of the ninety, or thirty-nine per cent., are now obsolete.

Synopsis of the different words from the three preceding Tables of the Seventh Century.*

Greek : 2 Latin : 14	}	Greco-Latin : 16	}	Total of the different words : 233
Anglo-Saxon : 217	}	Gotho-Germanic : 217	}	

Hence, the style of Anglo-Saxon literature in the seventh century shows a vocabulary of different words, containing about

94 per cent. Gotho-Germanic or Anglo-Saxon, and
6 " Greco-Latin.

116 of the 233 different Anglo-Saxon words, or fifty per cent., are now (1878) obsolete. What then becomes of Sharon Turner's statement, in his "History of the Anglo-Saxons," that only five per cent. of the Anglo-Saxon dialect are obsolete?

Only 22 of the 233 different Anglo-Saxon words, or nine per cent., are now (1878) spelt as they were in the seventh century.

By the three foregoing Extracts from Caedmon, Lothair and Edric's Code, Saxon Chronicle, and by Ethelbert's Code, A.D. 597, we realize that the Anglo-Saxons had writing and the germs of a national literature towards the close of the seventh century; when France, Italy, Germany, and Spain had not a written line in their native tongues. Furthermore, our Extract from the Saxon Chronicle furnishes a fervent speech from King Wihtred at the Council of Bapchild, A.D. 694. Perhaps some Anglo-Saxon stenographer reported that royal discourse, which laid the foundation for "*Peter-Pence*" and "*Lammas Day*," about the same time this royal zealot issued an Anglo-Saxon

* As the *Synopses* and *Ultimate Results* constitute the essence of this work, showing the origin and progress of the English language, we endeavor to make them conspicuous by having them printed in large type.

Code of laws, in which the church was not forgotten. Such royal religious fervor must have delighted the Roman hierarchy.

There was, at that period, in the Anglo-Saxon character a feature, which I cannot pass unnoticed, although it does not belong to my subject. As it seems to have been overlooked by chroniclers and historians, I shall try to add it as a pendant to Pope Gregory's mission. Hardly had the Anglo-Saxons enjoyed the initial blessings of Christianity, when they realized that their kinsmen, across the sea, were yet in darkness as to man's intellectual and moral capacities. They felt the sublimity of Gregory's zeal to convert their fathers, and strove to imitate it, with this difference: Augustine and his companions were unwilling tools in the hands of Pope Gregory, whereas twelve unpretending Anglo-Saxons spontaneously conceived and executed a mission among their benighted brothers in Germany. This Anglo-Saxon *élan* is only surpassed by that of the twelve destitute disciples, who, seven centuries before, started from Jerusalem to win the world to their Crucified Master. You, no doubt, desire to hear the names of those intellectual and moral Anglo-Saxon heroes. Alas! I have as yet only been able to trace three of them. The Venerable Bede (Lib. V., C. 10) preserved two, *Wilbrord* and *Suidbert;* the former was born in Northumbria and educated at Ripon, whence he repaired to Ireland and preached for twelve years. A third, *Adalbert* (Ethelbert) is mentioned in Pertz' "Monumentorum Germaniæ Historia," Vol. 2., p. 220. Thus has history failed to record the names of nine of those noble pioneers, while it has paraded that of many less worthy men.

The twelve started from Britain about 690 and went to Metz, where they were graciously received by Pepin, Duke of Austrasia, and by his hospitable spouse Plectrude. Pepin was father to Charles Martel, who saved Europe from the Turkish yoke, A.D. 732. Charles Martel was the grandfather of Charlemagne, who united Western Europe and restored her to civilization.

Pepin, at the head of the impetuous Franks, had just conquered Citerior Friesland, whence he had driven King Rathbed. The arrival of the Anglo-Saxon missionaries was a "Godsend" to him. He at once invited them to preach, under his protection, to his new subjects. The zeal and example of these pious strangers soon attracted the Frisians to Christianity. Hear what

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Bede tells posterity about his countrymen: "The brothers who were attending to the ministry of the word in Friesland chose of their number Suidbert, a man moderate in his habits and meek in heart, to be consecrated their Prelate, who, being sent to Britain, was ordained Bishop by Wilfrid. Having returned from Britain, Suidbert went among the Bructeri and converted many of them by his preaching; but soon the Bructeri were conquered by the old Saxons, and Suidbert had to flee. He went with his companions to Pepin, who, at Plectrude's intercession, gave them a home on an island in the Rhine, called Werde (now Kaiserwerth), where Suidbert founded a monastery, died, and was buried. Of Wilbrord, his cotemporary, Bede speaks thus:

"Among the twelve, Wilbrord shone pre-eminent for his rank as Presbyter and for his merit, &c., Lib. V., C. 11. After they had taught in Friesland for some years, Pepin sent, with the approbation of all, that most reverend man Wilbrord to Rome, where Sergius held the Pontificate, with the demand that he should be consecrated Archbishop of Friesland. This was done as he had requested, 696. He was ordained as Clement, Pepin gave him a place for his episcopal see, in his famous fortified town, Utrecht. When the church of St. Saviour had been built there, the prelate preached the word of faith far and wide, and appointed other bishops in those regions out of the number of those brethren, who, either with him or after him, had come thither to preach; of whom some are now fallen asleep in the Lord. Wilbrord, however, surnamed Clement, is still living, being now venerable by reason of his extreme old age, to wit, being in the thirty-sixth year of his episcopate, and after manifold conflicts of Heavenly warfare, sighing with his whole mind for the rewards of a heavenly recompense."

Bede mentions two other Anglo-Saxon missionaries, named Hewald, probably brothers. They started from Britain, about this time, and went to preach to the old Saxons, who murdered them and threw their bodies into the Rhine, whence they were taken and honorably buried by order of Pepin. Another Anglo-Saxon, called Willehad, after winning many to Christ, became Bishop of Bremen, where he died 789.

Thus did the Anglo-Saxons, within about two hundred years, nobly repay their debt to Rome. Gregory had sent them Christianity; they in turn sent the great blessing to their benighted German kinsmen, sealing the gift with their blood. Was not this a worthy pendant to Pope Gregory's tableau of 597? Wilbrord, Suidbert, Hewald, Willehad, &c., were by no means

inferior to their illustrious predecessors, Gregory, Augustine, Paulinus, &c. As to Pepin and his worthy Plectrude, they fully equalled Ethelbert and Bertha in hospitality and grace. Metz became to Germany what Canterbury had been to England.

As Mohammed's religion astonished the world, A.D. 622, and as even now emperors, kings and diplomats are embarrassed to dispose of it, A.D. 1878, we must allude to it here. The Arabian Reformer claimed that his teachings were divine inspirations, which Abdalla-Ibn-Sad, an early admirer of Mohammed, wrote down as he uttered them. He mixed them with Sabianism, cherished among the shepherd kings, Magi and Arabians, and tinged the whole with Judaism and primitive Christianity; then, to attract adventurers and warlike races, he engrafted on them the law of the sword; and to justify his passion for women, he added polygamy. Such a combination was calculated to rouse enthusiasm and inflame the eastern imagination; for Kaab, a cotemporary poet, after penning bitter satires against Mohammed, became a convert, and wrote one of the seven eulogies, styled "*Moallakah,*" or poems suspended in the temple of Mecca; so did the cotemporary Arabian bards, Amry, Lebyd, and Joheir. Amry's Moallakah was translated into English by Sir William Jones, and Lebyd's into French by Sylvestre de Sacy. This clearly shows that the Arabian intellect was with the reformer and accounts for the rapid expansion. As Carlyle and Washington Irving have written glowing accounts of Mohammed and his doctrines, we refer readers to them.

We must not omit here a scholar who did more for linguistic lore than all his ancient and Medieval predecessors: that scholar was Isidore of Seville, author of "*Originum sive Etymologiarum Libri XX* (Twenty Books of Origins or Etymologies), which is an epitome of all the sciences in his day. The learned Dr. Hoefer calls this work "one of the most precious monuments for the history of human knowledge." He also wrote "*Imago Mundi,*" which is a chronicle from the creation to A.D. 626; and two abridged histories of the Gotho-Germanic tribes that settled in Spain during the fifth century, entitled "*Chronicon Gothorum*" (Chronicle of the Goths), and "*Chronicon breve Regum Visigothorum*" (Short Chronicle of the Visigoth Kings).

This eminent Medieval linguist, historian and scientist was born at Carthagena, of a noble family, about A.D. 570, and died Archbishop of Seville, A.D. 636, where he had been the father of the poor, the comforter of the unfortunate, and the oracle of Spain for forty years. He was thoroughly versed in Hebrew, Greek, and Latin, as well as in all the learning of his epoch. His numerous Essays on Ecclesiastic affairs have been highly valued by divines. In one of them he says: "According to the precept of St. Paul and the Patriarchs, a monk should labor always." Then he adds: "Those who incline to read without working, show that their reading is of little profit to them." The Roman hierarchy styled Isidore "the most learned man of his age." Soon Isidore's works found their way to France, where, about A.D. 799 or 800, some Frank translated part of it into *Francic*, a MS. of which is now extant in Paris. Spain may ever point with pride to this early intellectual giant.

EIGHTH CENTURY.

"It is a shame for any Englishman to look coldly upon his mother tongue."—OLIPHANT'S "*Standard English*," p. 369.

IN the year 672 appeared one of those intellects that are not numerous on Earth—*The Venerable Bede*, whose moral and intellectual sun began to shine fully about 730. Astronomy, mathematics, grammar, and music were embraced in its rays. But his great work was his "ECCLESIASTIC HISTORY." It had a royal translator in Alfred the Great, who, desiring that his subjects should have the benefit thereof, translated it into Anglo-Saxon.

Hear what the learned Andrews says of this early Medieval genius: "This pious and humble sage, who never sought to rise above the station of a private monk at Jarrow on the Tyne, has bequeathed to us eight folio volumes, comprising the richest stores of multifarious learning. Bede was born, 672, in Northumberland. He died in 735, and was long remembered as "*The Wise Saxon.*"

Now hear what Bede says of himself and his writings:

"I, Bede, born in this country, was at the age of seven years entrusted to the care of the Abbot Benedict, and afterwards to Ceolfrid. I ever considered investigating, teaching and writing the sweetest occupation. From the nineteenth to the fifty-ninth year of my life I took pleasure in commenting on the Holy Scriptures and on the works of the venerable Fathers, for my own instruction and for that of others, and also in expanding their meaning and interpretation."

I cannot help quoting the opening of Bede's letter to the King of Northumbria:

"To The most Glorious King Ceolwulph, Bede, the servant of Christ, and Presbyter.

"I sent with much pleasure before this, O King, at your desire, the Ecclesiastic History of the Nation of the Angles, which I had lately published, for you to read and judge of; and now I send it again to be transcribed and more fully studied, as you shall find time; and I delight greatly in the zeal of your sincerity, through which you take diligent pains to become acquainted with the actions and words of illustrious men of former times, and especially of our nation," &c.

There is great dignity and freedom of expression in this letter, from which we may realize that the modest monk of Jarrow knew his own worth as compared with that of a king.

More than eleven centuries have elapsed since the departure of this industrious scholar. As his last hours on Earth are so edifying, it would be a pity to lose their instruction. They are thus described by his disciple Cuthbert, in a letter, from which we cull:

"He translated the Gospel of St. John into our tongue for the benefit of the Church. The third day of the week he began to be greatly distressed in his breathing. During the whole of that day he taught and cheerfully dictated, saying: Learn with speed; I know not how long I may last. At the fourth hour he diligently charged us to write what we had begun. Most beloved master, there is yet one chapter wanting; it seems to be troubling you to ask you more. Then said he: It is no trouble. Take your pen, mend it and write quickly, &c. One sentence is still unwritten. Then he said: Write it quickly. The sentence is now written. He said: It is well; you have spoken the truth, consummatum est (it is consummated). He breathed his last, and so departed to the Heavenly Kingdom.

"Know, however, dearest brother, that I could relate many things concerning him, but that my unskilfulness in language makes my discourse short."

Thus, in moral and intellectual vigor, died this ever-searching scholar, as he had lived. Any man whose native tongue is English can have no idea of budding thought in the British Isles, unless he reads the effusions of Gildas, King Ethelbert, Caedmon, and Bede. We must own that they seem primitive, superstitious, aye, even childish; but could Rollin, Justinian, Pope, Macaulay have done better, had they been born and lived in the British Isles, any time from 500 to 800, and under the same circumstances? Nations, empires, and literatures have their childhood, manhood, and old age; the man who sneers at either is no scholar.

MANUSCRIPT BOOKS IN THE LIBRARY OF ARCHBISHOP EGBERT, AT YORK, ENGLAND, FROM A.D. 732 TO 766.

We read in the "*Saxon Chronicle*," A.D. 734, that Archbishop Egbert was brother to Eadbert, King of Northumbria. He was a liberal patron of learning. Enriched by the royal family, he collected a valuable library of manuscript books, of which we shall give a list, drawn from a catalogue * in elegant Latin verse, written by the learned Alcuin, who was a pupil and favorite of Archbishop Egbert:

CHRISTIAN FATHERS:

Clement, Greek,	A.D. 220	Augustine, Lat.,	A.D. 430
Lactantius, Lat.,	325	Orosius, Lat.,	430
Hilary, Lat.,	367	Joannes, Lat.,	433
Victorinus, Lat.,	370	Leo (Pope), Lat.,	461
Athanasius, Greek,	373	Prosper, Lat.,	463
Basil, Greek,	397	Fulgentius, Lat.,	533
Ambrose, Lat.,	397	Gregory the Great, Latin and Greek,	605
Chrysostom, Greek,	407		
Jerome, Lat.,	420		

* "Illic invenies veterum vestigia Patrum,
Quidquid habet pro se Latio Romanus in orbe,
Graecia quidquid transmisit clara Latinis;
Hebraicus vel quod populus bibit imbre superno,
Africa lucifluo, vel quidquid lumine sparsit.
Quod pater Hieronymus, quod sensit Hilarius, atque
Ambrosius praesul, simul Augustinus, et ipse
Sanctus Athanasius, quod Orosius edit avitus,
Quidquid Gregorius summus docet, et Leo Papa;
Basilius quidquid, Fulgentius atque coruscant,
Cassiodorus item, Chrysostomus atque Joannes.
Quidquid et Althelmus docuit, quid Beda Magister,
Quae Victorinus scripsere, Boetius, atque
Historici veteres, Pompeius, Plinius, ipse
Acer Aristoteles, rhetor quoque Tullius ingens:
Quid quoque Sedulius, vel quid canit ipse Juvencus,
Alcuinus et Clemens, Prosper, Paulinus, Arator,
Quidquid Fortunatus vel quid Lactantius, edunt.
Quae Maro Virgilius, Statius, Lucanus, et auctor
Artis grammaticae, vel quid scripsere magistri:
Quid Probus atque Phocas, Donatus, Priscianusve,
Servius, Euticius, Pompeius, Comminianus.
Invenies alios perplures."

HISTORIANS:

Pompeius (Trogus), Lat.,	A.D. 5	Cassiodorus, Lat.,	A.D. 590

POETS:

Virgil, Lat.,	B.C. 19	Paulinus, Lat.,	A.D. 431
Lucan, Lat.,	A.D. 65	Sedulius, Lat.,	460
Statius, Lat.,	100	Arator, Lat.,	560
Juvencus, Lat.,	400	Fortunatus, Lat.,	609

PHILOSOPHERS:

Boetius, Lat.,	A.D. 525

GRAMMARIANS:

Probus, Lat.,	A.D. 100	Priscianus, Lat.,	A.D. 525
Pompeius (Festus), Lat.,	380	Euticius (Eutychius), Lat.,	550
Donatus, Lat.,	400	Phocas (since lost).	
Servius, Lat.,	400	Comminianus (since lost).	

ANGLO-SAXONS:

Aldhelm, Lat.,	A.D. 709	Alcuin, Lat.,	A.D. 804
Bede, Lat.,	735		

Alcuin closes his Catalogue by saying: "You will find a great many others."

Here were the writings of sixteen of the Fathers, two scientists, eight poets, two historians, one orator, one philosopher, eight grammarians, and three Anglo-Saxon writers in Latin, besides many others. Religion, science, poetry, history, philosophy and grammar were worthily represented in that early Anglo-Saxon effort. If we consider the time and circumstances, we must own that Egbert's library was a wonder: only one hundred and sixty-nine years had elapsed from the formation of the Anglo-Saxon alphabet, A.D. 597, to Egbert's library, A.D. 766.

Ingulphus tells us writing materials were so scarce that large estates were often conveyed from one family to another by handing a turf and a stone before witnesses, without any written agreement. Bede says: Alfrid, King of Northumbria, gave a large landed estate to Abbot Benedict Biscop, for a book on geography, which the Abbot had brought from Rome. Hénault relates that a Countess of Anjou gave two hundred sheep and many valuable furs for a book of homilies.* Under such circumstances we

* Gibbon adds: "Before the invention of printing and paper, the labor and materials of writing could be purchased only by the rich; and it may

must admire Archbishop Egbert's zeal to collect such intellectual and moral treasures.

This wonderful progress must be attributed to the efforts of the Anglo-Saxons to render writing easier and more current: to save space they substituted small for capital letters; to expedite copying they changed angles and zigzags to curved lines, and copied industriously, increasing the monastic libraries.

We may say Alcuin's Catalogue contains no mathematics. True, Euclid's science had not yet visited Britain; it only deigned to favor the Northwestern Islanders, under King Athelstan, about 935; nor had the Arab's concise expression of numbers made its appearance; but see what Anglo-Saxon ingenuity contrived to supply this want: The numbers from 1 to 100 were expressed by the fingers of the left hand; from 100 to 10,000 by those of the right; from 10,000 to 100,000 by varying the position of the left; and from 100,000 to 1,000,000 by varying the position of the right hand.—Bede, "*De Indigitatione.*" This not only foreshadowed mental arithmetic and mnemonics, but De l'Epée's "Deaf and Dumb" speech. The sages of the eighth century divided human knowledge into "*The Seven Liberal Sciences:*" *Grammar*, *Logic*, *Rhetoric*, *Music*, *Arithmetic*, *Geometry*, and *Astronomy*. The three former were called *Trivium;* the four latter *Quadrivium.* Hence this uncouth, but simple, distich contemplates ten centuries.

> "Gramm. loquitur; Dia. vera docet; Rhet. verba colorat;
> Mus. canit; Ar. numerat; Geo. ponderat; Ast. colit astra."

Thus imitated:

> "Gramm. rules the speech; Log. truth doth teach;
> Rhet. words with wit supplies;
> Mus. chants her lays; Ar. counts; Geo. weighs;
> Ast. ponders on the skies."

To this period belongs a movement of the priesthood to obtain tithes, as allowed by the Mosaic law to the Levites. This ecclesiastic claim was first urged at the Council of Calcuith (Cliftonian Kent), about A.D. 785. No longer satisfied with land-grants, as

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reasonably be computed that the price of books was a hundred-fold their present value."

were the noble Benedict Biscop and his industrious associates, who, at Wearmouth, turned dismal forests and swamps into fruitful gardens and fertile fields, the hierarchy asked one-tenth of all the people's labor and earnings. Here was the germ of priestly intrigue and papal arrogance in England. As the discussions, comments and writings, that grew out of this movement, greatly favored and diffused the English language and literature, let us watch the development of this germ as we proceed in our investigation of the English idiom.

In a historic point of view, Charlemagne and Alcuin have ever been closely connected in men's minds; for in them French statesmanship and Anglo-Saxon scholarship went hand in hand to diffuse Medieval civilization. In the seventh century France was in a deplorable plight as to education. The fame of classic learning, introduced by Archbishops Egbert and Theodore, Abbot Biscop and Alcuin, had reached the great Western Monarch. We read that Alcuin was sent as ambassador to Charlemagne by King Offa, to negotiate an alliance between France and the Anglo-Saxon king of Mercia, and that letters are extant from Alcuin to Charlemagne, begging him to send French and German youths to be educated in Britain; but, instead of sending young men to Britain, the Emperor invited the Anglo-Saxon sage to come to his court, and establish schools in his vast dominions. The renowned Yorkshire scholar accepted the invitation about 780, and founded schools, not only at Aix-la-Chapelle, Paris, and Tours, but in the imperial palace, where Charlemagne and his courtiers assembled to hear him. Probably among his hearers was Egbert, first king of England, who about that time was at the court of Charlemagne. Alcuin was the emperor's favorite. He was a prominent prelate at the Council of Frankfort, 794; in 796 he was appointed Abbot of St. Martin's monastery at Tours, where he died, A.D. 804. Alcuin was theologian, philosopher, historian, poet, mathematician, orator, and linguist. His works were published, A.D. 1777, in two folio volumes. They consist of letters, poems, and theologic writings, that are considered the purest Latin of the Middle Ages. He it was, who, in his youth, wrote a catalogue of Archbishop Egbert's library in poetry, which we cite elsewhere. Professor F. Lorentz, of Halle, wrote Alcuin's biography, which

was translated into English, 1837. Alcuin immortalized Anglo-Saxon scholarship abroad.

About A.D. 787, Danes or Normans landed at Portland, plundered the country, and went away unmolested. The Anglo-Saxons little dreamt how these roving sea-kings would soon harass England. In Bertholin's History of Northern Antiquities is this Danish code of honor: "A brave man should attack two, stand firm against three, give ground a little to four, and only retreat from five." The same ideas prevailed among all the Gotho-Germanic races: Saxons, Franks, Normans, &c. No wonder, men, acting with such motives, were irresistible; yet a deeper incitement, the idea of *immortality* in Valhalla, inherited from their ancestors, the Getæ, underlay their actions; thus even a noble thought may prompt to cruel deeds.

From the formation of the Anglo-Saxon alphabet, 597 to 788, there were but few Anglo-Saxon writings: Ethelbert's Code, Caedmon's primitive poems, Ina's Code, and the Saxon Chronicle; most other writings were in Latin. We are told that annals were written in Anglo-Saxon at Canterbury, Winchester, Peterborough, Worcester, Abington, &c. — that these annals were drafted into short chronicles, collected, and, under the supervision of Plegmund, Archbishop of Canterbury, united into what has been called the "SAXON CHRONICLE." Abbots, bishops, archbishops, and, it is thought, even King Alfred, wrote parts of it. The erudite Ingram, Anglo-Saxon Professor at Oxford, edited and translated these relics and issued them under the name "Saxon Chronicle," 1823. This record does credit to the Anglo-Saxons; for such a continuous, simple, practical vernacular chronicle could probably not be found in any other nation. It is a "*Multum in parvo*" of history, chronology, geography, science, and art, and an ancient descriptive national album. If you need some Anglo-Saxon personage, event, place or occurrence from 449 to 1154, consult its index and you will find some mention thereof with correct date. Were it not for this ancient work and Ina's Code of Laws, I could not find Axglo-Saxon Extracts for Tables in this century; yet Aldhelm, Bede, and Alcuin wrote volumes in Latin. The Saxon Chronicle begins with a short account of the Isle of Britain, its extent and inhabitants, and of Cæsar's invasion, 60 B.C.; whereas our chronology has 55

B.C. Then it commences A.D. 1, and continues till A.D. 1154. In this venerable Record, births, deaths, murders, battles, councils, advents of kings, bishops, abbots, eclipses of the sun and moon, comets, are all mentioned *pêle-mêle*, as may be seen by our Extracts therefrom; yet even this simplest of records rises at times to a pathos like this: "Sharp death, that passes neither by rich men nor poor, seized him also. Alas, how false and how uncertain is this world's weal! He, that was before a rich king and lord of many lands, had not then of all his land more than a space of seven feet; and he, that was whilom enshrouded in gold and gems, lay there covered with mould."—This of William the Conqueror's death, A.D. 1087. This collection of Anglo-Saxon Chronicles was originally called "*Liber de Wintonia*" (The Winchester Book) from its first place of custody. Ingram, the learned compiler of this precious Medieval record, says: "The Saxon Chronicle contains the original and authentic testimony of cotemporary writers to the most important transactions of our forefathers, both by sea and land, *from their first arrival in this country to the year* 1154," which he could not mean, because the Anglo-Saxons "*from their first arrival in*" Britain, A.D. 449 to 597, had neither alphabet, writing, nor writers. Yet he is correct when he adds: "If we except the sacred annals of the Jews, contained in the several books of the Old Testament, there is no other work extant, ancient or modern, which exhibits at one view a regular and chronologic panorama of a *people*, described in rapid succession by different writers, through so many ages, in their own vernacular *language*."

The British Museum boasts of an Anglo-Saxon manuscript in forty-three cantos, numbering about 6,000 lines, which has elicited much speculation as to by whom, when, and where it was originally written. Some ascribed it to priests of the seventh and eighth, others to monks of the ninth, tenth, and eleventh centuries. But as no cotemporary historian alludes to it, not even Bede, who (A.D. 730) mentions Ethelbert's Code, Gildas and Caedmon, this position would almost seem untenable, unless the poem has intrinsic evidence of the vocabulary and style of any of those periods. There are two copies of this curious poem: one without any, the other with some, Christian allusions. This seems to perplex critics, who claim that the one without

Christian allusions antedates, whereas the other with Christian allusions afterdates—Ethelbert's conversion, A.D. 597. Some say this ancient relic was originally written in Scandinavia and carried by the Norsemen to Britain, where it was translated into Anglo-Saxon. Its hero is *Beowulf*, one of the many Gotho-Germanic Hercules or Don Quixotes, claiming descent from Odin or Woden. The fens and marshes of Jutland are the theatre of Beowulf's extraordinary feats: he exterminates the terrible giant Grendel, a scion of Cain, and the monstrous Fire-drake, that had so long infested the land of the Jutes (Guttones, Gothi, Getae, Guthi).

According to Sharon Turner, "Beowulf is certainly the oldest poem, of an epic form, which exists in Europe." Yet he thinks Ethelbert's Code antedates it. Conybeare, Professor of Anglo-Saxon at Oxford University, 1812, refers a part of Beowulf in its original composition to A.D. 450, thus making it cotemporary with Hengist and Horsa. He made a literal Latin and a free English translation of it. Warton, in his "*History of English Poetry*," considers Beowulf "a Dano-Saxon poem celebrating the wars, which Beowulf, a noble Dane, descended from the royal stem of Scyldinge, waged against the kings of Swedeland.

The learned linguist Ettmüller, in his translation of this Gotho-Germanic essay, thinks it belongs to the first half of the eighth century. Thorpe, the English translator, assigns it to the middle of the eleventh century, but regards the original as written in Sweden and brought to England by the Danes. Longfellow calls it "the oldest epic in any modern language. Its style is simple, perhaps one should say austere; at times it is tedious, at times obscure, and he who undertakes to read the original will find it no easy task." The erudite Anglo-Saxon scholar, Kemble, who translated Beowulf into English, thinks its perusal will repay any one that will read it in a proper spirit, and make allowances for the time and circumstances in which it was composed. Oliphant, in his "Standard English," 1873, observes: "Beowulf is to us English, what the Iliad was to the Greeks. There is an unmistakable Pagan ring about the poem." According to my humble opinion, Beowulf's style, vocabulary, and scarcity of particles point more to Caedmon's time than any other, whatever may have been its original composition in Scandinavia or elsewhere,

either A.D. 450, 650, or 1050. Its expressions "*Lif-frea*" (Lord of Life), "*Wuldres Waldend*" (Prince of Glory), &c., and its few particles, sound and look like the style and dialect of Caedmon's day (A.D. 650–680). However, as there is so much uncertainty about the date of this Medieval epic, we give no Table therefrom. It seems to be pure Anglo-Saxon; for we examined forty-two lines of its Anglo-Saxon text, consisting of one hundred different words, among which we found not a single Greco-Latin term. To give our readers some idea of this venerable poem, we cite short specimens from Longfellow's excellent version:

BEOWULF THE SHYLD.

"Then dwelt in the cities
Beowulf the Shyld,
A king, dear to the people:
Long did he live
His country's father.
To him was born
Healfden the high;
He, while he lived,
Reigned and grew old,
The delight of the Shylds,
To him four children
Grew up in the world,
Leaders of hosts;
Weorgar and Rothgar,
And Halga the good.
And I have heard
That Helen, his queen,
Was born by the Shefings," &c.

THE SAILING OF BEOWULF.

"Famous was Beowulf;
Wide sprang the blood,
Which the heir of the Shylds
Shed on the lands.
So shall the bracelets
Purchase endeavor,
Freely presented,
As by thy fathers;
And all the young men,
As is their custom,
Cling round their leader,
Soon as the war comes.
Lastly thy people
The deeds shall bepraise,
Which their men have performed.
When the Shyld had awaited
The time he should stay,
Came many to fare
On the billows so free," &c.

BEOWULF'S EXPEDITION TO HEORT.

"Then went over the sea-waves,
Hurried by the wind,
The ship with foamy neck,
Most like a sea-fowl;
Till about one hour
Of the second day
The curved prow
Had passed onward,
So that the sailors
The land saw,
The shore-cliffs shining,
Mountains steep,
And broad sea-noses.
Then was the sea sailing
Of the Earl at an end," &c.

AN OLD MAN'S SORROW.

"Careful, sorrowing,
He seeth in his son's bower
The wine-hall deserted,
The resort of the wind noiseless;
The Knight sleepeth
The warrior, in darkness
There is not there
Noise of the harp,
Joy in the dwellings,
As there was before;
Then departeth he into songs,
Singeth a lay of sorrow,
One after one;
All seemed to him too wide
The plains and the dwelling-place."

GOOD NIGHT.

"The night-helm grew dusky,
Dark over the vassals;
The court all rose,
The mingled-haired
Old Scylding
Would visit his bed;
The Geát wished the
Renowned Warrior to rest
Immeasurably well.
Soon him the foreigner,
Weary of his journey,
The hall-thane guided forth,
Who, after a fitting manner,
Provided all that
The thane needed,
Whatsoever that day
The sailers over the deep
Should have.
The magnanimous warrior rested;
The house rose aloft
Curved and variegated with gold;
The stranger slept therein,
Until the pale raven,
Blithe of heart,
Announced the joy of heaven,
The bright sun, to be come."

All who review these lines will think, with Kemble, that they richly repay perusal. First and foremost the graphic picture of Beowulf's family, with Helen as wife, mother and hostess, reminds of Greece, Troy, Paris, and the Iliad; "bracelets freely presented" show gallantry to the fair sex among our hyperborean ancestors; next, the ship with foamy neck hurrying over the waves like a sea-fowl; the shore-cliffs shining like steep mountains, and the broad *sea-noses* are surely bold metaphors; finally, the bereft father, seeing his son's bower and wine hall deserted, the harp* silent, finds the plains and the dwelling-place too wide, all of which portrays the very acme of sorrow in a novel manner. A poem of such force, pathos, and primitive simplicity, even counting 6,000 lines, could not be tedious, if read in short

* The mention of this instrument seems to indicate that this poem was composed after Alfred the Great had immortalized the *harp*. Hence the obscurity and mystery about the date of Beowulf.

lectures and with a desire to know the primitive history and character of a race. As the author's name of this hyperborean lay has not reached us, let us style him *The Northern Homer* or *Hesiod.*

EXTRACTS AND TABLES FROM ANGLO-SAXON WRITINGS OF THE EIGHTH CENTURY, SHOWING THE STYLE AND NUMERIC ORIGIN OF THEIR VOCABULARY:

The Anglo-Saxon Code of Ina, King of Wessex, opens this age. It consists of seventy-nine articles written from 689 to 728, and forms the basis for the laws of Alfred the Great. In the annals of the Heptarchy Ina's reign is considered one of the most prosperous. He could moderate the Anglo-Saxon desire for war, as shown by his peaceful settlement with Kent. He, first of the Anglo-Saxon kings, showed clemency to the conquered Britons in Cornwall. Before his day all the prisoners were killed. The vocabulary and style of his code evince linguistic and literary progress. After convincing the world of his valor and statesmanship, Ina intrusted his kingdom to his brother-in-law, Adelard, and went with his pious queen, Ethelburga, to Rome, where he died. The accurate historian, Matthew of Westminster, tells us that this good king and patron of learning founded the *Anglo-Saxon College at Rome*, and assigned for its support one penny per year on every house in his kingdom. This tax, called *Romescot*, was extended subsequently by Offa, King of Mercia, on all the houses of Mercia and East Anglia; and as the money, thus collected, was paid at Rome on the day of St. Peter, it was styled Peter-Pence. It is said the popes afterwards pretended that it was a tribute which the English were to pay to St. Peter and his successors. It is evident that Ina was a zealous advocate of classic education; for he died at Rome while founding his college. The Extract from Ina's Code is followed by one from the "*Saxon Chronicle*" from A.D. 788 to 795. As there was no regular Anglo-Saxon author in this century, we took Extracts and Tables from these writings.

Extract from the Anglo-Saxon Code of Ina, King of Wessex, about A.D. 720, "Leges Anglo-Saxonicæ."

By D. Wilkins. L. E., 1721, p. 14.

ANGLO-SAXON:

"Ines Cyninges Asetnisse.·.

"Ic Ines mid Godes gyfe West Seaxana Cyning. mid getheahte and mid laere Cenredes mines faeder. And Heddes mines Bisceopes. and Eorcenwoldes mines Bisceopes. and mid eallum minum ealdormannum. and tham yldestan witum minre theode. and eac mycelre gesomnunge Godes theowas. waes smeagende be thaere haelo ura sawla. and be tham stathole ures rices thaet te ryht aewe. and ryhte cynedomas. thurh ure folc gefaestenode. and getrymede waeron. thaet te naenig eoldormanna. ne us undergetheodendra. aefter thaem waere awendende thaes ure domas.·.

Cap. 1. Be Godes theowas regole.·.

Aerest the bebeodath thaet te Godes theowas heora ryht regole gyman. and on riht healdan.·. Aefter tham the beodath. thaet ealles folces aew and domas thus synd gehealdene.·.

2. Be Cildum.·.

Cild binnan thryttigum nihta sy gefulwod. gif hit swa ne sy XXX scillinges gebete.·. Gif hit thonne sy dead butan fulluhte. gebete he hit mid eallum thaem the he age.·.

3. Be sunnan daeges weorcum.·.

Gif theow mon wyrce on sunnan daeg. be his hlafordes haese. sy he freo. and se hlaford sylle XXX scillinges. to wite.·. Gif thonne se theowa butan his gewitnesse wyrce. tholige his hyde. oththe his hydgildes.·. Gif thonne se frigea thy daege wyrce butan his hlafor-

ENGLISH:

King Ina's Statutes.

I, Ina, by God's grace King of the West-Saxons, with the advice and with the instruction of my father Cenred, and of my Bishop Hedda, and of my Bishop Eorkenwold, and with all my senators and the wise elders of my people, and also a large assembly of God's ministers, consulted about the salvation of our souls and the state of our kingdom, in order that just laws and just royal statutes for our people should be contrived and established, so that no senator, nor any of our subjects might infringe them, after these our laws are made binding.

Cap. 1. Concerning the Canon of God's Ministers.

First we ordain that God's Ministers observe their canon, and hold to it strictly. After that we enjoin that the laws and rights of the whole nation be thus kept.

2. Concerning Children.

A child shall be baptized within thirty days; if it be not so, thirty shillings shall be paid. If it should die without baptism, he shall pay for it with all he has.

3. Concerning labor on Sunday.

If a slave work on Sunday by order of his Lord, he shall be free, and the lord shall pay thirty shillings as a fine. If the slave should work without his knowledge, he shall lose his hide of land, or his hide-money. But if a freeman should work on that day without

ANGLO-SAXON:

des haese. tholige his freotes. oththe sixtig scillinges, and preost sy twyscildig. ·.

4. Be cyric sceattum. ·.

Cyric-sceattas syn agifene be seint Martines maessan. ·. Gif hwa thaet ne gaeleste. sy he scyldig feowertig scill. and be twelf fealdum agyfe thone cyric sceat. ·.

5. Be Cyric socnum. ·.

Gif hwa sy deathes scyldig. and he cyricean geyrne. haebbe his freorh. and gebete swa him ryht wisige. ·. Gif hwa his hyde forwyrce. and cyricean geyrne. sy him seo swingle forgyfen. ·.

ENGLISH:

the knowledge of his lord, he shall lose his freedom, or sixty shillings, and the priest shall be paid doubly.

4. Concerning Church-scot.*

Church-scot shall be paid on St. Martin's festival. If any one does not pay that, he shall owe forty shillings, and shall pay then the church-tribute twelve-fold.

5. Concerning Church Protection.

If any one be death-guilty, and run to the church, he shall have his life; and shall pay as justice directs him. If any one forfeit his hide of land, and run to the church, a whipping shall release him.

265 common words, among which

Definite article	occurs	15	times.	have (habban), aux.	occurs	0	times.
Indefinite "	"	0	"	shall (sceal)	"	0	"
of	"	0	"	will	"	0	"
to	"	1	"	may	"	0	"
from (fram)	"	0	"	do	"	0	"
in (on)	"	3	"	that (thaet)	"	4	"
with (mid)	"	5	"	and	"	17	"
by (be)	"	10	"			93	
Pronoun 1st person	"	11	"	other particles,		20	
" 2d "	"	0	"			113	particles.
" 3d "	"	19	"				
be (beon), aux.	"	8	"				

Hence, Ina's style requires 265 common words to furnish 100 different words, and averages about sixty-nine per cent. repetitions and forty-three per cent. particles.

* A payment of the first fruits of all esculent seeds or grains paid to the Church on St. Martin's Day. This tax to the Church is also called "*Romescot.*"

Origin of 100 *different words from the preceding Extract of the Anglo-Saxon Code of Ina, King of Wessex, about A.D.* 720:

ARIO-JAPHETIC TYPE OF LANGUAGES:											ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:			SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*	*Anglo-Saxon:*							
Cyric	Bisceopes	seint	Cyninges	waes, aux.	bebeobath	daeges	gaeleste			
	riees		asetnisse	smeagende	gyman	weorcum	feowertig			
1	cap	1	Ic	be, prep.	on	mon	twelf			
	regole		mid	haelo	healdan	wyrce	fealdum			
	preost		Godes	stathole	thus	hlafordes	agyre			
	maessan		gyfe	thaet	cildum	haese	socnum			
	6		getheahte	te	binnan	freo	deathes			
			and	ryht	thryttigum	sylle	geyrne			
			laere	aewe	nihta	to	haebbe			
			faeder	cynedomas	gefulwod	gewitnesse	feorh			
			eallum	thurh	gif	tholige	wisige			
			ealdormannum	folc	swa	hyde	swingle			
			tham-	gefaestenode	scillinges	oththe	forgyfen			
			yldestan	getrymede	gebete	hydgyldes				
			witum	naenig	dead	sixtig	92*			
			theode	ne	butan	freotes				
			eac	undergetheodendra	fulluhte	twyscildig				
			mycelre	aefter	he	sceattum				
			gesomnunge	awendende	age	agifene				
			theowas	aerest	sunnan	hwa				

RESULT:

Greek	1
Latin	6
French	1
Anglo-Saxon	92
	100

8 per cent. Greco-Latin.
92 " " Gotho-Germanic.

Greco-Latin Words:
8
all *words of inherent* meaning.

Gotho-Germanic Words:
92
of which 22 are particles, leaving 70 *words of inherent* meaning.

* Only five of the above ninety-two different Anglo-Saxon words, or five per cent., are now (1878) spelt as they were in the eighth century; and forty-five, or fifty per cent., of the ninety-two, are obsolete.

Extract from Ingram's "Saxon Chronicle" (A.D. 788–794).

ANGLO-SAXON:

An. DCCLXXXVIII. Her waes sinoth gegaderod on North-hymbralande aet Pincanheale. on IV. non, Sept. and Aldberht abb' forthferde.·.

An. DCCLXXXIX. Her Alfwold. Northan-hymbra cining. waes ofslagan fram Sigan on IX Kt. Octobr' and heofenlic leoht waes gelome seogen thaer ther he ofslagen waes. and he waes bebyrged on Hagustald—éé. innan thaere cyrican. and Osred, Alchredes sunu. feng to rice aefter him. Se waes his nefa. and sinoth waes gegaderod aet Oclea.·.

An. DCCXC. Her Janbyrht arcebiscop forthferde, and thy ilcan geare waes gecoren Œthelheard abbud to arcebiscope, and Osred. Northan-hymbra cining, waes beswicen, and of rice adrefed. and Œthebred, Œthelwaldes sunu eft feng to rice.·.

An. DCCXCI. Her waes Baldwulf gehalgad to biscopē to Hwiterne on XVI. Kt. Aug. fram Eanbalde arceb'. and fram Aethelberhte biscope.·.

An. DCCXCII. Her Offa. Myrcna cyning. het Aethelbyrhte Cyninge thaet heafod of asban. and Osred. the waes Northan-hymbra cyning. aefter wraecsithe ham cumenum gelaeht waes and ofslagen. on XVIII Kt. Octobr'. and his lic ligth aet Tinan-muthe. and Aethelred cyning feng to niwan wife. Seo waes Aelfled gehaten. on III Kt. Octobr'.·.

An. DCCXCIII. Her waeron rethe fore-becna cumene ofer Northan-hymbraland. and thaet folc earmlice bregdon that waeron ormete ligraescas. and thodenas. and geseowene waeron fyrene dracan on tham lyfte fleogende. Tham tacnum sona filigde mycel

ENGLISH:

A.D. 788. This year there was a synod assembled at Fingal in Northumberland, on the fourth day before the nones of September; and Abbot Albert departed this life.

A.D. 789. Here Elwald, King of the Northumbrians, was slain by Siga, on the 11th day before the calends of October; and a heavenly light was often seen there, where he was slain. He was buried in the church of Hexam—and Osred, the son of Alred, who was his nephew, succeeded to him in the government. This year there was a synod assembled at Acley.

A.D. 790. Here Archbishop Eanbert died, and Abbot Ethelherd was chosen archbishop the same year, and Osred, King of the Northumbrians, was betrayed, and banished from his kingdom, and Ethelred, the son of Ethelwald, succeeded him.

A.D. 791. Here Baldulf was consecrated Bishop of Whitern, on the 16th day before the calends of August, by Archbishop Eanbald and Bishop Ethelbert.

A.D. 792. Here Offa, King of Mercia, commanded that King Ethelbert should be beheaded; and Osred, who had been King of the Northumbrians, returning home after his exile, was apprehended and slain on the 18th day before the calends of October. His body is deposited at Tinemouth. Ethelred this year, on the 3d day before the calends of October, took unto himself a new wife whose name was Elfreda.

A.D. 793. Here came dreadful forewarnings over the land of the Northumbrians, terrifying the people most wofully: these were immense sheets of light rushing through the air, and whirlwinds of fiery dragons flying across the firmament. These tremendous

hunger. and litel aefter tham. waes ilcan geares. on VI. idus Januar', earmlice heatheura manna hergung adiligode Godes cyrican in Lindisfarena-éé thurh hreaflac and man-sleht. and Sicga forthferde on VIII Kt Mar.·.

tokens were soon followed by a great famine; and not long after, on the 6th day before the ides of January in the same year, the harassing inroads of heathen men made lamentable havoc in the church of God in the Holy Island by rapine and slaughter, and Siga died on the 8th day before the calends of March.

An. DCCXCIV. Her Adrianus papa and Offa Myrcena cyning. on IV idus Augusti. se rixode XL. wintra forth ferdon. and Athelred. Northan-hymbra cyning. waes ofslegen from his agenre theode. on XIII kt Mai. and Ceolwulf bisceop and Eadbald biscop of tham londe aforan. and Ecgferth feng to Myrcna rice. and thy ilcan geare forthferde. and Eadbryht onfeng rice on Cent. tham waes ofer nama nemned Praen. and Aethelheard earldorman forthferde on kat. Aug. and tha haethenan on North-hymbrum hergodon. and Eegferthes minster, &c.

A.D. 794. Here died Pope Adrian, and also Offa, King of Mercia, on the 4th day before the ides of August, after he had reigned forty winters. Ethelred, King of the Northumbrians, was slain by his own people, on the 13th day before the calends of May; in consequence of which Bishop Ceolwulf and Eadbald retired from the land. Everth took the government of Mercia, and died the same year. Eadbert, whose other name was Pryn, obtained the kingdom of Kent; and Alderman Ethelherd died on the calends of August. In the meantime the heathen spread devastation among the Northumbrians and plundered the monastery of King Everth, &c.

261 common words, among which

The Definite article	occurs	13	times.	have (habban), aux.	occurs	0	times.
Indefinite "	"	0	"	shall (sceal)	"	0	"
of	"	2	"	will	"	0	"
to	"	5	"	do	"	0	"
in (on)	"	17	"	may	"	0	"
from (fram)	"	4	"	that (thaet)	"	3	"
with (mid)	"	0	"	and	"	26	"
by (be)	"	0	"			89	
pronoun 1st per.	"	0	"	other particles,		14	
" 2d "	"	0	"			103 particles.	
" 3d "	"	6	"				
be (beon), aux.	"	13	"				

Hence, the "*Saxon Chronicle*" of the Eighth Century requires 261 common words to obtain 100 different words, and contains forty per cent. particles and sixty-one per cent. repetitions.

Origin of 100 *different words from the preceding Extract from the "Saxon Chronicle," A.D.* 788–795:

ARIO-JAPHETIC TYPE OF LANGUAGES:

THRACO-PELASGIC OR GRECO-LATIN FAMILY:

Greek:	*Latin:*	*French:*
Cyrican	An. (*anno*)	nefa*
	sinoth	
1	non. (nonæ)	1
	Sept.	
	abbud	
	Kt. (kalendæ)	
	Octobr.	
	rice	
	arcebiscop	
	Aug. (Augustus)	
	dracan	
	idus	
	Januar	
	Mar	
	papa	
	rixode	
	Mai	
	minster	
	18	

SCYTHO-GOTHO-GERMANIC FAMILY:

Anglo-Saxon:

Her	aefter	gehaten	manna
waes, aux.	se	rethe	hergung
gegaderod	ilcan	fore-becna	adiligode
on	geare	ofer	Godes
aet	gecoren	folc	thurh
and	beswicen	earmlice	hreaflac
forthferde	of	bregdon	sleht
cining	adrefed	ormete	wintra
ofslagan	eft	ligraescas	agenre
fram	gehalgod	thodenas	theode
heofenlic	het	geseowene	londe
leoht	thaet	fyrene	aforan
gelome	heafod	lyfte	other
seogen	wraecsithe	fleogende	nama
thaer	ham	tacnum	nemned
he	cumenum	sona	ealdorman
bebyrged	gelaeht	fyligde	hergodon
innan	lic	mycel	80†
sunu	ligth	hunger	
feng	niwan	litel	
to	wife	haethenra	

GOMERO-CELTIC FAMILY:

SARMATO SCLAVONIC FAMILY:

SEMITIC FAMILY:

ARIO-SEMITIC TYPE:

RESULT:

Greek	1
Latin	18
French	1
Anglo-Saxon	80
	100

20 per cent. Greco-Latin.
80 " " Gotho-Germanic.

Greco-Latin words:
20
all *words of inherent* meaning.

Gotho-Germanic words:
80
of which 17 are particles, leaving 63 *words of inherent* meaning.

Celtic words:

* It seems that among the Anglo-Saxons the vocabulary of consanguinity and relationship was limited to *father, mother, child, son, daughter, brother*, and *sister*. Subsequently *grandfather, grandmother, nephew, niece, uncle, aunt, cousin*, &c., were added from the French.

† Only seven of the above eighty Anglo-Saxon words, or eight per cent., are now (1878) spelt as they were in the eighth century; and thirty-seven, or forty-six per cent. of the eighty, are now (1878) obsolete.

Synopsis of the different words from the two preceding Tables of the Eighth Century.

Greek:	1	Greco-Latin:	24	Total of the different words: 176.
Latin:	21			
French: *	2			
Anglo-Saxon:	152	Gotho-Germanic:	152	

Hence the style of Anglo-Saxon writing in the eighth century shows a vocabulary of different words containing about

86 per cent. Gotho-Germanic or Anglo-Saxon, and
14 " " Greco-Latin.

66 of the 152 different Anglo-Saxon words, or forty-four per cent., are now obsolete.

9 of the 152 different Anglo-Saxon words, or only six per cent., are now spelt as they were in the eighth century.

The conversion of the Germans, started by Wilbrord and Suidbert, found a zealous champion in *Winfrid*, born in Devonshire, A.D. 680. To omit him would leave the Anglo-Saxon Christian legion in Germany without its eminent chief. His arduous labors in that country continued over thirty years. Thuringia, Hesse, Friesland, Saxony, and Bavaria witnessed his eloquence, zeal and fervor. To him many cathedrals, schools, and monasteries owed their origin. Pope Leo. III. conferred on him the title of Archbishop and Primate of Germany, under the highly appropriate name of *Boniface*, A.D. 732. By him Pepin le Bref, father of Charlemagne, was consecrated King of the Franks, A.D. 752. Pepin le Bref returned the compliment by creating Boniface Archbishop of Mentz. Yet, after all, Germany's great apostle was murdered near Dokkum, with his companions, by a band of

* First French words found in the Anglo-Saxon dialect: *seint* and *nefa*, now *saint* and *nephew*.

armed Pagan Frisians, while on an excursion to further diffuse Christianity and civilization, A.D. 754. England and Germany must ever look with pride and gratitude to *Winfrid* (peace-winner) or *Boniface* (benefactor). Thus his Anglo-Saxon and Latin names express his life and character.

Progress of other Medieval Dialects in the Eighth Century.

Up to the eighth century the Anglo-Saxons were the only Medieval people that had writing in their native dialect, except the Goths, who had Ulfilas' translation of the Bible from Greek into Gothic, A.D. 376, and perhaps the Irish "Leabhar nah-Uidhei." Francic, or High German, was the next Medieval dialect that found written expression. As Francic has so much in common with Anglo-Saxon, we give a specimen with literal English, in order to enable readers to judge, not only of the analogy between the two idioms, but to account for the amity that existed between the Franks and Anglo-Saxons prior to the hatred and wars fostered by the Normano-Plantagenet and Capetian dynasties. The earliest Francic MS., supposed to date to A.D. 720, is an exhortation to Christians, found at the bishopric of Freisingen (Bavaria) and Fulde (Hesse), but now at Munich and Cassel.

Francic:

"Hloset ir, chindo liupostun, rihtida thera galaupa the ir in herzin kahucclicho hapen sculut, ir den christanun namun intfangan eigut, thaz ist chundida iuuerera christanheiti, fona demo truhtine in man gaplasan, fona sin selpes jungiron kasezzit."

English Translation:

Listen ye, children dear, to the instruction of the faith, which you in heart shall carefully have, (after) you once received the Christian name, that is, the knowledge of your Christianity, inspired by the Lord, (and) established by his own disciples.

In this Francic Extract are twenty-eight different words, twenty-six of which are somewhat analogous in meaning and spelling to twenty-six Anglo-Saxon, twenty-three English, and twenty-four German words, as may be observed by the following Table:

FRANCIC:	ANGLO-SAXON:	ENGLISH:	GERMAN:
Hloset	Hlosniath	listen	lauschet
chindo	cylda	children	kinder
liupostun	lufficostu	loveliest	liebsten
rihtida	riht	right	richtig
thera	thaere	.....	der
[1]galaupa	[1]geleafa	belief	glauben
the	the	the	die
in	on	in	in
herzin	heorte	heart	herzen
[1]kahucclicho	[1]gehuged	hugged	.....
hapen	habban	have	haben
sculut	sceolon	shall	sollet
christanum	cristene	Christian	christlich
namun	naman	name	namen
intfangan	ymbfangen	.....	enphangen
thaz	thaet	that	das
ist	is	is	ist
chundida	cunnan	knowledge	[2] kunde
iuuerera	eowera	your	eurer
fona	fram	from	von
truhtine[2]	dryhten[2]	.....	.....
man	man	man	mann
[1]gaplasan	[1]geblawen	blown	[1]geblasen
selpses	self	self	selbst
jungiron	iongir	younger	jünger
[1]kasezzit	[1]gesette	set	[1]gesetzt

[1] Note the prefix *ga* and *ka* in Francic and *ge* in Anglo-Saxon and German.

[2] Note the Francic and Anglo-Saxon name for Lord, obsolete in English and German.

Such was the dialect of Pepin and Charlemagne. No wonder Wilbrord and Winfrid, Alcuin and Egbert liked to visit their kind neighbors, the Franks. The Anglo-Saxon and Francic dialects, manners and customs being so much alike, they could easily understand, and sympathize with each other. We might quote from the song of "*Hildibraht* and *Hadubrant*," A.D. 730; from the hymn in honor of St. Peter, and from the "*Wessobrunn Prayer*," all Francic MSS. of the eighth century. As yet no vestige of writing in French, Italian, Spanish, Portuguese, or any other European Medieval dialect. True, it is claimed by Scandinavian archeologists, that part of a poem in "*Danska Tunga*" (old Danish, Icelandic, Cimbric, Old Norse, Scandic, or Norwegian), by Starkad, antedates A.D. 645; but this claim needs confirmation. It is curious to observe that most of the numerous Anglo-Saxon words, now obsolete in English, are to be found in modern German, Danish, Swedish and Dutch.

Grimm and other German and Scandinavian archeologists, claim that parts of the "*Poetic Edda*" are of very high antiquity; yet we are assured that Saemund, born in Iceland, 1056, was the first compiler of the *Poetic Edda*, that he appears to have

written some of these poetic effusions from the recital of cotemporary skalds (bards), and that he collected others from MSS. However, we are shown none of those MSS; nor are we told where they are to be found, either in Iceland, Denmark, or Sweden. We are sure that Iceland was settled a thousand years ago, for its millennium was celebrated 1874. We also read that after many attempts to decipher the Runic characters on the rock at Hoby in the province of Bleking, Sweden, Finn Magnusen succeeded in explaining those Runes as soon as he tried to read them from right to left. He says they are in Old Danish and mean: "Him have I among men of the human race, among warriors, found the strongest of body." Hence, it is asserted that these Runes remount to A.D. 770—upon what grounds we fail to see. After perusing most that has been written on Scandinavian archeology, we cannot help lauding the untiring research of those Northern savants; but we must confess that their claims to a higher antiquity than the eleventh century, for any Northern writings or Runes, rest on a very slender basis, and can disturb neither the precedence of Gildas' History (A.D. 546), Ethelbert's Code, A.D. 597, Caedmon's Poems, 680, Bede's History, A.D. 730, Beowulf, Ina's Code, 820, MSS. of which are extant. No Medieval writing in any modern dialect, except Ulfilas' Gothic Version of the Scriptures, A.D. 376, has yet been found that antedates them. Thus, in spite of German and Scandinavian efforts, it remains evident that Anglo-Saxon records antedate all writings in other Medieval dialects, except Gothic, and perhaps Irish, if the "*Saltair of Tara*" and "*Leabhar nah-Uidhei*" are authentic and genuine.

The eighth century abounded in startling events and useful improvements: Mohammed's religion had so much elastic adventure as to expand within ninety years from Arabia to Spain, which the Saracens invaded A.D. 712, and conquered from the last Gothic ruler in Spain, whom Southey portrays in his famous poem styled "Roderick the Goth." The Mohammedan victors left to the vanquished Christians their property, laws, worship, and contented themselves with a slight tribute and the honor of commanding; consequently the Spaniards often intermarried with the Saracens and called themselves "Mosarabs" (meaning half Spanish, half Arabian). About A.D. 732, Abder-Rahman, leader

of the Saracens, penetrated France as far as Tours, where the Franks, under Charles Martel, met the invaders, defeated them with immense slaughter, and checked Moslem conquests in Western Europe.

The dating of the years from Christ's incarnation commenced A.D. 743; and the collection of books for the famous library of the Vatican, A.D. 750. Charlemagne, invited to protect the Pope against the Lombards, crossed the Alps and put an end to the kingdom of Lombardy, A.D. 774. Next he conquered the Saxons, and extended his empire from the Ebro to the Baltic and Hungary. His fame reached the Empress Irene, who it is said, wished to wed the western hero. No doubt the Roman hierarchy encouraged a union that offered a chance to wipe out the difference between Rome and Constantinople, and to reconcile the Eastern and Western Christians. Charlemagne's renown also echoed to Bagdad, whence the Caliph, Haroun-al-Raschid, sent ambassadors with rich presents to the great Ruler of Western Europe. The Saracens from Bagdad to Granada so cultivated literature, art, and science, that Arabian thought, ideas and writings influenced and enriched the Medieval languages and literatures of Europe. Geber, the father of chemistry, was a Saracen of Mesopotamia. While trying to ascertain the degree of fusibility of the metals, for the purpose of reducing them into gold, he discovered *nitric acid, corrosive sublimate, nitrate of silver*, &c., which found their way to Europe, where they have been advantageously used over a thousand years. Dr. Hoefer says, in his History of Chemistry, that Geber was to chemistry what Hippocrates was to medicine. The keen critic, Cardan, ranks Geber among the twelve greatest intellects of the world. Hence Mesopotamia, that gave hospitality to Abraham, and wives to Isaac and Jacob ages before our era, may feel proud for giving birth to Geber about A.D. 750.

This century witnessed the first foreign expanse of England's language. Historians and critics saw in King Ina's *College* at Rome, A.D. 728, only the origin of the Peter-Pence and England's subserviency to the Pope. While we concede this point, we behold in the founding of that institution something more than mere *pennies* and priestly trickery: Rome was the World's Metropolis, whose streets and palaces resounded with Latin and

Greek, the two most polished languages of that day. A sagacious king of the British Isles resigned the care of his small realm, visited proud Rome with his devoted queen, Ethelburga, and conceived the idea of founding a college, where youths of his country could be educated, acquire not only Latin, but the manners and refinement of Rome, and carry them back to their benighted countrymen. This surely was a laudable ambition even for a king to possess; for, while those Anglo-Saxon youths dwelt in Rome, they listened to Latin accents and mixed with them the sounds of their native tongue, which caused Romans to realize, that there was an aspiring nation and language in the British Isles even at that early Medieval period. Viewed in this light, Ina's College at Rome, A.D. 728, was the first step towards the future expanse of England's language. From that date Anglo-Saxon scholars began to appreciate Latin linguistic gems. A king from humble Wessex started this glorious educational movement, whether conscious or unconscious of ultimate effects it matters not; the result was the same; for Anglo-Saxon was heard in Rome, where by concession it obtained a home and abiding-place amid all that was intellectual and refined in Greco-Latin civilization. Hence the English-speaking populations may consider Ina as one of the earliest champions of classic education, and the first diffuser of England's language.

NINTH CENTURY.

"I desired to live worthily, while I lived, and, after my life, to leave to the men who should follow me, a remembrance in good works."—ALFRED THE GREAT.

THE small realm of Wessex gave birth to a princely cion, cherished by all except a jealous royal kinsman. Thinking his life in danger at home, he went to a foreign court, where he acquired not only learning, but the science of war and government.

An intriguing queen instigated a poisoned cup to be prepared for one of her courtiers, but accident brought it to the lips of her royal consort, who drank it and died. The nation, incensed at this foul deed, called for vengeance. The guilty queen fled, and after many vicissitudes died miserably at Pavia, in Italy.

The people that had lost their king remembered the prince, his cousin, who was abroad, and sent after him a deputation of nobles, who found him a scholar, warrior, and statesman. He returned with them to his beloved country, A.D. 800, and extended his dominion over the entire Heptarchy. The prince to whom I allude was *Egbert*, his jealous kinsman was Brithric, King of the West Saxons. The intriguing queen was Eadburga, daughter of Offa, King of Mercia. The monarch, at whose court Egbert found all those advantages was, Charlemagne, who, at parting, girded Egbert with his favorite weapon, saying:

"Your sword, Prince, has honorably served me, take mine; may it render equal service to you."

This touching anecdote is related by Eginhard, C. 16. It is said Egbert caused the Heptarchy to be called "*Angla-land*," its dialect "*Anglish*," and assumed the title King of Angla-land, which was confirmed by a decree of the Witenagemote, A.D. 828.

Thenceforth *England* was a unit in nationality and language. Behold posterity's eulogy on Angla-land's first king:

"Serving in the armies of Charlemagne, the most able and most generous prince that had appeared in Europe during several ages, Egbert had acquired those accomplishments, which afterwards enabled him to make such a shining figure on the throne; and, familiarizing himself to the manners of the French, who, as Malmesbury observes, were eminent both for valor and civility above all the western nations, he learned to polish the rudeness and barbarity of the Saxon character."—*Hume.*

"The historian hastens to commemorate in the accession of the Great Egbert the true commencement of England's History."—*Pettit Andrews.*

Egbert's reign would have been prosperous, had not the piratic Danes harassed various parts of the realm, especially Northumbria, whose dialect their long residence so altered that it was called Dano-Saxon.

King Egbert, though a Saxon by birth, seems to have had a predilection for the Angles; for, when he captured the ancient *Mona*, he called it *Anglesey*, a name it bore ever since. After he had succeeded in uniting the jarring elements of his country, he issued an edict, dated Winchester, A.D. 827, abolishing the distinction of Saxons, Jutes, and *English*, ordering all his subjects thenceforth to be called the latter name only. There is to this day, in the duchy of Schleswig, a district called "*Anglen.*" Thus the name of that comparatively small and obscure Gotho-Germanic tribe has been for fifteen centuries cherished, not only in the Fatherland and in Britain, but in the Attica of America, NEW ENGLAND. No doubt the magnanimous Egbert, justly surnamed "The Great," remembered that the brightest intellects of his nation, such as *Edwin, Biscop, Caedmon, Bede, Alcuin*, &c.; sprang from the Angles; he added to his realm Cornwall and Chester about A.D. 810.

Egbert reigned from 800 to 837, and was succeeded by his son Ethelwulph, who made a pilgrimage to Rome with his youngest son, Alfred, upon whom Pope Leo IV. conferred the royal unction. On his return Ethelwulph visited Charles the Bald, King of France, whose daughter, Judith, he married and took to England. The ravages of the Norsemen continued during the reigns of Alfred's elder brothers.

In 872 Alfred, the scholar and statesman, mounted the throne,

while the savage northern rovers swarmed all over his desolated kingdom. The loss of the stronghold Chippenham caused Alfred's dispirited army to abandon their king, who, in a rustic garb, concealed himself in a barren island, since called Ethelingay* (Isle of Nobles). There the forsaken monarch passed nearly a year with a herdsman, named Denewulsus, where he thought over and contrived the means of defeating his foes. We might here relate the anecdotes told by Asser, Bishop Goodwin, and Malmesbury, of Alfred's forbearance, when the herdsman's wife scolded him for letting the cakes burn that she had told him to watch. She said, "You can eat them readily enough, I'll warrant, although you will not take the trouble to keep them from

* Here was found the beautiful gem worn by King Alfred, and now preserved in the Ashmolean Museum at Oxford. The setting is of pure gold, containing colored stones, cased in very thick crystal; though a thousand years old it is in perfect preservation; it only looks a little dingy for the great length of time that passed over it. It is about two inches long and half an inch thick; round the edge is engraved: † AELFRED MEC HEHGEGE WYRCAN (Alfred me had worked) in pierced gold letters. Alfred's name is preceded by a cross. The narrow end of the gem, at which the first and last words of this inscription meet, is formed into the head of a griffin, the national emblem of the Saxons, having in its mouth a strong gold rivet, to which a chain was probably attached. Its flat form indicates that it was worn on the breast, hanging from the chain that passed around the neck, in a way similar to ornaments which are yet worn by royalty on state occasions. The background is composed of a blue stone, on which appears a human figure, clothed in a tunic and girt with a belt, from which a strap for a sword hangs towards the left side. The figure is seated on a throne, with a cyne-helm or crown on its head, holding in each hand a scepter, branched out into *fleurs-de-lis*. Some antiquaries think the figure represents King Alfred; others say it is meant for Jesus Christ; others again consider it as St. Cuthbert, who was a patron of King Alfred. It is claimed that one of the scepters represents the spiritual and the other the temporal power, united in Alfred's hands. The production of such jewels has been ascribed to monks, who, according to Malmesbury, were the most skilled artists of that period in England, so much so, that curious reliquaries, finely worked and set with precious stones, were called throughout Europe "*Opera Anglica*" (English works). The figure in this Alfredan jewel has a very oriental look. India, China and Japan have been producing the like for ages, and are producing such now. As Sighelm brought many curious jewels to Alfred from India, A.D. 883, is it not possible that this very gem in the jewel now in Oxford was brought from India by Sighelm, and Alfred had it set in England?

being scorched." Instead of resenting the woman's harshness, Alfred subsequently founded a monastery on the site of the herdsman's hut, and finding Denewulsus capable of receiving an education, had him instructed and made him Bishop of Winchester.

After about a year of concealment the deserted king communicated with his friends, raised their spirits, entered the enemy's camp as a harper, and charmed the Danes so much, that they introduced him to their Prince Guthrum, who kept Alfred several days in his tent, where he had ample opportunity to see the utter abandon and security of his foes. On his release from the Danish camp, Alfred collected an army, fell on the Danes, killed most of them, and confined the small remainder to Northumbria, where they had pillaged and burned everything. Guthrum and the remnant of his people became Christian, and swore allegiance to Alfred.

When these wars had passed, Alfred found time to turn a new leaf in his country's history: he realized the proneness of his subjects to superstition, which destroyed their former courage and rendered them an easy prey to their enemies. He saw the Anglo-Saxon language drifting into a meaningless *jargon*, that was neither Anglo-Saxon, Danish, Celtic, Gothic, German, Greek, nor Latin. In looking over his country's literature, he found about one page of Anglo-Saxon to nine pages of poor Latin. He also witnessed the low standard of popular education. To remedy these defects the statesman and king turned his attention to the establishment of a vigilant executive and judiciary, sustained by a militia and navy. The kingdom he divided into counties and districts, with proper officers, judges and justices, and instituted a kind of "*trial by jury*." Next he founded universities and schools, and enjoined parents to send their children to be instructed. He invited foreigners to his dominions, where he fostered both native and foreign industry and manufactures. Asser, Alfred's biographer, tells us that this knowledge-craving sovereign sent for teachers to France, whence Fulco (Foulques), Archbishop of Rheims, sent Grimbald and John, learned in the Scriptures and skilled in literary science and in many arts; that by the teaching of these men the king's mind was much enlarged; and that he carried in his bosom a book, as large as a psalter, full of

various matters, which he called his "*Enchiridion* * or Manual." Thus the Anglo-Saxons and Franks interchanged teachers to promote education and progress. Foulques' letter to Alfred is now cited in Alfred's biographies, and throws much light on the circumstances of that period.

To foster his native tongue and encourage its development, he invited scholars to read their Anglo-Saxon books to him. He discouraged Latin, saying: "He knew not one priest, either north or south of the Thames, who could interpret the Latin service of the Church." He engaged Werefrith, Bishop of Worcester, to translate Pope Gregory's "*Dialogues*" from Latin into Anglo-Saxon. He read Anglo-Saxon books, learned Anglo-Saxon poems by heart, recited them and encouraged others to do the same. He translated Esop's Fables from Greek into his native dialect, wrote parables and stories, Anglo-Saxonized Bede's "*Ecclesiastica Historia Gentis Anglorum*," and added to it the poem Cadmon sang while guarding the cattle. To Alfred, England is indebted for the earliest translation of Orosius' "*Historiarum Libri VII.*" He not only paraphrased Boethius' "*De Consolatione Philosophiæ*," but amplified, improved and seasoned it with his royal experience. He also translated Pope Gregory's "*Pastoralis.*" Alfred's "Last Will and Testament" is a masterpiece of clear, strong, Laconic writing, as may be realized by our quotations from his works.

The *Benet Manuscript*, which is the first and earliest of the nine Manuscripts that constitute the "*Saxon Chronicle*," is now thought to have been originally written by Alfred the Great. Some copyist mistook *Alfric* for *Alfred*, and the mistake was copied by Hickes, Cave, and Wharton.

Brady on Boroughs ascribes to Alfred the Great a census and survey of England, which, it is thought, gave William the Conqueror the idea of the "*Domesday Books.*" Hence, Alfred may be styled the earliest statistician.

In Wilkins' "*Leges Anglo-Saxonicæ*," L. E., p. 28, is Alfred's Code, written in Anglo-Saxon, from which we give an Extract

* This expressive Greek term, used by the sage and king a thousand years ago, heads Hufeland's forty years' medical practice. Thus the stream of language flows on from generation to generation.

and Table. It begins with the *Decalogue*, which this wise king thought would give more authority and challenge readier obedience. In the body of this Code, Article 49, the great Anglo-Saxon ruler adds: "I then, Alfred, King, gathered and caused to be copied such of the laws of my ancestors as pleased me, and with the approbation of my *Witans* I rejected such as displeased me. I did not venture to add many of my own, because I knew not whether they would please my successors. In my collection are found laws of *Ina*, my kinsman, of *Offa*, King of Mercia, or of *Ethelbert*, who took baptism first among the Anglo-Saxon race. I then, Alfred, King of the West Saxons, showed these to all my Witans, who said that all appeared good and worth keeping." Here again the conciliatory spirit and modesty of the great Anglo-Saxon ruler is the prominent feature.

Such was the intellectual and moral legacy Alfred left to his country. He truly deserved the surname *Great*, especially when we consider the time and circumstances in which he lived. Asser says:

"Towards the close of his life, Alfred desired to divide his time into three parts: one to devote to business, another to study and devotion, and the third to rest and sleep. To measure time he had recourse to wax candles, that would burn just twenty-four hours; but, as the air disturbed their burning uniformly, he constructed a lantern of transparent horn, in which they could burn undisturbed."

Thus the ingenious monarch supplied the want of clocks and watches, as previously stated.

I might speak of his musical talent and harp, that rendered such signal service in the enemy's camp; of his privations at Ethelingay; I might extol his courage, heroism, and perseverance through fifty-two battles on land and at sea; but I leave all that to others and pass to a tamer theme, as told by one who was at his court, and an eye-witness of all he related:

"Alfred was a most acute investigator in passing sentence, as he was in all other things. He inquired into almost all the judgments, which were given in his own absence, throughout all his dominions, whether they were just or unjust. If he perceived that there was iniquity in those judgments, he summoned the judges, either through his own agency or through others of his faithful servants, and asked them mildly why they had judged so unjustly; whether through ignorance or malevolence: namely, whether for the love or

fear of any one, or hatred of others; or for the desire of money. Finally, if the judges acknowledged that they had given such judgment, because they knew no better, he discreetly and moderately reproved their inexperience and folly in such terms as these: 'I wonder truly at your insolence, that, whereas by God's favor and mine, you have occupied the place and office of the wise, you have neglected the studies and labors of the wise. Therefore, either give up at once discharging the duties of the office you hold, or else study more zealously the lessons of wisdom. Such are my commands.' At words like these, earls and prefects would tremble, and endeavor to turn all their thoughts to the study of justice."

From Dickens' account in "*Bleak House*," England needs an Alfred at this present day; while the United States, especially New York City, need as many Alfreds as there are courts; for, with the referee system as now carried on, both plaintiff and defendant are ruined and sick before they get into court. As to the impeachment of judges before a senate, it is a costly farce. This corrupt judiciary alone is enough to ruin the Republic.

To fully appreciate the character of Alfred, we must go back to his childhood and youth, of which his cotemporary Asser says:

"He was not only loved by his parents, but by all the people. As he advanced through the years of infancy and youth, his form became more comely than that of his brothers. In appearance, speech, and manners he was more graceful than they. His noble nature implanted in him from his cradle a love of wisdom above all things; but, with shame be it spoken, by the unworthy neglect of his parents and attendants, he remained illiterate till he was more than twelve years old. However, he listened with serious attention to the Saxon poems he often heard recited, and easily retained them in his docile memory.

"On a certain occasion his mother was showing him and his brothers a Saxon book of poetry, which she held in her hand and said: 'Whichever of you shall the soonest learn this volume shall have it for his own.' Stimulated by these words, and allured by the beautifully illuminated letter at the beginning of the volume, he spoke before all his brothers, who, though his seniors in age, were not so in grace, and asked: 'Will you really give that book to one of us, that is to say, to him who can first understand and repeat it to you?' At this his mother smiled with satisfaction and confirmed what she had said. Upon which the boy took the book out of her hand and went to his teacher to read it, and in due time brought it to his mother and recited it."

Of Alfred's mother, Asser says:

"The mother of Alfred was named Osburga, a religious woman, noble both

by birth and by nature; she was daughter of Oslac, the famous butler of King Ethelwulf, which Oslac was a Goth by nation, descended from the Goths and Jutes."

This clearly shows that the Gotho-Germanic sovereigns of those days had no exclusive ideas that royalty must marry royalty, a rule, which even Napoleon I., with all his liberal professions, tried to enforce in the case of his brother Jerome, who married Miss Patterson.

King Ethelwulf married his own butler's daughter, Osburga, who bore England Alfred the Great. Also Alfred married Ethelswitha, the daughter of a Mercian nobleman. Thus did the rulers of old consult the bent of their better feelings, without regard to diplomacy.

Alfred always expressed regret, that, while he was young and had capacity for learning, he could not be instructed in the liberal arts, because he could not find teachers; hence he was a self-educated man. Before I searched the initials of Angla-land's history I considered Alfred as an intellectual and moral phenomenon, a sage dropped from the skies; but since I have become familiar with the galaxy of men and women that preceded or were cotemporary with him, I have come to consider him the natural outgrowth of his epoch. *Ethelbert*, *Bertha*, their daughter *Ethelburga*, *Sigebert*, *Caedmon*, *Benedict Biscop*, *Ceolfrid*, *Theodorus*, *Hadrian*, *Wilbrord*, *Winfrid* (Boniface), *Bede*, *Alcuin*, *Ina*, and his own grandfather, *Egbert*, he had before him; their ideas and motives he had contemplated, studied, memorized, and their characters and actions he had to emulate him. He was of a noble nature and noble by birth. Then his queen, *Ethelswitha*, must have been an eminent woman; for she raised to him a brilliant family of sons and daughters, of whom we shall speak in the next century.

Alas! this great monarch, exemplary son, husband and father, scholar, author, moralist and statesman, was taken from his sorrowing people in the midst of his usefulness, A.D. 901, at the age of fifty-two years. As he made an epoch in his country's language and literature, his reign may be styled the *Alfredan Era.*

All other Anglo-Saxon writings are tame, when compared with King Alfred's ideas and his manner of expressing them; we therefore cite a few of his many Essays, Parables, Proverbs and

Translations, which are of such a style as to improve by closer acquaintance. They are of sterling value: the oftener you read and the more you consider them, the more they impress you. Their very simplicity gives them force and pathos. Our quotations here are without the Anglo-Saxon text, because we give extracts in Anglo-Saxon during six consecutive centuries for our Tables from A.D. 597 to 1200:

KING ALFRED'S SOLICITUDE ABOUT NATIONAL EDUCATION:

"*Alfred the King, to Wufsig, his beloved bishop and friend, Greeting:*

"I wish you to know that it often occurs to my mind to consider what manner of wise men there were formerly in the English nation, both spiritual and temporal, and how happy the times then were among the English, and how well the kings behaved in their domestic government, and how they prospered in knowledge and wisdom. I considered also how earnest God's ministers then were, as well about preaching as about learning, and men came from foreign countries to seek wisdom and doctrine in this land, and how we, who live in these times, are obliged to go abroad to get them. To so low a depth has learning fallen among the English nation, that there have been very few on this side of the Humber, who were able to understand the English of their service, or to turn an epistle out of Latin into English; and I know there were not many beyond the Humber who could do it. There were so few, that I cannot think of one on the south side of the Thames when I first began to reign. God Almighty be thanked that we have always a teacher in the pulpit now. Therefore I pray you to do what I believe you will be ready to do, that you will bestow all the wisdom which God has given you on all around you as far as you are able. Think what punishment shall for this world befall us, if we turn out to have neither loved wisdom ourselves, nor to have taught it to others; if we have loved only the name of Christianity, and very few of us have discharged its duties. When I thought of all this, I fancied also that I saw (before everything was ravaged and burned) how all the churches throughout the English nation stood full of books, though at that time they gathered very little fruit from their books, not being able to understand them, because they were not written in their own language. For which reason I think it best, if you too think so, that we should turn into the language, which we all of us know, some such books as are deemed most useful for all men to understand, and that we do our best to effect, as we easily may, with God's help, if we have quietness, that all the youth of free-born Englishmen, such as have wealth enough to maintain them, be brought up to learn, that, at an age when they can do nothing else, they may learn to read the English language then, and that afterwards the Latin tongue shall be taught to those whom they have it in their power to teach and promote to a higher degree. When I reflected how this learning of the Latin tongue had fallen throughout the English nation, though many knew how to read English

writing, I then began, in the midst of divers and manifold affairs of this kingdom, to turn into Anglo-Saxon this book, which in Latin is named "*Pastoralis,*" * and in Anglo-Saxon the *Herdsman's Book;*" and I will send one of them to every bishop's see in my kingdom."

Thus, in the midst of arduous labors, did the sage of Ethelingay find time to attend to national education. According to his biographer and friend, Asser, he had ever felt the want of a liberal education, and was determined to procure it for his subjects. As this letter speaks so loudly for itself, comment would be useless. It is said Dante created the Italian language and literature; if so, Dante had an illustrious example in Alfred the Great, who raised and enriched the Anglo-Saxon language and literature.

NATURAL EQUALITY OF MANKIND.

"What! all men had a like beginning, because they all came from one father and one mother. They all are yet born alike. This is no wonder; because God alone is the Father of all creatures. He made them all and governs all. He gave us the Sun's light, and the Moon, and placed all the stars. He created men on the Earth. He has connected together the soul and the body by his power, and made all men equally noble in their first nature.

"Why then do ye arrogate over other men for your birth without works? Now you can find none unnoble; all are equally noble, if you will think of your first creation and the Creator, and afterwards of your own nativity. The right nobility is in the mind; it is not in the flesh, as we said before; but every man, that is at all subjected to his vices, forsakes his Creator, his first creation and his nobility; and thence becomes more ignoble than if he were not nobly born."

This liberal effusion contains the very essence of the ideas, uttered so solemnly in the "*Declaration of Independence*" at Philadelphia, 1776. Hence these thoughts floated in the mind of a great Anglo-Saxon king from A.D. 880 to 901. Whoever conceived that third fundamental principle of governing men, namely, "*consent of the governed,*" whether Jefferson, Tom Paine, or any other American statesman—had either read King Alfred's works, or was inspired by England's great monarch of old. How magnetic vast conceptions are! No wonder the philosopher and

* "*Pastoralis,*" written in Latin about A.D. 600, by Pope Gregory I., and translated into Anglo-Saxon by Alfred the Great, was a kind of Pastoral Letter or *Good Shepherd's* Book for the priesthood.

poet penned these mysterious lines, whose author we know not. They seem Shakespearian:

"All natural objects have
An echo in the heart. This flesh doth thrill,
And has connection, by some unseen chain,
With its original source and kindred substance:
The mighty forest, the grand tide of ocean,
Sky-cleaving hills, and in the vast air,
The starry Constellations; and the Sun,
Parent of life exhaustless—these maintain
With the mysterious mind and breathing mould,
A coexistence and community."

The philosophic and statesmanlike thoughts, so tersely stated in King Alfred's "Natural Equality of Mankind," probably came to him while living concealed at Ethelingay with the herdsman, where he had ample time and opportunity to realize (as he says), that "*the right nobility is in the mind, and not in the flesh.*" To this conclusion he must have come, when he subsequently had the herdsman educated and made a bishop.

KING ALFRED'S CONCEPTION OF POWER.

"Power is never a good, unless he be good that has it; and that is the good of the man, not of the power. If power be goodness, why then is it that no man by his dominion can come to virtues and to merit? But by his virtues and merit he comes to dominion and power. Thus no man is better for his power; but if he be good, it is from his virtues that he is good. From his virtues he becomes worthy of power, if he be worthy of it.

"Learn therefore wisdom; and when you have learned it, do not neglect it. I tell you then, without any doubt, that by it you may come to power, though you should not desire the power. You need not be solicitous about power, nor strive after it. If you be wise and good, it will follow you, though you should not wish it."

No wonder those who most thoroughly investigated these practical sayings, styled them "*The Proverbs and Parables of King Alfred.*"

KING ALFRED'S "PHILOSOPHIC ADDRESS TO THE DEITY.

"O Lord, how great and how wonderful art Thou! Thou, Who, all Thy creatures visible and also invisible hast wonderfully made, and wisely doest govern! Thou, Who the courses of time, from the beginning of the world to

the end, hast established in such order that from Thee they all proceed, and to Thee return! Thou, Who all moving creatures stirrest to Thy will, whilst Thou Thyself remainest ever tranquil and unchangeable!

"Hence, none exist mightier than Thou art; none like Thee. No necessity has taught Thee to make what thou hast made, but Thine own will; and by Thine own power Thou hast created all things. Yet Thou hast no need of any. Most wonderful is the nature of Thy goodness; for it is all one, Thou and Thy goodness. Good comes not from without to Thee; but it is Thine own, and all that we have of good in this world, and that is coming to us from without, proceeds from Thee. Thou hast no envy towards anything.

"None therefore is more skillful than Thou art. No one is like Thee; because Thou hast conceived and made all good from Thine own thought. No man has given Thee a pattern; for none of these things existed before Thee, to create anything or not; but thou hast created all things very good and very fair; and Thou Thyself art the highest and the fairest good. As Thou Thyself didst conceive, so hast thou made this world; and Thou rulest it as Thou doest well; and Thou distributest Thyself all good as Thou pleasest. Thou hast made all creatures alike, or in some things unlike; but Thou hast named them with one name. Thou hast named them collectively, and called them the world. Yet this single name Thou hast divided into four elements. One of these is earth; another, water; the third, air; the fourth, fire. To each of these Thou hast established his own separate position; yet each is classed with the other, and so harmoniously bound by thy commandment that none of them intrudes on the limits of the other. The cold striveth with the heat, and the wet with the dry. The nature of the earth and water is to be cold. The earth is dry and cold; the water wet and cold. The earth then is called either cold or wet, or warm; nor is this a wonder, because it is made in the middle, between the dry and the cold earth, and the hot fire. The fire is the uppermost of all this world's creations.

"Wonder-like is Thy plan, which Thou hast executed, both that created things should have limits between them, and also be intermingled; the dry and cold earth under the cold and wet water, so that the soft and flowing water should have a floor on the firm earth, because it cannot of itself stand; but the earth preserves it, and absorbs a portion, and by thus imbibing it, the ground is watered till it grows and blossoms and brings forth fruits. Yet, if the water did not thus moisten it, the earth would be dried up and driven away by the wind like dust and ashes.

"Nor could any living creature enjoy the earth, or the water, or any earthly thing, for the cold, if Thou didst not a little intermix it with fire. Wonderful the skill with which Thou hast ordered that the fire should not burn the water and the earth. It is now mingled with both. Nor, again, can the water and the earth. It is now mingled with both. Nor, again, can the water and the earth entirely extinguish the fire. The water's own country is on the earth, and also in the air, and again above the sky; but the fire's own place is over all the visible creatures of the world; and though it is

mingled with all the elements, yet it cannot entirely overcome any of them; because it has not the leave of the Almighty.

"The earth, then, is heavier and thicker than the other elements, because it is lower than any other, except the sky. Hence the sky is every day on its exterior; yet it nowhere more approaches it; but in every place it is equally nigh, both above and below.

"Each of the elements that we formerly spoke of, has its own station apart; and though each is mingled with the other, so that none of them can exist without the other, yet they are not perceptible within the rest. Thus, water and earth are very difficult to be seen, or to be comprehended by unwise men, in fire, and yet they are therewith commingled. So is also the fire in stones and water very difficult to be perceived; but it is there.

"Thou bindest fire with very indissoluble chains, that it may not go to its own station, which is the mightiest fire that exists above us; lest it should abandon the earth, and all other creatures should be destroyed from extreme cold, in case it should wholly depart. Thou hast most wonderfully and firmly established the Earth, so that it halts on no side, and stands on no earthly thing; but all earth-like things it holds, that they cannot leave it. Nor is it easier for them to fall off downwards than upwards.

"Thou also stirrest the threefold soul in accordant limbs; so that there is no less of that soul in the least finger than in all the body. By this I know that the soul is threefold, because philosophers say that it hath three natures; one of these natures is, that it desires; another, that it becomes angry; the third, that it is rational. Two of these natures animals possess the same as men: one is desire, the other is anger; but man alone has reason, no other creature has it. Hence, he has excelled all earthly creatures in thought and understanding; because reason shall govern both desire and anger. It is the distinguishing virtue of the soul.

"Thou hast so made the soul that she should always revolve upon herself, as all the sky turneth, or as a wheel rolls round, inquiring about her Creator or herself, or about the creatures of the Earth. When she inquires about her Creator, she rises above herself; when she searches into herself; then she is within herself; and she becomes below herself when she loves earthly things and wonders at them."

This is a great production, if we consider that it was penned a thousand years ago, when other Medieval peoples had hardly a written dialect, to say nothing of a literature. How the royal sage must have studied and collated what was known of nature's arcana, to combine and express this chain of ideas with such clearness and precision in his native tongue! So simple, yet so comprehensive; so full of tender emotions, yet contemplative and solemn. All the science of Alfred's day is skilfully epitomized in this prayerful essay. Alfred lived six centuries before

Copernicus and seven before Newton; yet he clearly hints at the Copernican idea of Earth's situation in space, and at the Newtonian law of gravitation, when he says: "*Thou hast most wonderfully and firmly established the Earth so that it halts on no side, and stands on no earthly thing; but all earth-like things it holds, that they cannot leave it. Nor is it easier for them to fall off downwards than upwards.*" I often wondered how the English-speaking populations came to this peculiar gift of earnest devotional utterance, which during my long peregrinations I found in no other nation either Gotho-Germanic, Greco-Latin, or Sclavonic. Here I find its source in King Alfred's works of the ninth century. A noble inheritance! and how nobly the English-speaking populations have valued it. The Pilgrims carried it to America, where it has lost none of its fervor by expansion. It is being diffused all over the globe, with a language happily adapted to extemporaneous speaking, prayer, and exhortation. An Englishman or American has the faculty of speaking, praying or exhorting at a moment's notice; and now even women begin to cultivate that national gift. The Franco-Normans of A.D. 1066, and the Huguenot emigrants gained that eloquent fervor, wherever they came in contact with the English.

Thus have the methods and styles of transmitting thought and wisdom been various; the ideas of Confucius come to us in conversations; Zoroaster's in dialogues with Ormuzd; King David's in psalms; Valmiki's in poetic imagery, called Ramayana; Socrates' in morals; Aristotle's in dialectics and logic; Cicero's in harangues; Tacitus' in "Annals;" Chaucer's in tales; Dante's in "Divina Commedia;" Shakespeare's, Racine's, Schiller's, &c., in dramas and tragedies; Cervantes' in burlesques; Newton's in "Principia;" Kepler's in "Cosmographic Mystery;" Cuvier's in "Règne Animal;" Franklin's in electricity; Kant's in "Critique of Pure Reason;" Laplace's in "Mécanique Céleste;" Mrs. Hemans', Tennyson's, Bryant's, and Longfellow's in poetic effusions; Darwin's in "Origin of Species;"—whereas the thought and wisdom of the royal sage of Winchester, A.D. 900, reach us in the form of an "Address to the Deity;" because he would allow neither pope nor priest to stand between him and his God. Thus did Alfred the Great embody his conception of God and the universe in a fervent prayer. Such variety of styles renders

the writings of departed and living sages more acceptable and impressive; for monotony chills the imagination, fetters reason, and arrests progress.

Now let us bestow a few moments on the Last Will and Testament of that wisest of kings. As it is written in Anglo-Saxon of his style, it was, no doubt, penned or dictated by himself.

GLEANINGS FROM KING ALFRED'S LAST WILL AND TESTAMENT:

1. "I, Alfred, King by God's grace, with the advice of Archbishop Ethelred, and with the concurrence of the West-Saxon Senate, have thought of my soul's health, of the inheritance God gave to me and my ancestors, and of the legacy King Ethelwulf, my father, bequeathed to us three brothers: Ethelbald, Ethelred, and to me; and, which of us soever might live longest, should take all, &c.

6. "I, Alfred, by God's grace, King of Wessex, and with that concurrence, declare how I will my inheritance after my day, &c.

26. "I will, if there be any fee unpaid to any men, that my relations should pay it.

27. "My grandfather left his land to the spear-half (males), and not to the spindle-half (females). Wherefore, if I give to any female what he had acquired, let my relations redeem it, if they wish to have it while she is living; if it be otherwise, let it go after their day, as we before determined. For this reason I ordain that they pay for it, because they will succeed to what I give either to the female or male side as I will.

28. "I beseech, in God's name, that none of my relations or heirs obstruct any of the freedom of those I have redeemed. The West-Saxon nobles empowered me to leave these either free or bond as I desire. But for God's love and my soul's welfare, I will they should be masters of their freedom and of their will; and in the living God's name, I intreat that no man disturb them either by money-exactions, or in any manner, that they should not choose any man they may like.

29. "And I will that they restore to the families at Dummer their land-deeds and their free liberty to elect any person who may seem to them most agreeable; for my sake and Elfreda's, and for the sake of the friends both she and I interceded for." *

Note how thoroughly and minutely this Last Will and Testament was considered with the spiritual and temporal authorities

* The following sentence: "The English have an undoubted *right to remain as free as their own thoughts*," has been quoted as from Alfred's Will. I can find no such idea or expression therein; consequently some writer, who pretended to know Anglo-Saxon, must have twisted part of Article 28 or 29 into this fanciful meaning.

of the nation, about A.D. 885; how tenderly the great monarch mentions the fair sex, overlooked by his grandfather; how he alludes to *men*, whose fees might be unpaid. But the most striking feature in this ancient writing is the solicitude that the freedom he had granted to any subject, or any class of his subjects, should be respected by his relations, heirs, and successors. However, not only liberty of person, but also land wrongfully and hastily taken is remembered. Even the liberality and mercy of his beloved daughter, Elfleda, find a place among the last wishes of the great Anglo-Saxon king.

We have thus cursorily reviewed some of the choicest specimens of Anglo-Saxon literature from Alfred's varied writings, covering the philosophic, epistolary, scientific, moral, and devotional styles. As our Tables for six centuries (A.D. 597–1200) necessitate Anglo-Saxon extracts, we omitted the Anglo-Saxon text here and gave free translations to show the mode of thinking. There is no exaggeration in saying Anglo-Saxon literature culminated and died with Alfred the Great.

It is said about A.D. 890 Alfred desired the traditions and records concerning the Anglo-Saxons should be collected and compiled into a succinct history under the supervision of Plegmund, Archbishop of Canterbury. It is supposed his Majesty aided in writing this national work, entitled the "Saxon Chronicle." Some critics claim that Alfred compiled the whole. Notice how unostentatiously this record mentions the Saxons, Angles, and Jutes:

ANGLO-SAXON:	LITERAL ENGLISH:
"An. CCCCXLIX. Her Martianus and Valentinianus onfengon rice and ricsodon VII winter.·. On heora dagum Hengest and Horsa from Wyrtgeorne gelathodé Bretta cyninge to fultume. gesohton Brytene on tham stæthe the is genemned Yproinesfleot.·. &c. tha com tha menn of thrim mægthum Germanie, of Seaxum, of Anglum of Iotum.·.	A.D. 449. Here Martian and Valentinian took the empire, and reigned seven winters. In their days Hengist and Horsa, invited by Vortigern, King of the Britons, to his aid, came to Britain in the place which is called Ebsfleet, &c.; then came the men from three provinces of Germany, from the Old Saxons, from the Angles, from the Jutes.*

The simplicity and genuineness of this Medieval Record from

* The above is quoted from Ingram's London Edition of 1823.

A.D. 1 to 1154, does credit to those who transmitted it to posterity. Think of a book, containing the transactions and events concerning England and other countries from A.D. 449 to 1154, or seven hundred and five years, in as unpretending a style as the above, and you will have an idea of the "Saxon Chronicle," which must ever be regarded as an inexhaustible mine for the historian, poet, philosopher, and statesman.

The materials for this national record had been in the capitals, abbeys and convents of the Heptarchy, where priests, abbots, bishops, and kings had written and kept them from the time the Anglo-Saxons received Christianity, and with it an alphabet and writing. Now they were collected, compared, and chronologically arranged into a record, in which we find royal births, marriages, erecting of churches and cathedrals, synods and councils in the same year and paragraph with deaths, murders, and battles. Yet this very confusion adds to its veracity; for there seems to be no attempt to conceal or falsify. It is a literary monument, of which not only England, but the ninety English-speaking millions may justly feel proud. As far as my historic reading and research have gone, I found no other ancient or Medieval nation that can boast of a parallel.

King Alfred had heard, through Abel, Patriarch of Jerusalem, that there were poor and destitute Christians at St. Thomas and St. Bartholomew in India. To relieve them, the compassionate monarch sent an enterprising priest, named Sighelm, who reached India, fulfilled his mission, and returned with many curious jewels, which were to be seen in the time of the historian William of Malmesbury, A.D. 1143, at the Cathedral of Sherborn, of which Sighelm was made bishop by Alfred. It is thought some of those jewels are now in an old crown, kept in the Tower of London. The Saxon Chronicle, A.D. 883, mentions Sighelm's mission to St. Thomas and St. Bartholomew in India. Asser says he saw and read the letters that Abel wrote to Alfred, A.D. 888. Florence of Worcester alludes to Sighelm's mission in his chronicle, A.D. 1118. Thus England sent aid to India a thousand years ago. How things changed from Alfred (A.D. 900) to Victoria, A.D. 1878. After a lapse of seven centuries England sent Sir Thomas Roe as ambassador to the great Mogul Jehangire (A.D. 1615). Now Queen Victoria is Empress of India. No wonder

the descendants of the Medieval Goths and Germans yearned to repossess themselves of the patrimony of their Asiatic Arian ancestors. As previously stated, there is a mysterious magnetism and attraction in this beautiful universe.

We read in the Saxon Chronicle, A.D. 885, that, with the sanction of Pope Martin, King Alfred restored at Rome the Anglo-Saxon school, which had been destroyed by fire, A.D. 816. It is said King Alfred, about 893, sent an expedition to the Arctic Ocean under an exiled Norwegian prince, called Ohthere, who sailed as far as the White Sea and the mouth of the Dwina, whence he safely returned and handed his observations to England's monarch. Nothing more was heard from that hyperborean region till 1553, when Richard Chancellor made an exploring expedition to the White Sea. We also read of an expedition by Pytheas, a merchant of Massilia (Marseilles), who reached Ultima Thule (Iceland) about 250 B.C. Hence hyperborean expeditions are no novelty. Thus King Egbert, grandfather, gloriously began, and King Alfred, his grandson, gloriously ended the ninth century.

KING ALFRED'S PARTING ADVICE TO HIS SON AND SUCCESSOR.

"My dear son, set thee now beside me, and I will deliver thee true instructions. My son, I feel that my hour is coming. My countenance is wan. My days are almost done. We must now part. I shall go to another world, and thou shalt be left alone in all my wealth. I pray thee (for thou art my dear child), strive to be a father and a lord to thy people; be thou the children's father and the widow's friend; comfort thou the poor and shelter the weak; and with all thy might, right that which is wrong. And, son, govern thyself by law; then shall the Lord love thee, and God above all things shall be thy reward. Call thou upon Him to advise thee in all thy need, and so he shall help thee the better to compass that which thou wishest."

October 26, A.D. 901, witnessed the death of this great meteor-like king, after a most useful career of fifty-two years. He was England's David and Solomon, with this difference, that his life and character knew no earthly blemish. Behold what a grateful posterity said of his version of Boethius' "*De Consolatione Philosophiæ*":

"The Hand-book of the Middle Ages for all who united piety with philosophy."—*Dr. Hook.*

"A golden book, not unworthy of Plato or Tully."—*Gibbon.*

"But the greatest and most endearing epithet is '*England's Darling.*'"—*The English People.*

Three centuries had elapsed since the Anglo-Saxon dialect had first appeared in writing, under King Ethelbert, A.D. 597, and adopted a few Greco-Latin words. The slight changes it had experienced during that period, may be seen in some of the following words, culled from King Ethelbert's Code of the sixth, Caedmon's poems of the seventh, and King Alfred's writings of the ninth century:

Ethelbert, 6th century:	Caedmon, 7th century:	Alfred, 9th century:	English, 1878:	German, 1878:	Gothic, Danish and Swedish:
.....	fol	ful	full	voll	fulds, Go.
.....	wolde	wulde	would	wolte	.....
.....	god	god	good	gut	goda, Go.
.....	.....	flod	flood	fluth	flod, Sw.
.....	.....	flor	floor	.....	.....
finger	.....	.....	finger	finger	figgrs, Go. / finger, Dan. / finger, Sw.
.....	.....	tol	tool	.....	.....
freond	.....	frind	friend	freund	frende, Dan.
.....	.....	hund	hound	hund	hund, Sw.
.....	.....	hu	how	.....	.....
.....	nu	nu	now	nun	nu, Go.
.....	.....	thu	thou	du	du, Sw.
.....	.....	wulf	wolf	wolf	ulf. Sw.
.....	miht	miht	might	macht	magt, Sw.
.....	.....	niht	night	nacht	nahts, Go.
.....	riht	riht	right	recht	rigtig, Dan.
.....	.....	Mona	Moon	Mond	mena, Go.
thurh	thurh	thurh	through	durch	.....
.....	.....	genog	enough	genug	ganag, Go.
and	and	and	and	und	unte, Go.
.....	wundra, pl.	wundor	wonder	wunder	.....

In comparing these twenty-one words of Alfred's epoch with present English and Gotho-Germanic, you will find that Anglo-Saxon of Alfred's day has assumed a complicated form and utterance. Particles usually remain unchanged; yet such was not the case in English; for simple and terse *hu*, *nu*, *thu*, *thurh*, and *genog*, became *how*, *now*, *thou*, *through*, *enough*, each having one or two more letters, and a sound utterly at variance with the letters. Among the six particles in the above list, *and* alone escaped linguistic disharmony.

When King Alfred changed Caedmon's *fol* and *wolde* into *ful* and *wulde*, he had a motive, and that motive must have been to adapt letter to sound and sound to letter; for Alfred was a practical sage. *O* in *god*, *flod*, *flor*, and *tol*, had evidently in Alfred's time a uniform sound, which he did not change into u, as he did *o* in *fol*, *wolde*, nor did he double the *o* in *god*, *flod*, *flor*, and *tol*.

Yet, since Alfred's period, these very words, and others like them, have been metamorphosed into *good, flood, floor*, and *tool*, with three different sounds, that complicate the English language and retard its progress. Alfred simplified Ethelbert's *freond* by writing it *frind*, which has since been incumbered with two vowels where one would suffice. He did not replace *hund, hu, nu*, and *thu*, by *hound, how, now, thou*, which Walker calls "the most irregular assemblage of vowels in our language;" neither did he substitute *o* to *u* in *wulf*, and then pronounce that o like *u* in *blue*. He would not encumber such words as *miht, niht*, and *riht*, with a superfluous mute *g*, as has been done since his day; nor would he double *o* in *mona* and pronounce *oo* like *u* in *blue*. Such confusing and retrograde changes the royal scholar, who understood music and harmony, would have considered an insult to common sense.

What would the sage of Ethelingay think, say, or do at seeing *enough* in juxtaposition, not only with the simple Anglo-Saxon *genog*, and the original sonorous Gothic *ganag*, but with *through, dough, bough, bought, drought, draught, taught*, to say nothing of *laugh, gauge, gauze; finite, infinite, entice, notice; home, come; comb, combat, tomb; dove, grove, groove; hall, haul, shall; four, hour; bow*, n., *bow*, v.; *know, now; flour, flower, lower; door, poor; far, war?* What would he think, say, or do? Why, Alfred and such confusion could not exist together; he would seize his harp, enter the enemy's camp, ascertain the weak point, rally practical linguists around him, order all court and government documents and books to be written and printed without useless mute letters, according to the plain, common-sense German rule: *Write and print as you pronounce, and pronounce as you write and print;* then he would introduce these books into the court, military, naval, and government schools — thus rendering the people's native tongue phonetically worthy of its simple grammar, superior vocabulary and ultimate destiny to become the universal language on Earth.

Extracts and Tables from Anglo-Saxon writings of the ninth century, showing the style and numeric origin of their vocabulary. They are from the "Saxon Chronicle" and King Alfred's Code of Laws, about A.D. 878:

Extract from the "Saxon Chronicle" on King Egbert's Reign from A.D. 800 to 837.

ANGLO-SAXON:

"An. DCCC. Ecgbryht feng to West-Seaxna rice.

"An. DCCCXXIII. And thy ylcan geare. gefeaht Ecbryht. West-Seaxna cyning. and Beornwulf. Myrcena cyning. on Ellendune. Ecgbryht sige nam. and thaer waes micel wael geslegen. Tha sende he Aethelwulf his sunu of thaere fyrde. and Ealhstan his bisceop. and Wulfheard his ealdorman. to Cent micele werede. and hy Baldred thone cyning north ofer Temese adryfon. and Cantware him to cyrdon. and Suth-rige. and Suth-Seaxe. and East-Seaxe thy hy from his maegum aer mid unryhte anydde waerun. - East-Engla cyning and seo theod gesohte Ecbryht cyning him to frithe and to mundboran. for Myrcna ege. and thy ilcan geare slogon East-Engle Beornwulf Mercna cyning.·.

"An. DCCCXXVII. And thy ylcan geare geeode Ecgbryht. cyning Mercna rice. and eall thaet be suthan Humbre waes. and he waes se eahtetha cyning. se the Bret-walda waes. and aerost waes Aelle. Suth-Seaxna cyning. the thus mycel rice haefde. se aeftera waes Ceawlin. West-Seaxna cyning. se thrydda waes Aethelbryht. Cantwara cyning. se feortha waes Raedwald. East-Engla cyning. fifta waes Edwine. Northanhymbra cyning. syxta waes Oswald. the aefter him ricsode. seofetha waes Oswio Oswaldes brothor. eahtotha waes Ecgbryht. West-Seaxna cyning. and se Ecgbryht laedde fyrde to Dore with Northan-Hymbre. and hy him thaer eathmedo budon. and gethwaernesse. and hy on tham to hwurfon.·.

"An. DCCCXXVIII. And thy ylcangeare laedde Ecgbryht cyning fyrde on North-Wealas. and he hy ealle him to eadmodre hyrsumnisse gedyde.·.

An. DCCCXXXIII. Her gefeaht Ecgbryht cyning with XXXV. scyp-hlaesta aet Carrum. and thaer wearth micel wael geslegen. and tha Deniscan ahton wael stode geweald.·.

ENGLISH:

A.D. 800. Egbert succeeded to the West-Saxon kingdom.

A.D. 823. This same year Egbert, King of Wessex, and Bernwulf, King of Mercia, fought a battle at Wilton; Egbert gained the victory; and there was great slaughter. Then sent he his son Ethelwulf into Kent with a large detachment from the main body of the army, accompanied by his bishop, Elstan, and his alderman, Wulfherd, who drove Baldred, the king, northward over the Thames. The Kentians submitted to him; and the men of Surrey, Sussex and Essex, who had been unlawfully kept from their allegiance by his relatives. The King of the East-Angles and his subjects besought King Egbert to give them peace and protection against the terror of the Mercians, whose king, Bernwulf, they slew in the same year.

A.D. 827. This same year King Egbert conquered the Mercian kingdom, and all that is south of the Humber, being the eighth king who was chief of the Heptarchy. Ella, King of Sussex, was the first who had so large a kingdom; the second was Ceawlin, King of Wessex; the third was Ethelbert, King of Kent; the fourth was Redwald, King of the East-Angles; the fifth was Edwin, King of Northumbria; the sixth was Oswald, who succeeded him; the seventh was Oswy, brother of Oswald; the eighth was Egbert, King of the West-Saxons. Egbert led an army against the Northumbrians as far as Dore, where they met him and offered terms of obedience and subjection, on the acceptance of which they returned home.

A.D. 828. This same year King Egbert led an army against the North-Welsh and compelled them all to peaceful submission.

A.D. 833. Here King Egbert fought with thirty-five pirates at Charmouth, where a great slaughter was made; the Danes remained masters of the field.

ANGLO-SAXON:

"An. DCCCXXXV. Her cwom micel scyp-here on West-Wealas. and hie to anum gecyrdon. and with Ecgbryht. West-Seaxna cyning. winnende waeron. Tha he thaet gehyrde. and the tha mid fyrde ferde him togeannes. and him with gefeaht aet Hengest-dune. and thaer aegther geflymde. ge tha Wealas. ge tha Deniscan.".

"An. DCCCXXXVI. Her Ecgbryht cyning forthferde. and hine haefde aer Offa. Myrcna cyning. and Beorhtric. West-Seaxna cyning. aflymed III. gear of Angel-cynnes lande on Fronclond. aer he cyning waere. and thy fultumode Beorhtric Offan. thy the he haefde his dohtor him to cwene. and se Ecgbryht syththan com agean. and he ricsode XXXVII. wintra. and VII monath. and feng tha Aethelwulf Ecgbryhting to West-Seaxna rice. and he sealde his suna Aethelstane Cantwara rice. and East-Seaxna rice. and Suth-rigea and Suth-Seaxna.".

"An. DCCCLI. And Aethelstan cyning and Ealchere ealdorman gefuhton on scipum. and micelne here ofslogon aet Sondwic on Cent. and IX. scipun gefengun. and tha othre geflymdon. and haethene men on Tenet aerest ofer winter saeton. and thy ylcan geare cwom feorthe healf hund scipe on Temese muthan."

ENGLISH:

A.D. 835. Here came a great naval armament into West-Wales, where they were joined by the people, who commenced war with Egbert, King of Wessex. When he heard this he proceeded with his army against them, and fought with them at Hengeston, where he put to flight both the Welsh and the Danes.

A.D. 836. Here King Egbert died. Him Offa, King of Mercia, and Bertric, drove out of England into France three years before he was king. Bertric assisted Offa because he had married his daughter. Egbert, having afterwards returned, reigned thirty-seven winters and seven months. Then Ethelwulf, the son of Egbert, succeeded to the West-Saxon kingdom; he gave his son, Athelstan, the kingdom of Kent, Essex, Surrey, and Sussex.

A.D. 851. King Athelstan and alderman Elchere fought in their ships, and slew a large army at Sandwich in Kent, taking nine ships and dispersing the rest. The heathens now for the first time remained over winter in the isle of Thanet. The same year came 350 ships into the mouth of the Thames.

298 common words, among which

The (*se*)	occurs	28 times.
a	"	0 "
of	"	2 "
to	"	9 "
from	"	1 "
in	"	0 "
with (*mid*)	"	6 "
by (*be*)	"	1 "
Pronoun of 1st person	"	0 "
" 2d "	"	0 "
" 3d "	"	26 "
be (*aux.*)	"	3 "
have (*aux.*)	occurs	0 times.
shall "	"	0 "
will "	"	0 "
may "	"	0 "
do "	"	0 "
that (*thaet*)	"	2 "
and	"	43 "
		113
other particles,		33
		146 particles.

Hence the style of the "*Saxon Chronicle*," in the ninth century, required 298 common words to furnish 100 different words, and averaged about forty-nine per cent. particles and sixty-six per cent. repetitions.

Origin of 100 *different words from the preceding Extract of Ingram's "Saxon Chronicle"* (*L. E.*, 1823, *pp.* 84–93), *on King Egbert's Reign, A.D.* 800–837.

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:			SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*	*Anglo-Saxon:*							
	An. (anno)		feng	ealdorman	eall	on	forthferde			
	rice		to	werede	thaet	hwurfon	fultumode			
	bisceop		cyning	north	be, *prep.*	eadmodre	dohtor			
	ricsode		and	ofer	suthan	hyrsumnisse	cwene			
	monath		thy	adryfon	eahtetha	gedyde	syththan			
	5		ylcan	cyrdon	the	Her	agean			
			geare	from	Bret-walda	scyp	wintra			
			gefeaht	maegum	thus	hlaesta	sealde			
			sige	aer	haefde	aet	othre			
			nam, *v.*	mid	aeftera	ahton, *v.*	men			
			thaer	unrihte	thrydda	stowe	saeton			
			micel	anydde	feortha	geweald	healf			
			wael	waerun, *aux.*	fifta	cwom, *v.*	hund, *adj.*			
			geslegen	theod	syxta	here, *n.*	muthan			
			tha, *adv.*	gesohte	seofetha	anum	braecon			
			sende	frithe	brothor	winnende				
			he	mundboran	laedde	gehyrde	95*			
			sunu	for	eathmedo	togeannes				
			of	ege	budon	aegther				
			fyrde	geeode	gethwearnesse	geflymde				

RESULT:
Latin 5
Anglo-Saxon 95
100

5 per cent. Greco-Latin.
95 " Gotho-Germanic.

Greco-Latin Words:
5
all *words of inherent meaning.*

Gotho-Germanic Words:
95
of which 22 are particles, leaving 73 *words of inherent meaning.*

* Thirty-five of the above ninety-five Anglo-Saxon words in this Table, or thirty-seven per cent., are now obsolete; and only eleven of the ninety-five, or eleven per cent., are now (1878) spelt as they were in the ninth century.

Extract from King Alfred's Anglo-Saxon Code in Wilkins' "Leges Anglo-Saxonicæ," L. E., A.D. 1721, p. 28.*

ANGLO-SAXON:

"Drihten waes sprecende thaes word to Moyse, and thus cwaeth: Ic eam Drihten thin God. Ic the ut gelaedde of Aegypta londe and of heora theowdome. Ne lufa thu othre fremde godas ofer me.

"Ne minne naman ne cig thuon idelnesse; forthon the thu ne bist unsculdig with me; gif thu on idelnesse cigst minne naman.

"Gemine that thu gehalgie thone feste daeg. Wyrceath eow syx dagas, and on tham seofothan restath eow, thu and thin sunu, and thine dohter; and thin theore, and thin wylne, and thin weorcnyten; and se cuma the bith binnan thinan durum. Fortham on syx dagum Christ geworhte heofenas, and eorthan, saes, and ealle geceafta the on him synd, and hine gereste on thone seofothan daege; and forthon Drihten hine gehalgode.

"Ara thinum faeder and thinre meder; tha the Drihten sealde the, that thu sy thy leng libbende on eorthan.

"Ne slea thu.

"Ne stala thu.

"Ne lige thu dearnunga.

"Ne saege thu lease gewitnesse with thinum nehstan.

"Ne wilna thu thines nehstan yrfes mid unrihte.

"Ne wyrc thu the gyldene godas, oththe seolfrene.

"This synd tha domas the thu him setlan scealt. Gif hwa gebycge Christenne theow, VI gear theowige he; the seofothan beo

ENGLISH:

Lord was speaking these words to Moses, and said thus: I am Lord thy God; I led thee out of the land of Egypt and its servitude. Not love thou other strange gods beside me.

Not my name utter thou in vain; because thou art not innocent with me, if thou in vain utterest my name.

Mind that thou hallowest the festal day. Work ye six days and on the seventh rest ye—thou and thy son, and thy daughter; and thy man servant, and thy maid servant; and thy cattle; and those who come within thy doors; because in six days Christ created heaven and earth, seas, and all creatures that in them are, and rested on the seventh day; and therefore the Lord hallowed that day.

Honor thy father and thy mother, whom the Lord gave thee, that thou be long living on earth.

Not kill thou.

Not steal thou.

Not commit thou adultery.

Not say thou false witness against thy neighbor.

Not desire thou thy neighbor's inheritance with unrighteousness.

Not work thou the golden gods or silver ones.

These are the laws which thou for them shalt set: If any one buy a christian servant, six years shall he serve; the seventh be he free

* In this Code, Alfred alludes to Ethelbert's Code, A.D. 597, and to Ina's Code, from which he took clauses and ideas.

he freoh orceapunga. Mid swylce hraegle he in eode, mid swylce gange he ut. Gif he wif sylf haebbe, gange heo ut mid him. Gif se hlaford thonne him wif sealde, sy heo and hire bearn thaes hlafordes.

"Gif se theora thonne cwaethe: Nelle ic from minum hlaforde, ne fram minum wife, ne fram minum bearne, ne fram minum yrfe. breng hine thonne his hlaford to thaere thura thaes temples; and thurh thyrlige his eare mid eale, to tacne that he sy aefre syththan theow."

gratis. With such clothing as he entered, shall he go out. If he himself has a wife, go she out with him; if the master gave him the wife, she and her children be the master's.

If the servant say: I will not go from my master, nor from my wife, nor from my children, nor from my inheritance; let his master bring him to the door of the temple and perforate his ear with an awl, as a token that he be ever thenceforth a servant.

284 common words, among which

The	occurs	24	times.	have, aux.	occurs	0	times.
a	"	0	"	shall,	"	1	"
of	"	1	"	will, "	"	0	"
to	"	2	"	may, "	"	0	"
from	"	4	"	do, "	"	0	"
in	"	0	"	that	"	3	"
with or mid	"	7	"	and	"	16	"
by	"	0	"				
Pron. of 1st person	"	11	"			118	particles.
" 2 "	"	29	"	other particles,		28	
" 3 "	"	19	"				
be, aux.	"	1	"			146	particles.

Hence the legal Anglo-Saxon style of the ninth century required about 284 common words to furnish 100 different words, and averaged sixty-five per cent. repetitions and fifty-three per cent. particles.

Origin of 100 *different words from the preceding Extract of King Alfred's Anglo-Saxon Code, A.D.* 878.

David Wilkins' "*Leges Anglo-Saxonicæ*," p. 28, London Ed., A.D. 1721.

ARIO-JAPHETIC TYPE OF LANGUAGES:								ARIO-SEMITIC TYPE:
THRACO-PELASGIC, OR GRECO-LATIN FAMILY:			SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*French:*		*Anglo-Saxon:* *							
Christ		feste	Drihten	othre	weorcnyten	lease	gange			
thura		temples	waes, aux.	fremde	cuma	gewitnesse	wif			
2		2	sprecende	ofer	binnan	nehstan	sylf			
			thaes	naman	durum	yrfes	haebbe			
			word	cig	heofenas	unrihte	hlaford			
Latin:			to	idelnesse	eorthan	gyldene	bearn			
			and	forthon	saes	seolfrene	fram			
restath			thus	unsculdig	ealle	this	breng			
nelle			cwaeth	with	geceafta	domas	thurh			
			Ic	gif	ara	settan	thyrlige			
2			thin	gemine	faeder	scealt, aux.	eare			
			God	that	meder	hwa	eale, n.			
			the	gehalgie	sealde	gebycge	tacne			
			gelaedde	daeg	leng	gear	aefre			
			of	wyrceath	libbende	theowige				
			londe	syx	slea	freoh	94*			
			heora	seofothan	stala	orceapunga				
			theowdome	sunu	lige	swylce				
			ne	dohter	dearnunga	hraegle				
			lufa	wylne, n.	saege	eode				

RESULT:

Greek	2
Latin	2
French	2
Anglo-Saxon	94
	100

6 per cent. Greco-Latin.
94 " Gotho-Germanic.

Greco-Latin Words:
6
all *words of inherent meaning.*

Gotho-Germanic Words:
94
of which 22 are particles, leaving 72 *words of inherent meaning.*

* Thirty-nine of the ninety-four Anglo-Saxon words in this Table, or forty-one per cent., are now obsolete; and only eleven, or eleven per cent., are now spelt (1878) as they were in the ninth century.

Synopsis of the different words from the two preceding Tables of the Ninth Century:

Greek:	2	Greco-Latin:	11	Total of the different words: 173
Latin:	7			
French:	2			
Anglo-Saxon:	162	Gotho-Germanic:	162	

Hence, the style of Anglo-Saxon writing in the ninth century shows a vocabulary of different words, containing about

94 per cent. Gotho-Germanic, and
6 " Greco-Latin.

Sixty-nine of the 162 different Anglo-Saxon words, or forty-three per cent., are now obsolete.

Fifteen of the 162 different Anglo-Saxon words, or only nine per cent., are now spelt as they were in the ninth century.

PROGRESS OF OTHER MEDIEVAL EUROPEAN DIALECTS IN THE NINTH CENTURY.

In the beginning of this age appeared the first writing in Flemish or Dutch. It was a translation of the *Psalms* under Charlemagne, about A.D. 800. *Heliand*, a Harmony of the Gospels in Old Saxon or Low German, also appeared about that period. There is a MS. thereof at Munich, and one in the British Museum, London. The earliest writing in French, now extant, is a treaty between Charles the Bald, and his brother, Louis the Germanic, dated Strasburg, Alsace, on the 16th Kalends of March, A.D. 842. It was written in French and in Francic or Old High German. The armies of the two sovereigns endorsed this treaty by their oaths. Copies of this alliance and oaths are in the History of Nithard (A.D. 790–853), grandson of Charlemagne. The Franks spoke a Germanic dialect, called Francic or High German; but under Clovis, when they became Christians, they mixed it with the idiom of the Gauls, consisting of Latin and Celtic, and formed French. About A.D. 868, Germany saw

Otfrid's "*Krist*," a poetic Paraphrase of the Gospels in Francic or High German, of which three copies are extant: one at Munich, another at Heidelberg, and a third at Vienna. Caedmon's Anglo-Saxon Paraphrase of the Scriptures preceded Otfrid's by nearly two hundred years. Otfrid's MS. is considered the most precious monument in the Fatherland's idiom.

FIRST WRITTEN SPECIMEN OF THE DUTCH OR FLEMISH LANGUAGE UNDER CHARLEMAGNE, ABOUT 800.

Psalm lvii. 1–4.

1. "Ginathi mi got ginathi mi. uuanda an thi gitruot sila min. In an scado fitheraco thinro sal ic gitruon untis farliet unreht.
2. Ruopen sal ik te gode hoista. got thia uuala dida mi.
3. Sanda fan himele in ginereda mi. gaf an bismere te tradon mi.
4. Santa got ginatha sina in uuarheit sina. in generida sela mina fan mitton uuelpo leono. slip ik gidruouit. Kint manno tende iro geuuepene in sceifte. in tunga iro suert scarp."

ENGLISH.—*Psalm* lvii. 1–4.

1. Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.
2. I will cry unto God most high; unto God that performeth all things for me.
3. He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah.
4. God shall send forth his mercy and his truth. My soul is among Lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword."

There is some analogy between old Dutch or Flemish, and English; but not as much as there is between English and the following specimen from the Saxon or Low German:

HELIAND, WRITTEN IN OLD SAXON DURING THE EARLY PART OF THE NINTH CENTURY.

PARABLE OF THE SOWER.

"Huat ik iu seggean mag quad he· gesidos mine. huo imu en erl bigan· an erdu sehan· hren corni mid is handun. Sum it an hardan sten· obanuuardan fel· erdon ni habda. that it thar mahti uuahsan· eftha uurteo gifahan. kinan eftha bicliben. ac uuard that corn farloren. that thar an theru leian gilag."—*Heliand*, l. 6–10.

LITERAL ENGLISH.

"What I you say may, quoth he, companions mine, how a farmer began on earth to sow pure corn with his hands, some of it on hard stone fell, earth not had, that it there might wax, or roots take, germinate or stick, also was that corn forlorn (lost), that there on the road lay."

By these few lines may be seen how much Old Saxon or Low German is and looks like English; yet it is and looks more like Anglo-Saxon. This primitive old Saxon writing may be attributed to the self-sacrificing Anglo-Saxon missionary, Winfrid, who became the Apostle of Germany, and Archbishop of Mentz, under the name of Boniface, A.D. 732, and was murdered by the Pagans, while preaching the Gospel to the Old Saxons, A.D. 755.

THE EARLIEST WRITING IN FRENCH, A.D. 842. KING LOUIS' OATH:

"Pro deo amur et pro christian poblo et nostro commun salvament, dist di in avant, in quant deus savir et podir me dunat, si salvarai eo cist meon fradre Karlo et in adjudha et in cadhuna cosa, si cum om per dreit son fradra salvar dist, in o quid il mi altresi fazet, et ab Ludher nul plaid nunquam prindrai, qui meon vol cist meon fradre Karle in damno sit."

LITERAL ENGLISH:

"For God's love and for the Christian people and our common preservation from this day and henceforth, in so far as God gives me wisdom and power, so shall I assist this my brother Charles, and in assistance and in any cause, so as one by right ought his brother to assist in such a manner, as he may do to me; and with Lothar I will not enter into any treaty which to me, or to this my brother Charles, can do an injury."

KING CHARLES' OATH IN FRANCIC OR HIGH GERMAN, A.D. 842.

"In godes minna ind in thes christiânes folches ind unser bêdherô gehaltnissi, fon thesemo dage frammordes, sô fram sô mir got genuizci indi mahd furgibit, sô haldih tesan mînan bruodher sôsô man mit rehtû sînan bruodher scal, in thiû thaz er mig sô soma duo, indi mit Ludherem in nohheiniu thing ne gegangu, thê mînan uuillon imo ce scadhen werdhên."

LITERAL ENGLISH:

"In God's love and for the Christian folk and our better preservation, from this day forward, so far as me God knowledge and might gives, so hold I this my brother, so as one with right his brother should, in as much as he me the same do, and with Lothair in no thing will I go, which to my will or to him shall harm become."

Charles' oath in Francic or High German resembles English,

but not so much as the Old Saxon or Low German of the Heliand; whereas Louis' oath in the early French or Romance language is almost Latin.

Let us close our quotations from these Medieval relics with a specimen from

OTFRID'S PARAPHRASE OF THE GOSPELS IN FRANCIC OR HIGH GERMAN, A.D. 868.

" Séhet these fógala. thie hiar flíagent óbana.
zi ákare sie ni gángent. ioh ouh uuíht ni spínnent
Thoh ni brístit in thes. zi uuáru thoh ginúages.
ní sie sih ginérien. ioh scóno giuuerien.
Biginnet ána scouuon. thie frónisgon blúomon.
thar líuti after uuége gent. thie in themo ákare stent.
Sálomon ther rícho. ni uuátta sih gilícho.
thaz ságen ih fú in ala uuár. so ein thero blúomono thar."

LITERAL ENGLISH:

" See these fowls, they here fly above.
To the acre (field) they not go, yea, also not spin,
Yet not want in anything, they truly have enough;
Neither they themselves nourish, and fine make (beautify).
Begin to look at the splendid flowers,
After which people go; they in the acre (field) stand;
Solomon, the rich, not dressed himself like—
That say I you in all truth—one of the flowers there."

Thus we had occasion to show clearly and distinctly:

1. That the first Greco-Latin words, introduced into the Anglo-Saxon dialect, were directly or indirectly connected with Christianity or its ethics.

2. That from the formation of the Anglo-Saxon alphabet and Ethelbert's Code, A.D. 597, to Alfred the Great, A.D. 872, England's dialect steadily progressed to a national literature, with legislators, chroniclers, poets, historians, essayists, moralists, and authors in most branches of intellectual development, as may be noticed by our quotations.

3. That in the ninth century England had comparatively a florishing literature, when other Medieval European countries—Germany, the Netherlands, and even France, had but mere rudimentary attempts at writing in their national dialects; and when Italy, Spain, and Portugal had no sign of a written native idiom.

Plenty of poor Latin, but miserable specimens of writing in the people's own language. Ireland claims to have writing prior to the ninth century, and shows "*Leabhar nah-Uidhre*," now preserved in Dublin. No doubt Hibernia was an early center of learning; for she saw apostles, divines, missionaries, orators, scholars, and authors in Palladius, St. Patrick, Columba, Colomban, Gall, &c., from A.D. 430 to 700. Even Wilbrord and Winfrid visited Ireland, before they undertook their missions to Germany. Hence she may claim early writings and documents.

John Scotus, surnamed *Erigena* (Erin-born), was another intellectual luminary from the British Isles. His fame reached Charles the Bald, who, it is said, invited him to France and intrusted him with the direction of the University of Paris. Erigena's principal work was "*De Divisione Naturæ*." He also wrote a treatise on "*Predestination*," which was considered heterodox at Rome. The world is indebted to Erigena for a Latin translation of the works of Dionysius Areopagita. We are told Alfred the Great called this Irish sage to Oxford. As Erigena's birth and death are variously reported, it may be safely said that he florished from A.D. 850 to 886. Quite a humorous anecdote is related concerning Charles the Bald and John Scotus: One day, while convivially seated opposite each other at a festive table, the Emperor asked Scotus: "What is the difference between a *Scot* and a *Sot?*" "Precisely the width of the table," retorted the Irish wit. This caustic answer delighted the French monarch, and the evening passed pleasantly, which does credit to Charles' hospitality and good nature. Thus the British Islanders and Franks ever went hand in hand to diffuse Christianity and civilization, till England's throne was reached by the Plantagenets, whose only object was to win France, make Paris their capital, and use England as a mere province. Erigena imitated Pelagius and prepared the way for Wickliffe; hence his writings were not relished by the Roman hierarchy.

The French missionary, Anscarius, preached the gospel to the Danes and Swedes, among whom he made converts and became Bishop of Hamburg, A.D. 831. He is known as the "*Apostle of the North.*"

In this age the Greek Empire had an author, who deserves our attention: Photius, to whom we are indebted for Μυριοβιβλον

(Myriobiblon, *thousand books*), a commentary on, and repertory of, ancient Greek writers. Had this thoughtful critic not made such numerous extracts from the books he studied, the world would miss much Greek thought and pathos; for about 80 of the 279 authors, from whom he quoted, are lost. Moreover, Myriobiblon became a model for Medieval critics and bibliographers in every language and literature. Photius also wrote a Lexicon, of which only fragments reached us; but even these fragments were precious to modern classic lore. Among the different MSS. of Myriobiblon, that of Thomas Gale, now in the library of Trinity College, Cambridge, (styled Galean MS.), is the best preserved and most valuable. This eminent scholar was born in the capital, of a noble family. After having been ambassador to Assyria and occupied other high stations in the Empire, Bardas appointed him Patriarch of Constantinople in the place of Ignatius, to which Pope Nicholas I. took exception, and (A.D. 862) excommunicated Photius, who assembled a council and excommunicated the Pope. This papal and patriarchal cross-firing was the origin of the great schism between the Western and Eastern churches, which has continued, with more or less violence, over a thousand years.

We cannot close this century without alluding to Haroun-al-Rachid in connection with Charlemagne, founder of the Western Empire, Egbert, uniter of the Heptarchy, and Alfred, restorer of England. All four adorned this age and ended their brilliant careers therein; all four-favored and encouraged civilization and learning. Charlemagne and Al-Rachid felt such a mutual affinity for each other, that they interchanged civilities and tokens of esteem in Medieval times and across seas and deserts. While Charlemagne and his court, including Egbert, attended the wise teachings of Alcuin at Aix la Chapelle, Haroun-al-Rachid emulated their example at Bagdad, which made him the hero of the "*Arabian Nights*," that were since translated into most languages, have been, are, and ever will be the delight of readers all over the globe. The Saracens collected the Greek thought and writings, which passed to Spain, whence they reached Western Europe with Arabic literary gems.

In this century England's language expanded beyond the Heptarchy, settled by the Jutes, Saxons, and Angles, from A.D. 449

to 586; for King Egbert conquered Chester in North Wales, A.D. 828, and Cornwall in South Wales, A.D. 835, where the Cornish language died with Dorothea Pentreath, A.D. 1778, who was the last person that could speak it. He also added to England the Isle of Mona, which he called *Anglesey*. King Ina's College at Rome was consumed by fire, A.D. 816. Alfred the Great, who felt proud of that educational institution, restored it A.D. 885, so that England and her language should not be unrepresented in the Metropolis of the Christian world. The Anglo-Saxon people and language became known at Jerusalem, whose 'Patriarch,' Abel, corresponded with Alfred the Great, A.D. 888. Ohthere, Alfred's naval commander, carried, A.D. 893, England's flag and language to the Arctic Ocean, White Sea, and Dwina, where they were seen and heard by the Norsemen, Finns and Samoyedes. Even the primitive home of the Arian race saw the earnest and daring priest, Sighelm, who, sent by Alfred the Great to relieve the destitute Christians of St. Thomas and St. Bartholomew, carried his nation's name and language to distant India, A.D. 883. No wonder England cherished the idea of extending her empire and language to India!

TENTH CENTURY.

"The Anglo-Saxon literature, with the exception of the '*Beowulf*,' is Christian, &c. The Icelandic contains the key to many a riddle in the English language, and to many a mystery in the English character."—MAX MÜLLER.

As we closed the ninth century with a mere mention of Alfred's queen and family, we must speak of them in the tenth. Ethelswitha, Alfred's worthy queen, deserves posterity's gratitude for having raised so talented a family to the king and sage. Asser alluded to her without giving her name, but speaks thus of her parent:

"The mother of this lady was named Edburga, of the royal line of Mercia, whom we have often seen with our own eyes; she was a venerable lady, and after the decease of her husband she remained many years a widow, even till her death."

Athelred, a Mercian earl, was her father. Alfred married Ethelswitha, A.D. 868, four years before he became king. Such is the scanty account concerning this worthy queen, mother, and woman. How partially history and biography have been written! Asser wrote so much trash about monks, nuns, and churches, that he found no room for the domestic virtues of Alfred's modest queen.

Behold an important event in England's early history: hitherto Anglo-Saxon sovereigns had married Frankish princesses; but no Frankish prince had yet married an Anglo-Saxon princess. Alfred's deeds had reached across the channel; hence, his daughter Ethelswitha, named for her mother, was sought by and married to Baldwin, Count of Flanders, about A.D. 900. Thenceforth existed a closer connection between England and the continent. Ethelswitha's virtues so shone, that her five nieces, daughters of her brother Edward, were sought and wedded to

sovereigns and princes of Europe. Ethelswitha bore to Baldwin two sons, Ethelwulf and Arnulf; and two daughters, Elswid and Armentruth.

Edward, the elder, who succeeded Alfred, was an able monarch worthy of his father. During his reign England was harassed by roving Danes, who often had occasion to realize Edward's vigilance and military prowess; but, even amid these troubles, he found leisure to patronize literature and art. The Castle of Colchester is a monument of his taste for architecture. He is considered as the founder of the University of Cambridge. As previously stated, his sister Ethelswitha had paved the way to European thrones for Anglo-Saxon princesses. Edward had nine daughters, five of whom married European sovereigns: Edgiva wedded Charles the Simple, King of France; Edgitha espoused Otho I., Emperor of Germany; Ethilda married Hugo the Great, Count of Paris; a fourth married Gormon, King of Denmark; and a fifth, Louis the Blind, King of Provence, home of the Troubadours. Thus was Europe supplied with Anglo-Saxon princesses. As was usual in those days, some child of the family was to be dedicated to the Church: such was the lot of Ethelgiva, for whom Alfred built a nunnery at Shaftesbury, where she passed her life as abbess amid many other noble ladies.

There remains but Alfred's youngest son, Ethelwerd, who, like his father, took to intellectual pursuits and books. Of him Asser observes:

"Ethelwerd, the youngest, by the Divine counsels and the admirable prudence of the king, was consigned to the schools of learning, where, with the children of almost all the nobility of the country, *and many also who were not noble*, he prospered under the diligent care of his teachers. Books in both languages, namely, Latin and Saxon, were read in the school. They also learned to write; so that before they were of an age to practice manly arts, as hunting and such pursuits befitting noblemen, they became studious and clever in the liberal arts."

This clearly shows us, not only the system of education of that day, but Alfred's liberality in having his son educated in a mixed school of nobles and commoners.

When Ethelwerd reached manhood, he wielded both the sword and the pen; hence Malmesbury, A.D. 1143, styled him "*noble and magnificent.*" This royal scholar wrote what is now known as

"*Ethelwerd's Chronicle*," beginning with the Creation and ending A.D. 975. However, instead of following his practical father's example and writing in his native tongue, he followed the fashion of his day and wrote in poor Latin. Yet his Chronicle has merits not to be found in others: first and foremost, brevity was his aim; because it was written for and to be sent to his illustrious cousin, Matilda, daughter of Otho, Emperor of Germany. As he was neither monk nor priest, his Chronicle does not abound in over-pious effusions and overstrained visions. The highest merit of Ethelwerd's Chronicle is its veracity, emanating as it did from a noble and high-toned stock that could not prevaricate if it tried. This royal literary production of forty octavo pages begins with a letter full of gentleness, sentiment, and chivalry to the imperial Matilda. Were it in Anglo-Saxon, like Alfred's writings, I should choose it as an Extract and Table to show the status and progress of the language in the tenth century. Poor Latin as it is, I cannot help quoting some of its translation, so as to enable readers to look in upon those times and realize, not only what the epistolary style was, but what family and domestic relations were in Old England a thousand years ago:

"To Matilda, the most eloquent and true handmaid of Christ, Ethelwerd the patrician, health in the Lord:

"I have received, dearest sister, your letter, which I longed for; and I not only read it with kisses, but laid it up in the treasury of my heart. Often and often do I pray the grace of the Most High to preserve you in safety during this life, and after death to lead you to his everlasting mansions.

"As I once before briefly hinted to you by letter, I now, with God's help, intend to begin in the way of annals from the origin of the world, and explain to you more fully our common lineage and descent, so that the reader's task may be lightened and the pleasure of the hearer may be increased while he listens to it."

Here he describes the genealogy of the royal house, with allusions to the Anglo-Saxon princesses, wedded to European princes, and speaks of his niece, who married

"A certain king near the Jupiterean Mountains, of whose family no memorial has reached us, partly from the distance and partly from the confusion of the times. It is your province to inform us of these particulars, not only from your relationship, but also because no lack of ability or interval of space prevents you."

Next follows his Chronicle of four books, which closes, A.D. 975, in this simple, unostentatious manner: "Here happily ends the fourth book of

Fabius Ethelwerd,

Questor and Patrician."

The king near the Jupiterean Mountains was Louis the Blind, King of Provence. The Jupiterean Mountains are the Alps. By this letter we realize that intercourse was difficult and slow; because even royal and imperial families could not easily correspond. No telegraphs, no tunnel through the Jupiterean Mountains, no mails by steam; aye, not even stage-horse mails!

We may talk of dark ages and barbarians: the above letter ennobles any age, country, tribe, or nation. Such a correspondence for mutual instruction does honor, not only to the Gotho-Germanic royal stock, but to humanity. A universal history, written by a prince for and to an imperial princess! and that history couched in Latin, presupposes a knowledge of Latin in Matilda. The masses may have been ignorant, even barbarous; but they had enlightened leaders, as is clearly proved by Matilda and Ethelwerd.

Such was Alfred's family, whose ramifications may seem lost in the dim past, even as was the princess who wedded the Jupiterean Mountain king; yet these ramifications were a leaven, that has been, is and will be permeating humanity's mass forever.

Asser wrote King Alfred's biography in Latin; being a Briton, he could not have written in Anglo-Saxon. A short history, styled "*Annals of Asser*" or Chronicle of St. Neot, has also been attributed to him. He was Bishop of St. David's, Wales, before he became the intimate of Alfred, who made him Bishop of Sherborn. His biography of Alfred has one defect: it merely alludes to Alfred's queen, who, as I previously said, must have been an excellent woman, otherwise the royal offspring would not have been so brilliant. The idea of attempting a biography and omitting the better half, seems queer, to say the least of it. Whatever may have prompted this omission, it is unpardonable. To enable the reader to understand the relation between Alfred and Asser, I will quote from his account of their first interview at the "*Royal Vill of Dene*," A.D. 884:

"He received me with kindness, and among other familiar conversation, asked me eagerly to devote myself to his service and become his friend; to leave all I had on the left bank of the Severn, and he would give me more than an equivalent. I replied: I could not rashly promise such things: for it seemed to me unjust to leave these sacred places, where I was bred, educated and ordained, for the sake of earthly honor and power, &c. If you cannot accede to this, at least let me have your services in part: spend six months of the year here, and the other six in Britain. I could not even promise that hastily, without the advice of my friends, &c."

No doubt Asser's name and fame had reached the great monarch before this interview. In the course of the biography we realize that subsequently Asser spent sometimes eight months of the year with his royal friend; directing his studies, reading to him, and advising with him about both eternal and temporal affairs.

I know there are those who question the authenticity of Asser's writings, on the plea that they are compilations of a later date. To me Asser's biography bears inherent and intrinsic evidence of authenticity and genuineness as to time, circumstances, and persons, to say nothing of style and language.

King Alfred had so ennobled the harp that every gentleman owned one, and attempted to play on it. No creditor could seize the harp of his debtor, and no slave was allowed to play it. The harp has ever since been held in high honor in England.

King Athelstan, about 938, advanced his native tongue by ordering a translation of the Scriptures, which, according to Wharton, he saw done under his own patronage. He gave to the Church of Durham a copy of the four Gospels, which are now in the Cottonian Library in the British Museum. This was the third version into the Gotho-Germanic dialects: that by Ulfilas into Gothic, A.D. 376, was the first, and that by Otfrid into old German, A.D. 868, the second. To Athelstan England is also indebted for an Anglo-Saxon Code of Laws, a copy of which is in Wilkins' "*Leges Anglo-Saxonicæ.*" It contains twenty-six clauses and was issued A.D. 924.

As yet the Anglo-Saxon idiom had been little heard at sea, because commerce had languished, partly on account of the piratic Norsemen, partly from lack of ships and sailors. Alfred the Great had started a navy; Athelstan encouraged merchants by a decree that entitled any merchant, who had made three long sea voyages at his own expense, to be a thane or a gentleman.

This law was the origin, not only of English enterprise and commerce, but of England's idiom becoming the language of the Deep, as it is now and is likely to remain, starting with Ohthere under Alfred the Great.

Another linguistic improvement may be traced to this century: the universal adoption of small rounded letters, and abandonment of angular capitals, except for titles, initials, and marks of orthographic distinctions.

Alfric, surnamed the Grammarian, wrote "*Grammatica Latino-Saxonica.*" The text is Latin, with Latin extracts from Priscianus and Donatus, which Alfric translated into Anglo-Saxon for the use of pupils, who were studying Latin. It seems there was no grammar written for students to learn Anglo-Saxon, because the dialect had hardly emerged from its origin, as may be observed by our Tables, when it became mixed with Latin and Danish, which were superseded by Franco-English, A.D. 1066. The stoppage of the Saxon Chronicle, A.D. 1154, was the grave of Anglo-Saxon and the cradle of Franco-English.

Grammar is but the ultimatum of a progressed language; it is to language what fruit is to the tree, which has to grow, bud, and flower, before you can expect fruit. We are told Hebrew, which is considered the most ancient language, had neither grammarian nor grammar till A.D. 1040, when Rabbi Judah Hioug of Fez analyzed that original idiom and gave to the world a grammar thereof. Greek had florished many centuries when Plato, 400 B.C., considered its development. Next Aristotle, 336 B.C., reduced Plato's thoughts to a grammar, which Epicurus taught among the Greeks 250 B.C. The Latin tongue had existed from 752 till 170 B.C., when Crates Mallotes, a Greek by birth, taught the Romans the grammatic art. After all, the old Jews were sensible and practical not to indulge in grammatic technicalities, which are but a waste of thought without adequate compensation. Children are made to lose much precious time in grammatic puerilities. That immense volume styled "*Grammaire des grammaires*" is filled with what Molière would call *niaiseries*. The sooner grammar is dropped, language harmonized as to letter and sound, and simplified as to declensions and conjugations, the sooner mankind will enter upon a progressive career, and children will have time for more important studies.

To Alfric, the Grammarian, are attributed an Anglo-Saxon and Latin Dictionary; an Anglo-Saxon History of the Old and New Testament, and Anglo-Saxon Homilies, which were translated into English by the accomplished lady scholar, Mrs. Elstob, 1709. As previously stated, it is now thought that the Saxon Chronicle from 55 B.C. to A.D. 975, attributed to Alfric, was written by Alfred the Great. Alfric became Archbishop of Canterbury A.D. 995, and died 1006. He was a great admirer of Pope Gregory I., about whom he wrote a homily, from which we take an Extract and Table.

Towards the close of this century the Danes harassed Ireland as they had done England under Alfred the Great and his successors; but Brian Boru, King of Munster, A.D. 978, was quite a match for those ruthless sea-kings. After defeating them in numerous encounters, this brave king of the Emerald Isle fell, at the battle of Clontarf, in the midst of a signal triumph over the King of Leinster, aided by the Danes, A.D. 1014. Then and there Ireland began to attract the attention of England and Europe. Ancient records of Ireland also claim that Brian Boru, when but sixteen years old, was with his brother *Mahon*, King of Munster, at the famous battle of Sollyhead, A.D. 941, where most of the Danish chiefs and their followers were killed. We read that about A.D. 1000, Brian Boru introduced the use of family names in Ireland, so as to avoid confusion in genealogy. Thenceforth the son of *Carthach* was styled *MacCarthaigh* (now MacCarthy); the son of *Moroch, MacMoroch;* also *MacMahon, MacNamara*, &c., *Mac* being the Irish for *son.* The grandson of *Brian* called himself *O'Brian;* the grandson of *Donnell, O'Donnell;* so with *O'Neill, O'Conor*, &c., *O'* being the Irish for grandson. This was not only a legal, but a linguistic improvement in genealogic documents and records.

Extracts and Tables from Anglo-Saxon authors of the tenth century, showing their style of writing and the numeric origin of their vocabulary. They are from the poem on the Battle of Brunanburgh, A.D. 938, in the Saxon Chronicle, and from Alfric's Homily on the Birth-day of St. Gregory, about A.D. 905.

Extract from the Poem on the "Battle of Brunanburgh," A.D. 938, in the "Saxon Chronicle," p. 141.

ANGLO-SAXON :

An. DCCCCXXXVIII. Her
Athelstan Cyning,
eorla drihten.
beorna beah-gyfa
and his brothor eac
Eadmund Aetheling.
eoldor langne tyr
geslogan æt secce
sweorda ecgum
ymbe Brunan-burg.
Bard-weall clufon.
heowon heathalinde.
hamera lafum.
afaran Eadweardes.
swa him ge-æthele waes
from cneo-mægum
thæt hie æt campe oft
with lathra ge-hwæne
land ge-ealgodon.
hord and hamas.
Hettend crungun
Sceotha leoda
and scip-flotan
fæge foellon.
feld dynede
Secga swate.
syththan sunne up
on morgen-tid.
mære tunegol
glad ofer grundas.

ENGLISH :

A.D. 938. Here
Athelstan King,
of Earls the lord,
rewarder of-heroes,
and his brother also,
Edmund Atheling,
elder of ancient race,
slew in the fight,
with the edge of their swords,
the foe at Brunanburgh.
The sons of Edward
their board-walls clove,
and hewed their banners
with the wrecks of their hammers;
so were they taught
by kindred zeal,
that they at camp oft
'gainst any robber
their land should defend,
their hoard and homes
pursuing fell
the Scottish clans;
the men of the fleet
in numbers fell;
'midst the din of the field
the warrior swate.
Since the sun was up
in morning-tide,
gigantic light!
glad over grounds

ANGLO-SAXON:	ENGLISH:
Godes condel beorht.	God's candle bright
eces Dryhtnes.	eternal Lord!
oththe sio æthele gesceaft	till the noble creature
sap to setle.	sat in the western main:
thær læg secg mænig.	there lay many
garum ageted.	of the Northern heroes
guma Northerna.	under a shower of arrows,
ofer scyld scoten.	shot over shields;
swilce Scyttise	and Scotland's boast,
werig wiges-sæd.	a Scythian race,
West-Seaxe forth	the mighty seed of Mars!
and langne dæg	With chosen troops
eorod-cystum	throughout the day,
on-last legdum	the West-Saxons fierce
lathum theodum.	press'd on the loathed bands;
heowon here flyman.	hewed down the fugitives,
hindan thearle	and scattered the rear,
mecum mylen-scearpum. ."	with strong mill-sharpen'd blades."

122 common words, among which

The	occurs	1 times.	have	occurs	0 times.
a	"	0 "	shall	"	0 "
of	"	0 "	will	"	0 "
to	"	1 "	may (aux.)	"	0 "
from	"	1 "	do	"	0 "
in	"	0 "	that	"	1 "
with	"	1 "	and	"	4 "
by	"	0 "			13
pron. 1st person	"	0 "	other particles,		15
" 2d "	"	0 "			28 particles.
" 3d "	"	3 "			
be, aux.	"	1 "			

Hence, the Anglo-Saxon poetic style of the tenth century required 122 common words to furnish 100 different words, and averaged about sixteen per cent. repetitions and twenty-three per cent. particles.

Origin of 100 *different words from the preceding Extract from the Poem on the "Battle of Brunanburgh," A.D.* 938:

ARIO-JAPHETIC TYPE OF LANGUAGES:											ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:			SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:	
Greek:	*Latin:*	*French:*	*Anglo-Saxon:*								
	weall campe lathra condel		Her cyning eorla drihten beorna beah-gyfa and his brothor eac ætheling ealdor langne tyr geslogon aet secce sweorda ecgum ymbe	bord clufon heowon heatholinde hamera lafum afaran swa waes from cneo-mægum thaet oft with ge-hwæne land ge-ealgodon hord hamas hettend	crungun leoda scip-flotan fæge foellon feld dynede secga swate sythfhan sunne up on morgen tid mære tunegol glad ofer grundas	godes beorht aces oththe sio gesceaft sah to setle thær læg mænig garum ageted guma northerna scyld swilce werig wiges	sæd west forth dæg eorod cystum last legdun lathum theodum flyman hinda thearle mecum mylen scearpum 96*			
4											

RESULT:

Latin 4
Anglo-Saxon 96
100

4 per cent. Greco-Latin.
96 " " Gotho-Germanic.

Greco-Latin Words:
4
all words of inherent meaning.

Gotho-Germanic Words:
96
of which 18 are particles, leaving 78 words of inherent meaning.

* Only twelve of the above ninety-six Anglo-Saxon words, or twelve per cent., are now (1878) spelt as they were in the tenth century; and forty-three of the ninety-six, or forty-five per cent., are now obsolete.

Extract from Alfric's Homily on the "Birth-day of St. Gregory," about A.D. 995.

ANGLO-SAXON:

"Tha gelamp hit æt sumum sæle. noa swa ayt for oft deth thæt Englisce cythmen brohton heora ware to Romana byrig. and Gregorius eode be thære strœt to tham Engliscum mannum heora thing sceawigende.·.

Thageseah he betwuxt tham warum cypecnihtas gesette. tha wæron hwites lichaman and fægres and wlitan men. and æthelice gefeaxode.·. Gregorius tha. beheald thæren cuapena wlite and befran of hwilcere theode hi gebrohte wæron. tha sæde him man that hi of Engla lande wæron and that thara theode mennis swa wlitig wære.·.

Eft tha Gregorius befran hwæther thaes landes folc Cristen wære the heathene him man sæde that hi heathene waeron. Gregorius tha of ineweardre hearten langsume siccetlunge teah and cwæth wael awa that swa faegnes hiwes men syndon tham sweartan deofle undertheadde.·.

Eft tha Gregorius befran hu thære theode nama thære the hi ofcumon. him wæs geandwyrd thæt hi Angle genemerde weron.·. Tha cwæth he. Rihtlice hi syndon Angle gehatene forthan the hi Engla wlite habbath. and swilcum gedafenath thæt hi on hoefanum Engla geferon beon.·.

Gyt tha Gregorius befran hu cnapan of alædde wæron thære scyre nama wære the tha Deiri himman sæde that the scyrmen gehatene.·. Gregorius andwyrde. wael hi syndon Deiri gehatene.

ENGLISH:

Then happened it at some time, as yet (it) often doth, that English merchants brought their wares to (the) Roman (burg) city; and Gregory went by the street to the Englishmen, of their things taking a view.

There saw he among the wares slaves set. They were of white skin and men of fair countenance and nobly haired. Gregory, when (he) saw the youths' beauty and inquired from what nation they were brought, the men told him, that they were from England, and that (all) mankind of that nation was as beautiful.

After then Gregory asked whether the folk of that land were Christian, or Heathen; to him men said that they were heathen, Gregory then from the bottom of his heart a long sigh fetched, and said, "Well-away! that men of so fair a hue should be subjected to a swarthy Devil."

After then Gregory inquired what the name of that nation was, from which they came? to him was answered, that they were called Angles. Then said he, "Rightly are they called Angles, because they Angels' beauty have; and therefore, it is fit that they in Heaven Angels' companions should be."

Yet still Gregory inquired how the shire's name was from which the youths were brought? to him men said that the men of the shire were called Deiri. Gregory answered, "Well they are called

fortham the hi synd fram graman generode and to Christes mild heortnesse gecygede.·.

Gyt tha he befran ís thære scyre cyning gehaten. him wesgeand swarod that se cyning aelle gehaten wære.·. Hwæt tha Gregorius to him gumenode mid his wordum to tham naman. and cwæth. hit gedafenath that Alleluia sy gesungen on tham lande to lofe thæs Almightigan scyppendes.·.

Gregorius tha eode to tham papam thæs apostolican setles. and hine bæd. that he Angelcynne sume lareowas asende, &c."

Dei ira, because they are from wrath delivered, and to Christ's mercy called."

Yet still he inquired, "What is the King of the Shire named?" to him (it) was answered, that the King was named Aella. Therefore Gregory alluded with his words to the name and said. "It is proper that Halleluiah be sung in the land to the Almighty Creator."

Gregory then went to the pope of the apostolic see and desired him that he to the English some teachers would send, &c.

254 common words, among which

The	occurs	21	times.	have	occurs	0	times.
a	"	0	"	shall	"	0	"
of	"	4	"	will	"	0	"
to	"	6	"	may	"	0	"
from	"	1	"	do	"	0	"
in	"	0	"	that	"	8	"
with (mid)	"	1	"	and	"	10	"
by (be) prep.	"	0	"			93	
pro. of 1st person	"	0	"		other particles,	31	
" 2d "	"	0	"			124	particles.
" 3d "	"	30	"				
be, aux.	"	11	"				

Hence, Alfric's style requires 254 common words to furnish 100 different words, and averages sixty-one per cent. repetitions, and fifty per cent. particles.

Origin of 100 *different words from the preceding Extract of Alfric's "Homily on the Birthday of St. Gregory," about A.D.* 995. *Translated from Anglo-Saxon into English by Mrs. Elstob,* 1709:

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:			SCYTHO-GOTHO-GERMANIC FAMILY:						GOMERO-CELTIC FAMILY:	SARMATO SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*	*Anglo-Saxon:*								*Hebrew:*
Cristen*	Engla		Tha	and	æthelice	langsume	gehatene	wordum			Alleluia.
	Papam		gelamp	eode	gefeaxode	siccetunge	forthan	gesungen			
	Apostolican		hit	be	beheold	teah	habbath	lofe			
			æt	thære	cnapena	cwæth	smilcum	aelmiptegan			
	3		sumum	stræt	befran	wæl	gedafenath	scyppences			
			sacle	mannum	of	awa	heofonum	sętles			RESULT:
			swa	thing	hwilcepe	hiwes	geferon	bæd			Greek 1
			gyt	sceawigende	theode	syndon	seyre	lareowas			Latin 3
			for	geseah	saede	sweartan	alædde	asende			Anglo-Saxon 95
			oft	betwuxt	lande	doefle	fram	gebigden			Hebrew 1
			deth, v.	cypecnihtas	mennisc	undertheodde	graman				100
			thœt	gesette	eft	hu	generode	95†			
			cythmen	waeron	hwæther	nama	mildheortnesse				4 per cent. Greco-Latin.
			brohton	hwites	folc	ofcumon	guygede				95 " " Gotho-Germanic.
			ware, n.	lichaman	hæthene	geandwyrd	cyning				1 " " Semitic.
			to	fægres	ineweardre	genemnde	gumenode				
			byrig	androlitan	heortan	rihtlice	mid				
Greco-Latin words: 4 words of inherent meaning.			*Gotho-Germanic words:* 95 of which 25 are particles, leaving 70 words of inherent meaning.								

* Originally derived from the Greek word χριστος, *anointed.* According to a very old custom, those who were to assume the office of King, Priest, Prophet, or Judge, were *anointed*, i. e., *rubbed with oil.* Even now consecrated oil, on holy Thursday, is applied by Catholic Bishops in ordination and confirmation, and by Priests in baptism and extreme unction. We read (Acts xi. 26): "*The disciples were called Christians first in Antioch,*" A.D. 43. It is curious to notice the linguistic changes in this primitive appellation: Gr., χριστιανος; Lat., Christianus; Eng., Christian; Germ., Christ; Fr., Chrétien; Welsh, Cristian; Spanish, Cristiano; Armoric, Cristan; Anglo-Saxon, Cristen; Dutch, Kristen, &c.

Peter uses χριστος in his first sermon at Jerusalem (Acts ii. 30). Lat., Christus: Germ., Christus; Fr., Christ; English, Christ; Anglo-Saxon, Criste, &c.

† Only seven of the above ninety-five Anglo-Saxon words, or seven per cent., are now (1878) spelt as they were in the tenth century; and forty-five of the ninety-five, or forty-seven per cent., are now obsolete.

Synopsis of the different words from the two preceding Tables of the Tenth Century:

Greek:	1	Greco-Latin:	8	Total of different words: 184.
Latin:	7			
Anglo-Saxon:	175	Gotho-Germanic:	175	
Hebrew:	1	Semitic:	1	

Hence, the style of Anglo-Saxon writing in the tenth century shows a vocabulary of different words, containing about

95 per cent. Gotho-Germanic.

4 " Greco-Latin, and traces of Semitic.

Eighty-four of the 175 different Anglo-Saxon words, or forty-eight per cent., are now (1878) obsolete.

Only 26 of the 175 Anglo-Saxon words, or fifteen per cent., are spelt now (1878) as they were in the tenth century.

"*There could be nothing more deplorable than the state of letters in Italy and in England during the tenth century.*"—HALLAM.

Ethelwerd's Chronicle, Asser's Biography, Athelstan's Translation of the Scriptures, and Alfric's numerous Anglo-Saxon writings, do not show England's state of letters so very deplorable, when we consider the times and circumstances.

As to Italy, Pope Sylvester II. (Gerbert), scientist, philosopher, and mechanician, redeems her and all Europe; for the Arabian figures, introduced by him, gave à new impetus, not only to arithmetic, mathematics, and astronomy, but to science, commerce, mechanics, and even to domestic concerns. They were to the exact sciences what alphabetic letters were to language. Ten small figures: 1, 2, 3, 4, 5, 6, 7, 8, 9, 0, superseded the seven cumbersome Roman letters, I, V, X, L, C, D, M. These ten small figures soon started enterprise and navigation, constructed telescopes, calculated the motions of the earth, moon, sun, planets, and comets, counted the stars, and gauged the depths of the

universe. What would science, what would the world do without them? The sagacious monk first saw these figures—and learned mathematics from the Saracens—while in Spain, about 980.

Gerbert, the poor boy from Auvergne, the imperial and royal tutor, archbishop and pope, worked this wonderful mathematical change from about 994 to 1003. While at Emperor Otho's court, Gerbert constructed a clock and regulated it upon the polar star. Numerous mathematical essays, one hundred and forty-nine epistles, and a discourse against *Simony*, illustrate the career of this remarkable genius. A century with one such luminary, to say nothing of the skilled Elfleda and the erudite Ethelwerd and Matilda, cannot be called "*deplorable*." We do not inquire here whether our arithmetical figures originated in Arabia or India; we leave that to hypercritics, and simply claim that Pope Sylvester II. perceived their utility, and used his influence to introduce them among the Medieval Christian nations in the tenth century.

Cardinal Baronius calls the ninth and tenth centuries "a period, which for barbarity and profligacy may be compared to iron, and for blindness and ignorance may be styled the age of darkness."

Facts versus theory: The ninth century witnessed the Herculean labors of Anscarius; who, as previously stated, was styled the "Apostle of the North" among the Danes and Swedes. He was a monk of Picardy, and the first archbishop of Hamburg. After King Harald Klak's baptism at the court of Louis the Pious, Emperor of Germany, Anscarius accompanied him to Denmark, where he preached Christianity amid great vicissitudes; then went to Sweden, where he did the same thing, and ultimately saw the Gospel take root and florish among tribes who had for years considered pillage and war as the most honorable occupation. Anscarius died 864; but his zealous disciples, Autbert and Bembert, continued the work he had begun. As the Alfredan era and its Anglo-Saxon progress closed with the ninth century and is fresh in the memory of readers, we need but allude to it.

The tenth century saw the efforts of Haquin the Good, King of Norway, to diffuse Christ's teachings among his subjects, about 935. It is said Haquin was educated and baptized at the court of Athelstan in England; hence he is called by some historians Haquin *Adelstan*. Some changes intervened before Norway enjoyed the blessings of peace and civilization.

Mieczyslaw, King of Poland, influenced by his Queen Dombrowska, embraced Christianity with all his subjects, A.D. 965. A splendid monument, by Rauch, has been lately raised to this early Christian king, in Posen, his native city.

Otho II., Emperor of Germany, stood sponsor to Harald, King of Denmark, while Bishop Popo baptized him and his son Sweyn, 974. True, Sweyn soon relapsed into Odinism, but Christianity outlived him, as it did all his pagan cotemporaries in Denmark. Another gentler and more widespread Christianizing belongs to this era: Anna, sister of the Emperors Constantine and Basil, married Wladimir, Duke of Russia, and won him and his nation to Christ, 988. To this heroic princess, who exchanged brilliant Constantinople for hyperborean Novogorod, 65,000,000 souls now look as the morning star of their civilization. Princess Olga had been baptized, 955, but her example had no effect on the Tartar mind.

Adalbert, Bishop of Prague, preached the Gospel to the Bohemians, Poles, Hungarians, Prussians, Lithuanians, and suffered martyrdom in Rugen, A.D. 997. He is styled the Apostle of Bohemia, Hungary, and Prussia. The Poles regard him as the author of their national war-song, "*Roga Rodzica.*"

Next the eminent, learned, and practical Pope Sylvester II. closed "*the age of darkness*" by sending to Stephen, chief of the savage Hungarians, the title of king, with a diadem of Greek workmanship. Thenceforth Stephen's subjects, who had ravaged Europe for years, became Christian, and turned their swords into ploughshares, A.D. 1000. Thus, at the close of the tenth century, was Medieval Europe christianized and on the way of progress.

Had Hallam and the erudite Cardinal, librarian of the Vatican, remembered all these important events, they would have written more cheeringly of those times. I can see in that age an unselfish struggle to diffuse civilization. True, the masses were blind and ignorant, but what opportunities had they ever had to be otherwise? Some of their leaders, both male and female, made almost superhuman efforts to extricate their benighted brothers and sisters from barbarism.

To this century belongs the oriental epic poem that has attracted so much attention, not only because it is the gem of Persian poetic lore, but because it throws light upon and har-

monizes ancient and Medieval history, geography, ethnology, and philology. This poem is the "*Shah-Namah*" (Book of Kings), by the Khorassan bard, Firdousi. It is said to contain 56,000 distichs. As soon as Sultan Mahmood heard of Firdousi's genius he called him to his court, and being delighted with his glowing strains, ordered that he should be paid a thousand pieces of gold for every thousand couplets he might produce. Behold Sir William Jones' eulogy on Shah-Namah: "A glorious monument of Eastern genius and learning, which, if it ever be generally understood in the original language, will contest the merit of invention with Homer himself. As there is of this epic an excellent translation by Julius von Mohl, an abridgment by J. Atkinson, and an able criticism in Sir W. Gore Ouseley's "Biographical Notices of the Persian Poets," we refer readers to them. This oriental bard florished about 995. Also Alkalem II., Sultan and Caliph of Cordova, encouraged Moslem literature, science and art in collecting a large library, and founding colleges, hospitals and mosques, scintillations of which reached other European languages, literatures, and schools of art. The Saracens greatly advanced geography: Haukal, of Bagdad, visited most countries under Moslem rule from the Indus to the Quadalquivir, and wrote an accurate geographic treatise, which the eminent English orientalist Ouseley translated into four quarto volumes. Aboo Ryhan left an excellent work on geography and astronomy. While the Arabian savants explored the Levant, Adam of Bremen explored the Scandinavian regions and left to posterity "De Situ Daniæ," which abounds in curious geographic accounts of the homes of our Gotho-Germanic ancestors.

Some Frank translated into Francic, Boethius' "De Consolatione Philosophiæ," which Alfred the Great had translated for his people a century before.

We must not omit here the earliest information from the far East: Chinese records, corresponding with this century, state that during the administration of Foung Tao, Prime Minister of the Emperor Ming Troung (A.D. 930), the first attempt at printing was made in China, whence the idea may directly or indirectly have reached Europe, where it had time to ripen among the Medieval nations, till Guttenberg succeeded in rendering it practical A.D. 1440.

ELEVENTH CENTURY.

"Even before the conquest, Anglo-Saxon began to fall into contempt."—WARTON.

IN the eighth century we alluded to the first landing of the Danes at Portland, A.D. 789, and to the subsequent influence their piratic inroads would exercise on the Anglo-Saxon character and dialect. Now we will point out some of the linguistic changes that began about 870 in Northumbria, conquered and reconquered by these rovers, who amalgamated with the Angles. We are told the Danes are descended from the Cimbri, who had a peculiar idiom, still preserved in the Icelandic. It seems those taciturn sea-kings despised linguistic inflections, affixes, and suffixes, in which Anglo-Saxon abounded; hence they dropped them and unconsciously produced what has since been styled *Dano-Saxon*. They usually dropped *n* in Anglo-Saxon words, especially final *n* of the termination *an* of the infinitive; they also added, omitted, or changed vowels and even syllables, as may be observed by these few illustrations:

ANGLO-SAXON:	DANO-SAXON:	ENGLISH:
Drincan	drinca	to drink
greipan	greipa	to gripe
habban	habba	to have
deman	doeme	to deem
naman or noman	nama or noma	name, n. and v.
ondraedan	ondrede	to dread
seistan	seista	sixth
begen	bege	both
twegen	twege	two
Cyning	Cynig	King
eftsona	eftso	forthwith

The Danes also used the preposition *to*, and dispensed with the termination of the Anglo-Saxon dative case. Thus began

the removal of inflections and the simplification of the Anglo-Saxon grammar. This lasted as long as Danish influence, which began with Guthrum, A.D. 870, and ended with Hardicanute, A.D. 1041.

I might eulogize Ethelred's marriage with Emma, "*The Pearl of Normandy;*" I might contrast Edmund Ironside's heroism with Ethelred's supineness; I might cite Emma's diplomatic union with the rude Dane, Canute; I might enlarge on the crimes of Earl Godwin; but as such details have no connection with language or literature, let us hasten towards times more propitious to human progress. After two centuries of pillage and warfare, the Danes succeeded in placing Canute on the throne of England, A.D. 1017. Two short Danish reigns disgusted the people to such a degree that they restored the Saxon line in Edward the Confessor, who returned from France and assumed the crown of his ancestors with the approbation of all parties, A.D. 1042.

As there is a most reliable cotemporary historian, Ingulphus, it may be advisable to let him relate the linguistic, literary, and social status of his day and generation:

"King Edward, though born in England, was brought up in Normandy, and from his long stay there had almost become changed to a Gaul; he consequently brought over with him, or attracted great numbers from Normandy, whom he promoted to many dignities and greatly exalted. The consequence was that under the government of the king and of other Normans, who had been introduced, the whole land began to speak the Gallic tongue, as though it was the great national language; they executed their charters and deeds after the manner of the Franks, and in these and many other ways showed themselves ashamed of their own customs."

Of Editha, Edward's queen, Ingulphus tells us: as a boy he attended the school of Westminster, and when on his way home he passed the royal palace, the queen often called him in, examined him as to his progress in logic, and then ordered one of her maids to give him a sumptuous meal and some pocket-money. This erudite historian extols her beauty, wit, and learning. The lovely character of Editha called forth this popular line:

"Sicut spina rosam, genuit Godwinus Editham."

It is thus felicitously imitated:

> "As amid thorns a rose's blush we trace,
> So fair Editha blooms, midst Godwin's race."

To speak least uncharitably of Edward the Confessor, let us condole with him for being Ethelred the Unready's son, the exile, and recalled from necessity. He was flattered by Norman pimps, and cajoled by designing monks into the silly belief that he was God's anointed and had the gift of miracles. However, he lived and died with good intentions, except towards his best and truest friend, Editha, to whom he never could forgive being Godwin's daughter. On his death-bed, A.D. 1066, he might have said with Louis XIV.: "*Après moi le Déluge.*"

We have seen the origin of the Anglo-Saxon dialect, its progress, Alfredan Era, and its Danification; now Ingulphus, an eye-witness, tells us that its most intelligent speakers are ashamed of it and fly to a foreign idiom.

King Harold* falls at Hastings; William, aided by Rome, triumphs, A.D. 1066; gloom spreads over the land; the nation is sullen. The conqueror is afraid of his own shadow, since his own daughter, Agatha, died of attachment to Harold, whose bride she was to be. We have all heard of the Curfew † bell and

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* Andrews, in his erudite *History of Great Britain*, Vol. I., p. 77, consoles England thus concerning the result of the battle of Hastings: "While we lament the fate of this gallant usurper and of his brave but undisciplined soldiers, we must not forget that by this rough medicine England was purged of a detestable aristocracy, composed of noblemen too powerful for the king to restrain within the limits of decent obedience, and always ready to employ that power against their country, when interest, ambition, or cowardice prompted them. This consideration, joined to that of the vast additional weight which England gained in the European scale by the Norman discipline, being joined to the native valor of the islanders, affords ample consolation for the disgrace of Hastings; especially, when we recollect that the Saxon race remounted the English throne at the end of only four reigns."

† CURFEW: as the spelling and sense of this word has been distorted, it deserves correcting and explaining. The spelling was originally "*couvre-feu*" (cover-fire), and the meaning was a signal for families to cover their fire with ashes and retire. To give this signal a bell was rung at eight o'clock. In those halcyon days, when Argand and camphene lamps and gas were unknown, and when the family fire was the principal means of lighting the hut,

other ordinances, enacted by that suspicious king to protect his newly acquired kingdom; but, as many may not have heard of the following measure, contrived to diffuse his influence and language, we will quote from the cotemporary Ordericus Vitalis, whose history, according to Guizot, contains more valuable information on the eleventh and twelfth centuries than any other single work:

"The many castles which William built in the different parts of the island must have contributed very much to the propagation of the French language among the nation; as it is probable that the foreigners, of whom the garrisons were entirely composed, would insist upon carrying on all their transactions with the neighboring country in their own language."—*Ordericus Vitalis, Lib. IV.*

We also read that the fortresses built from William's advent, A.D. 1066, to King Stephen's death, A.D. 1154, amounted to 1,115, scattered all over England; and that they were manned by 60,000 Franco-Normans, ever ready to defend themselves against the Anglo-Saxon population, numbering 2,000,000. Such were the means introduced by William I., to gain influence and diffuse his language. As he issued a code in French, we cite a part of it to show its tenor and style:

Extract from William the Conqueror's French Code, A.D. 1070.

Ces sont les Leis et les custumes que li Reis William grantut a tut le Peuple de Engleterre, apres le Conquest de la Terre. Ice les meismes que le Reis Edward sun Cosin tint devant lui.	Hae sunt Leges et Consuetudines quas Willielmus Rex concessit universo Populo Anglise post subactam Terram. Eaedem sunt quas Edwardus Rex, cognatus ejus, observavit ante eum.

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the inmates were left in the dark, ready for sleep and repose by the covering of their fire. This regulation did not originate with William the Conqueror; he only introduced it into England from the Continent, where it had been in vogue for several centuries: first, to give people the hour of the night, family clocks and watches being unknown; next, to render them orderly and give them sufficient rest for next day's duties. The ringing of a bell at nine o'clock was a custom in New England long after the landing of the Pilgrims. The nine o'clock gun at military stations has the same meaning.

1. De Asylorum jure et immunitate Ecclesiastica.

Cest a saveir; Pais a Saint Eglise; de quel forfait que home out fait en cel tens; e il pout venir a Sainte Eglise; out pais de vie et de membre, &c.	Scilicet; Pax Sanctae Ecclesiae enjuscunque Forisfacturae quis reus sit hoc tempore; et venire potest ad sanctam Ecclesiam; Pacem habeat vitae et membri, &c.

Robert Holcoth, Lib. Sapient., C. 2, wrote:

"When William, Duke of Normandy, had conquered the kingdom of England, he deliberated how he could destroy the Saxon language and harmonize England and Normandy in idiom; and therefore ordered that no one should plead in the King's Court, except in French; and again, that any child about to be sent to school should learn French, and through French Latin, which two ordinances are observed to this day."

My historic reading convinces me that there has been misapprehension or want of proper investigation on the part of historians, who describe the invasion and conquest of England A.D. 1066. They speak of the invaders as Normans, and of their language as Norman or Norman-French, which to me seem misnomers. The 5,000 Britons sent to William by Hoel, Count of Brittany, were not Normans; neither were the many Barons from all parts of France and Flanders with their followers; but they all flocked to William's standard, encouraged by Baldwin, Earl of Flanders, regent of France, and father-in-law of William, whom he accompanied to England. Henry IV., Emperor of Germany, not only allowed his vassals to join the expedition, but engaged himself to protect William's dominions during his absence. The most powerful ally was Pope Alexander II., who backed the invasion with all the power of the Church, called Harold a perjured usurper, excommunicated him, and sent William relics portending victory. These auxiliaries, allies, influences and means were not Norman. Yet, while all this European enthusiasm was going on, William's own legislature at Lislebonne hesitated to furnish him with supplies. Hence the Norman of that event was all in William; for if his own subjects were averse to it, it certainly cannot be styled Norman. To me and any candid observer that invasion must ever look like a European crusade against England, which was more due to papal than to Norman, French, or German influence. Calling those invaders Normans and their language Norman seem to me terms wofully misapplied; for history

informs us that about A.D. 911, a band of northern pirates invaded Neustria during the reign of Charles the Bald and succeeded in seizing that province; that Rollo, their leader, married Charles' daughter, Gisela, embraced her religion and adopted her language, manners and customs as far as a barbarian could; and his followers married French women and did likewise. We read that the name of William's father was *Robert le Diable*, and that his mother was a French tanner's daughter named *Harlette*. I can see no propriety in calling the host, that left France and the rest of Europe to assist William in the invasion of England, NORMANS. His followers from the Dukedom of Normandy were not one-tenth of the whole force. Hence, our terms *Franco-Norman* and *Franco-English* are more appropriate than *Norman*.

As there is not only philology, but history to be learned from names, let us quote the famous "*Roll of Battel Abbeie*," or list of the leaders who fought under William, and whose names were recorded in Battel Abbey, erected by William the Conqueror on the battle-field. It is said remains of the Abbey are yet visible six miles from Hastings. Our readers may judge how much Norse, Scandinavian or Norman is in those names; only a few seem to have a Gotho-Germanic orthography. This Roll is to be found in Pettit Andrews:

THE ROLL OF BATTEL ABBEIE.

A	Albevile	Basset	Burgh
	Andevile	Bigot	Bushby
Aumarle	Amourduile	Bohun	Banet
Aincourt	Arcy	Bailif	Blondell
Audeley	Akeny	Bondevile	Breton
Adgillam	Albeny	Barbason	Blual
Argentoune	Aybevare	Baskervile	Baious
Arundell	Amay	Bures	Browne
Avenant	Aspermound	Bounilaine	Beke
Abell	Asmerenges	Bois	Bickard
Auverne		Botelere	Banastre
Aunwers	B	Bourchere	Baloun
Angers	Bertram	Brabaion	Beauchamp*
Angenoun	Buttecourt	Berners	Bray
Archere	Brebus	Baibuf	Bandy
Anvay	Byseg	Brande	Bracy
Aspervile	Bardolfe	Bronce	Boundes

* The descendants of this *Beauchamp* assumed the title of *Warwick* and built the famous castle of that name. One of the Warwicks was styled the "*King-Maker*," A.D. 1470.

Bascoun
Broilem
Brolevy
Burnel
Bellet
Baudewin
Beaumont
Burdon
Bertevilay
Barre
Bussevile
Blunt
Beaupere
Bevill
Barbvedor
Brette
Barrett
Bonrel
Bainard
Bornivale
Bonett
Barry
Brigan
Bodin
Betervile
Bertin
Berenevile
Bellewe
Bevery
Bushell
Boranvile
Browe
Belevers
Buffard
Botteler
Bonveier
Bottevile
Bellire
Bastard
Bainard
Brasard
Beelhelme
Braine
Brent
Braunch
Belesuz
Blundell
Burdet
Bagot
Beauvise
Belemis
Beifin
Bernon
Boels
Belefroun
Brutz
Barchampe

C

Camois
Camvile
Chawent
Chauncy
Conderai
Colvile
Chamberlaine
Chamburnoun
Comin
Columber
Cribett
Creuquere
Corbine
Corbett
Chandos
Chaworth
Claremaus
Clarell
Chopis
Chaunduit
Chantelow
Chamberay
Cressy
Curtenay
Conestable
Cholmeley
Champney
Chawnos
Comivile
Champaine
Carevile
Carbonelle
Charles
Chereberge
Chawnes
Chaumont
Caperoun
Cheine
Curson
Couille
Chaiters
Cheines
Cateray
Cherrecourt
Cammille
Clerenay
Curly
Clinels
Cuily
Chaundos
Courteney
Clifford

D

Denaville
Dercy
Dive
Dispencere
Daubeny
Daniell
Denise
Devans
Davers
Dodingsels
Darell
Delaber
Delapole
Delalinde
Delahill
Delaware
Delavache
Dakeny
Dauntre
Desny
Dabernoune
Damry
Daveros
Davonge
Duilby
Delasere
Delahoid
Durange
Delee
Delaund
Delaward
Delaplanch
Damnot
Danway
Dehense
Devile
Disard
Doiville
Durant
Drury
Dabilot
Dunsterville
Dunchampe
Dambelton

E

Estrange
Estutevile
Engaine
Estriels
Esturney

F

Ferreres
Folville
Fitz-Water
Fitz-Marmaduke
Flevez
Filberd
Fitz-Roger
Favecourt
Ferrers
Fitz-Phillip
Filiot
Furnivaus
Fitz-Otes
Fitz-William
Fitz-Roand
Fitz-Pain
Fitz-Auger
Fitz-Aleyn
Fitz-Rauff
Fitz-Browne
Fouke
Frevil
Front de Boef
Facunberge
Fort
Frisell
Fitz-Simon
Fitz-Fouk
Filiol
Fitz-Thomas
Fitz-Morice
Fitz-Hugh
Fitz-Henrie
Fitz-Waren
Fitz-Rainold
Flamvile
Formay
Fitz-Eustach
Fitz-Laurence
Formibaud
Frisound
Friere
Fitz-Robert
Furnivale
Fitz-Geffrey
Fitz-Herbert
Fitz-Peres
Fichet
Fitz-Rewes
Fitz-Fitz
Fitz-John
Fleschampe

G

Gurnay
Gressjy
Graunson
Gracy

Georges
Gower
Gaujy
Goband
Gay
Gaunson
Golofre
Gobion
Grensy
Graunt
Greile
Grevet
Gurry
Gurley
Grammory
Gernoun
Grendon
Gurdon
Gines
Grivil
Grenevile
Glatevile
Gurney
Giffard
Gouerges
Gamages

H

Hauntenay
Haunsard
Hastings
Hanley
Haurel
Husee
Hercy
Herioun
Herne
Harecourt
Henoure
Houell
Hamelin
Harewell
Hardell
Hakett
Hamound
Harcord

J

Jarden
Jay
Jeniels
Jerconvise
Janvile
Jaspervile

K

Kaunt
Karre
Karrowe
Koine
Kaimarrone
Kiriell
Kancey
Kenelre

L

Loveney
Lacey
Linnely
Latomer
Loveday
Lovell
Lemare
Levetot
Lucy
Luny
Logevile
Longespes
Loverace
Longechampe
Lascales
Lacy
Lovan
Leded
Luse
Lotterell
Loruge
Longevale
Loy
Lorancourt
Loions
Limers
Longepay
Laumale
Lane
Lovetot

M

Mohant
Mowne
Mandevile
Marmilon
Moribray
Morvile
Miriell
Manlay
Malebraunch
Malemaine
Mortimere
Mortimaine
Muse
Marteine
Mountbrother
Mountsoler
Malevile
Malet
Mounteney
Monfichet
Maleherbe
Mare
Musegros
Musard
Moine
Montravers
Marke
Murres
Mortivale
Monchenesy
Mallory
Marny
Mountagu
Mountford
Maule
Monhermon
Musett
Menevile
Mantevenant
Manse
Menpincoy
Maine
Mainard
Morell
Mainell
Maleluse
Memouros
Morreis
Morleian Maine
Malevere
Mandut
Mountmasten
Mantelet
Miners
Mauclerke
Maunchenell
Mouet
Meintenore
Meletak
Manvile
Mangisere
Maumasin
Mountlovel
Maureward
Monhart
Meller
Mountgomerie
Manlay
Maulard
Mainard
Menere
Martinast
Mare
Mainwaring
Matelay
Malemis
Maleheire
Moren
Melun
Marceans
Meiell
Morton

N

Noere
Nevile
Newmarch
Norbet
Norice
Newborough
Neisemet
Neile
Normavile
Noesmarch
Nermitz
Nembrutz

O

Otevell
Olibef
Olifant
Osenel
Oisell
Olifard
Orinall
Orioll

P

Pigot
Pery
Perepount
Pershale
Power
Painell
Perche
Pavey
Pevrell
Perot
Picard
Pinkenie
Pomeray
Pounce
Pavely

Paifrere
Piukenet
Phuars
Punchardoun
Pinchard
Placy
Pugoy
Patefine
Place
Pampilioun
Perceley
Perere
Pekeny
Porterell
Peukeny
Peccely
Pinell
Putrill
Petivoll
Preaus
Pantolf
Pecto
Penecord
Preudirlogast
Percivale

Q

Quinci
Quintiny

R

Ros
Ridell
Rivers
Rivell
Rous
Rushell
Raband
Ronde
Ric
Rokell
Risets
Randuile
Roselin
Rastoke
Rinvill
Rougere
Rait
Ripere
Rigny
Richemound
Rocheford
Raimond

S

Souch
Shevile
Seucheus
Senclere
Sent Quentin
Sent Mere
Sent Amond
Sent Legere
Somervile
Siward
Saunsovere
Sanford
Santes
Savay
Saulay
Sules
Sorell
Somerey
Sent-John
Sent-George
Sent-Les
Sesse
Salvin
Say
Solers
Saulay
Sent-Albin
Sent Martin
Sourdemale
Seguin
Sent Barbe
Sent Vite
Souremont
Soreglise
Sandvile
Sauncey
Sirewast
Sent-Cheverell
Sent-More
Sent-Scudemore

T

Toget
Tercy
Tuchet
Tracy
Trousbut
Trainell
Takel
Trussel
Trison
Talbot
Touny
Traies
Tollemach
Tolous
Tanny
Touke
Tiblote
Turbevile
Turvile
Tomy
Taverner
Trenchevile
Trenchelion
Tankervile
Tirel
Trivet
Tolet
Travers
Tardevile
Turburvile
Tinevile
Torell
Tortechappell
Trusbote
Treverell
Tenwis
Totelles

V

Vere
Vernoun
Vesey
Verdoune
Valence
Verdeire
Vavasour
Vendore
Verlay
Valenger
Venables
Venour
Viland
Verland
Valers
Veirny
Vauurvile
Veniels
Verrere
Uschere
Veffay
Vanay
Vian
Vernoys
Urnal
Unguet
Urnafull
Vasderoll
Vaberon
Valingford
Venicorde
Valive
Viville
Vancorde
Valanges

W

Wardebois
Ward
Wafre
Wake
Wareine
Wate
Watelin
Watevil
Wely
Werdenell
Wespaile
Wivell

Englishmen now scattered all over the globe may trace their pedigree to some one of these 655 names. The linguistic appearance of nine-tenths of them is French, having representatives now living in France, England and America; only a very few seem to have a Gotho-Germanic orthography.

According to these historic and linguistic data, I shall call the

fusion of Anglo-Saxon and French from A.D. 1066 to 1600, *Franco-English*, and the prior fusion in France, *Franco-Norman*.

The "Saxon Chronicle" of that date has the following:

"*Thaer wearth ofslaegen Harold Cyng. and Leofwine eorl. his brothor. and Gyrth eorl. his brothor. and fela godra manna. and tha Frencyscan ahton wael-stode geweald.*"

"*There were slain Harold the King, and Leofwin the Earle his brother, and Earle Gyrth, his brother, and many good men; and the* FRENCH *held the rule of the slaughter place.*"

Here the cotemporary Anglo-Saxon chronicler positively says the FRENCH held the battle-field, without the slightest allusion to Normans. Hence, it would be more according to the real facts to drop such terms as *Norman invasion*, *Norman* conquest, *Norman*-French, &c., and set history right on this subject.

We read in Warton's *History of English Poetry*:

"The French imported by the Conqueror and his people was a confused jargon of Teutonic, Gaulish, and vitiated Latin. In this fluctuating state of our national speech French predominated."

Any one who will carefully peruse what we quote from William's Code, may readily discover that the French there used is no more of a "*confused jargon*" than any Medieval dialect. As far as I can understand the dialects of that period, French seems to me purer, more advanced, and clearer than any of its cotemporaries, though it had little or no literature.

It is said for about a year William tried hard to learn the dialect of his new subjects, but did not succeed, which, together with the sullenness of the Anglo-Saxons, gave him an aversion to both language and people that ridiculed those who favored the invaders by sayings like this: "*Jacke woud be a gentilman if he coud bot speke Frenshe.*" This spirit galled the Franco-Normans and their leader, who issued more and more tyrannic laws. Children at school were forbidden to read their native tongue, and were only instructed in French. Anglo-Saxon handwriting was so little used that about A.D. 1091, its characters were only known to the few. Laws, public acts, and pleadings in court had to be done in French. Bishops and abbots were replaced by foreigners. We read of a worthy Anglo-Saxon bishop, who was removed from his see, because he could not speak French.

While Anglo-Saxon was thus slighted by the invaders of England,

another Gotho-Germanic tongue, *Icelandic*, became prominent, as may be realized by the ancient epic, styled "*Edda*," which the American bard, Longfellow, rendered thus:

"Give silence, all
Ye sacred race,
Both great and small,
Of Heimdal sprung:
Vol-father's deeds
I will relate,
The ancient tales,
Which first I learned.

In early times,
When Ymer lived,
Was sand, nor sea,
Nor cooling wave;
No earth was found,
Nor heaven above,
One chaos all,
And nowhere grass," &c.

So sang our hyperborean Gotho-Germanic ancestors, who were soon joined by their kindred, the "*Old High Germans*" in the famous "Nibelungen," numbering thirty-nine "*adventures*" or poems. When the victor of Hastings attempted to substitute French for Anglo-Saxon, he little dreamt that he was but the first link in a chain that would cause Anglo-Saxon to amalgamate with the Greco-Latin idioms and produce present English, which now encircles the globe. Could William now return and be king, he would find England's language of 1878, with fifty-four per cent. French, easier to learn than Anglo-Saxon of 1066 with no French.

LIBER JUDICIARIUS VEL CENSUALIS ANGLIAE.

"*Domesday-Book*."—Such is the title of two splendid manuscript volumes: one a large folio, the other a large quarto. The folio contains 382 double pages of vellum, written in a small but plain character; the quarto, 450 double pages of vellum, written in a large, fair hand. This colossal work, including a *census* and *survey* of nearly all the counties of England, A.D. 1086, is the *literary monument* of William the Conqueror, who ordered its execution A.D. 1081, by appointing commissioners to examine persons under oath as to the state of every county, the number and condition of its inhabitants, the extent and nature of its lands, woods, mills, and the taxes paid thereon. After intense labor all over the realm, the two volumes were laid before his Majesty, A.D. 1086, who must have felt more elated than at the victory of Hastings, whose stone monument has long since crumbled into dust, while the frail intellectual fabric has survived all revolutions, and is now in excellent preservation in the Chapter House at Westminster, where millions have admired and are

yet likely to admire it. Here again "the pen has proved mightier than the sword."

Education and literature must have been at a low ebb in England. A.D. 1086; for the Doomsday-Book gives but 243 inhabitants for Oxford. Cambridge and Oxford were burned and plundered, first by the Danes, and afterwards by the Franco-Normans.

The Doomsday-Book shows England divided into 700 chief-holdings, 60,215 knights' fees, of which 28,115 were in possession of the clergy, who, under the Norman rule, were bound to the same military service as the laity. Most of these offices and benefices were given to favorites. The Anglo-Saxon dialect was entirely confined to the common people, and nothing was written in it except the "*Saxon Chronicle*," which was carried on for a short time by a few patriotic monks, styled *Chroniclers*. Any one who considers this state of things, need not wonder that French progressed, but that Anglo-Saxon survived. As already stated, to obtain an *Extract* for our *Table*, we had to resort to the "*Saxon Chronicle*," which was the only Anglo-Saxon writing of this century.

The population of England, A.D. 1086, was about 2,000,000; in 1871, 21,487,688. Query: Is this immense increase of population due to purely physical or to intellectual and moral causes? The cities of William's census, A.D. 1086, would hardly be considered villages in 1871. A few illustrations might prove interesting and instructive:

Cities.	*Number of houses,* A.D. 1086.	*Number of houses,* A.D. 1871.
Norwich,	738	19,446
Ipswich,	538	9,822
Exeter,	315	6,209
Southampton,	84	9,958
Bath,	64	8,918
Northampton,	60	7,864

We are told that William received the idea of this census and survey from a similar work by Alfred the Great. It is also said, that this census was taken to ascertain how much taxation the people could be made to pay to the grasping king and his favorites. However that may be, it was a great national work for the age and circumstances; and the English may feel proud of it; for no other nation can show anything analogous of that period. Al-

though written in poor Latin, it furnished to modern times the idea of census and surveys. Such a document is the only basis of equitable taxation.

The people called it *Doomsday Book* or *Domesday-Book*, translating *judiciarius* into *doom*, which is the Anglo-Saxon for *judgment.*

Amid this gloom appeared some brighter points: Robert Curthose, son of William the Conqueror, founded the beautiful city of New Castle-on-Tyne, A.D. 1078. Richard de Rulos, King William's chamberlain, drained marshes and built the town of Deeping in Lincolnshire. The banks of the Welland, from quagmires, were changed into gardens and orchards. The French monks practised horticulture and cultivated grapes with such success that, according to Malmesbury, they made wine nearly as good as that of France.

Let us mention the Anglo-Saxons of that era who wrote poor Latin: Ingulphus, from 1030–1109, left us "*Historia Croylandensis*," full of valuable information; but some one tried to prove that Ingulphus' book is a forgery! Osbern wrote the lives of the ambitious Dunstan and of St. Alphege. To Osbern literature is indebted for the preservation of many valuable records, which he saved from the conflagration, that destroyed the Cathedral of Canterbury, of which he was precentor, A.D. 1070. The following witticism, which I found in "*Anglia Sacra*," I cannot help repeating; it is about as good as anything else they wrote in poor Latin during the eleventh century. Wulstan, Bishop of Worcester, A.D. 1080, was ridiculed by the Bishop of Constance for having his mantle lined with lamb-skin, and was urged to have it replaced by the delicate fur of a species of cat, then much used for the purpose. "No, my brother," replied the Bishop, "I have often heard of the *Lamb* of God, but I have never heard of his *Cat.*"

EXTRACTS AND TABLES FROM ANGLO-SAXON WRITINGS OF THE ELEVENTH AGE, SHOWING THEIR STYLE AND THE NUMERIC ORIGIN OF THEIR VOCABULARY:

At this stage of Anglo-Saxon literature we beg the reader to scrutinize with us the popular gloom, causing stagnation, not only in the mind, but in the dialect of the nation; Caedmon had

uttered hymns and paraphrases; King Alfred had developed, not only the people's intellect, but its tongue and ear: thoughts, ideas, conceptions, vocabulary, and music, had gone hand in hand with a king, author, and composer; Alfric had ennobled his native dialect by edifying homilies; Ethelbert, and several other kings, had conceived and issued codes in England's primitive idiom; even the rude foreigner, Canute, showed his predilection for Anglo-Saxon, when he proclaimed in it a code of eighty articles. Soon a native prince, educated in a strange land, mounted the throne of his ancestors, surrounded himself with foreigners, ordered Ethelbert's, Alfred's, and Canute's codes to be translated into a dead language, in which he himself issued a code for a hopeful people. This renegade monarch, by thus slighting the national speech, cast a shadow on its fitness and diverted the minds of scholars to Latin, in which they produced poetry and prose worthy of Virgil and Pliny; but all to no purpose, for they neither arose in, nor went to the popular mind. Unfortunately, intriguing monks succeeded in making the masses believe, that Edward had the wonderful gift of healing by touch. Thenceforth he was considered a heavenly messenger, sent to heal private and public woes. Soon he died and was buried like other kings. All he had done, and all the priests had said of him, had lost much of its charm; but their time-honored Anglo-Saxon codes, language and literature had been reviled by an unpatriotic king, as may be realized by the faint elegy written on Edward's death in Anglo-Saxon by some anonymous monk. Peruse this feeble essay in our Extract and Table; next read and ponder on our Extract from the "*Saxon Chronicle*" of A.D. 1066, and you readily perceive that Caedmon's inspiration, Alfred's pathos, and Alfric's style had fled, and that the Anglo-Saxon of 1066 must die, unless resuscitated by crossing and recrossing, which made the English language what it is in 1878. The English nation was without spirit in 1066; the language showed it even in its "*Lamentation*," as may be observed in the following Extracts and Tables:

ANGLO-SAXON:

" Her Eadward cing.
Engla hlaford.
Sende sothfaeste
Sawle to Kriste.
On Godes wera
Gast haligne.
He on weorolda her
Wunode thrage,
On Kyne-thrymme
Craeftig raeda.
Feower and twentig
Freolic wealdend
wintra gerimes
weolan britnode.
and the haelo-tid
Haeletha wealdend
weold wel gethungen.
Walum ann Scotlum
And Bryttum eac.
Byre Athelredes.
Englum and Sexum
oret-maegcum.
Swa ymb-clyppath
cealda brymmas.
thaet eall Eadwarde
Aethelum Kinge
hyrdon holdlice
hagestealde menn.
waes á blithe-mod

ENGLISH:

" Here Edward King
Of Angles Lord
sent his steadfast
Soul to Christ.
In God's kingdom
A holy spirit.
He in the world here
Abode awhile,
In the kingly throng
Of council sage.
Four and twenty
winters wielding
The scepter freely,
Wealth he dispensed,
And in the tide of health,
the youthful monarch
offspring of Ethelred,
ruled well his subjects,
the Welsh and the Scots,
and the Britons, also
Angles and Saxons,
relations of old.
So apprehend
the first in rank,
that all to Edward
the noble king
were firmly held
high-seated men,
Blithe-minded, aye,

ANGLO-SAXON:

bealu-leas kyng
theah he lang aer
lande-bereafod
wunode wraeclastum
wide geond eorthan.
syththan Knut of ercom
Cynn Athelredes,
and Dena weoldon
deorc rice
Engla-landes.
Eaht and twentig
wintra gerimes
weolan brytnodon.
Syththan forth becom
froelic ingeatwum.
Kyninge-Kystum.
god claene and milde.
Eadward se aethela.
aethel bewerode.
land and leode.
oththaet lunger becom
Death se bytera.
and swa deore genam,
aethelne of earthan.
Englas feredon.
sothfaeste sawle.
innan sweglesleoht.
and se froda swa theah
befaeste that rice
heah-thungenum menn.
Harolde sylfum.
aethelum Eorle.

ENGLISH:

was the harmless King;
though he long ere
of land bereft,
abode in exile
wide on the Earth.
When Knute o'ercame
the kin of Ethelred,
and the Danes wielded
the dear kingdom
of Engla-land.
Eight and twenty
winters round
they wealth dispensed;
then came forth
free in his chamber,
in royal array,
good pure and mild,
Edward the noble,
by his country defended
by land and people,
until suddenly came
the bitter Death,
and this King so dear
took from the Earth
Angels carried
his soul sincere
into the light of Heaven,
and the prudent King
had settled the realm
on high-born men—
on Harold himself,
the noble Earl,

se in ealne tid hyrde holdelice. herran synum wordum and daedum. wihte ne agaelde. thaes the thearf waes. thaes theod-kyninges."	who in every season faithfully heard and obeyed his lord, in words and deeds; Nor gave to any what might be wanted by the nation's king.

167 common words, among which

The	occurs	6 times.	have, aux.	occurs	0 times.
a	"	1 "	shall, "	"	0 "
of	"	1 "	will, "	"	0 "
to	"	1 "	may, "	"	0 "
from	"	0 "	do, "	"	0 "
in	"	1 "	that	"	2 "
with	"	0 "	and	"	12 "
by	"	0 "			28
Pron. 1st pers.	"	0 "		other particles,	13
" 2d "	"	0 "			41 particles.
" 3d "	"	3 "			
be, aux.	"	1 "			

Hence, the style of this elegy required 167 common words to furnish 100 different words, and averaged twenty-six per cent. particles and forty-one per cent. repetitions.

Origin of 100 *different words from the preceding Threnody on the Death of Edward the Confessor, A.D.* 1066, *as taken from Ingram's "Saxon Chronicle,"* p. 255, L. E., 1823.

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRÀCO-PELASGIC OR GRECO-LATIN FAMILY:			SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*	*Anglo-Saxon:*							
Kriste	rice		Her	twentig	eall	ofercom	swegles			
			cing	freolic	aethelum	cynn	leoht			
			hlaford	wealdend	hyrdon	weoldon	froda			
			sende	wintra	holdlice	deore	befaeste			
			sothfaeste	gerimes	hagestealde	eaht	heah			
			sawle	weolan	menn	forth	sylfum			
			to	britnode	waes	ingeatwum	eorle			
			on	haelo	a	kystum	in			
			Godes	tid	blithe	claene	hyrde			
			wera	theold	mod	milde	herran			
			gast	wel	bealu-leas	se	wordum			
			haligne	gethungen	theah	bewerode	daedum			
			he	eac	lang	leode	wihte			
			weorolda	byre	aer	oththaet	ne			
			wunode	oret	lande	lunger				
			thrage	maegcum	bereafod	death	98*			
			thrymme	swa	wraeclastum	bytera				
			craeftig	ymb-clyppath	wide	genam				
			racda	cealda	geond	of				
			feower	brymmas	eorthan	feredon				
			and	thaet	syththan	innan				
Greco-Latin words: 2 words of *inherent meaning.*			*Gotho-Germanic words:* 98 of which 20 are particles, leaving 78 words of inherent meaning.							

RESULT:

Greek	1
Latin	1
Anglo-Saxon	98
	100

2 per cent. Greco-Latin.
98 " Gotho-Germanic.

* Only eight of the above ninety-eight Anglo-Saxon words, or eight per cent., are now spelt as they were in the eleventh century; and forty-six of the ninety-eight, or forty-seven per cent., are now (1878) obsolete.

ANGLO-SAXON:

"An. MLXVI. On thisum geare com Harold Kyng of Eoforwic to Westmynstre to tham Eastran the woeron aefter tham middan wintran the se kyng forthferdé. and waeron. tha Eastran on thone *daeig°. XVI. Kt Mai. tha wearth geond eall Engla-land swylc tacen on heofenum gesewen swilce nan mann aer ne geseh.* Sume menn cwaedon thaet hyt *cometa* se steorra waere. thone sume menn hatath thone fexedan steorran. and he aeteowde aerest on thone aefen LETANIA MAIOR. thaet ys. VIII. Kt Mai. and swa scean ealle tha seofon niht. and sona thar aefter com Tostig eorl in fram begeondan sae into Wiht mid swa myclum lithe swa he begytan mihte. and him man geald thar aeigther ge feoh ge metrunge. and for tha thanon, and hearmas dyde aegwar be tham sae-riman. thar he to mihte. oth thaet he becom to Sandwic. Tha cydde man Harolde kynge. the on Lundene waes. thaet Tostig his brothor waes cumen to Sandwic. tha gegadorade he swa mycele scip-fyrde. and eac land-fyrde. swa nan cinge aer her on lande ne gegaderade. for tham the him waes to sothan gesaed. thaet Willelm eorll fram Normandige. Eadwardes cingces maeg. wolde hider cuman. and this land gegan. eall swa hit syththan a-eode. Tha Tostig thaet geaxode. that Harold cing waes

ENGLISH:

"A.D. 1066. This year came King Harold from York to Westminster, on the Easter succeeding the midwinter, when the King (Edward) died. Easter was then on the 16th day before the *calends of May. Then was over all England such a token seen as* no man ever saw before. Some men said that it was the comet star, which others denominate the long-hair'd star. It appeared first on the eve called *Litania major*, that is, on the 8th before the calends of May; and so shone all the week. Soon after this came Tosty from beyond sea into the Isle of Wight, with as large a fleet as he could get; and he was there supplied with money and provisions. Thence he proceeded, and committed outrages everywhere by the sea-coast, where he could land, until he came to Sandwich. When it was told King Harold, who was in London, that his brother Tosty was come to Sandwich, he gathered so large a force, naval and military, as no king before collected in this land; for it was credibly reported that Earl William from Normandy, King Edward's cousin, would come hither and gain this land, just as it afterwards happened. When Tosty understood that King Harold was on the way to Sandwich, he departed thence, and

ANGLO-SAXON:	ENGLISH:
toward Sandwic. tha for he of Sandwic. and nam of tham butsekarlon sume mid him. sume thançes. sume unthances. and gewende north into Humbran mid sixtigum scipum. and thaer hergode on Lindesege. and thaer manega gode men ofsloh," &c.	took some of the boatmen with him, willing and unwilling, and went North into the Humber with sixty ships; whence he plundered in Lindsey and there slew many good men."

228 common words, among which

Definite article in its varied cases occurs	28	times.
Indefinite " " " "	0	"
of "	2	"
to "	4	"
from (fram) "	1	"
in "	6	"
with (mid) "	3	"
by (be) "	1	"
Pron. of 1st person "	0	"
" 2d " "	0	"
" 3d " "	13	"
be (beon), aux. "	0	"

have (habban), aux. occurs	0	times.
shall "	0	"
will, "	1	"
may, "	1	"
do, "	0	"
that (thaet) "	6	"
and "	13	"
	69	
other particles,	17	
	86	

Hence, the style of the Saxon Chronicle of the eleventh century required about 228 common words to furnish 100 different words, and averaged about forty-four per cent. particles and fifty-six per cent. repetitions.

100 *different words from the preceding Extract of the "Saxon Chronicle," A.D.* 1066:

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:			SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*	*Anglo-Saxon:*							
	An. (anno)		On	eall	seofon	heamas	a-eode			
	Kt. (Kalendas)		thisum	swylc	niht	dyde	geaxode			
	Mai		geare	tacen	sona	aegwar	toward			
	cometa		com	heofenum	thar	be	nam			
	Letania		kyng	gesewen	eorl	riman	butsekarlon			
	Maior		of	nan	fram	oth	thances			
	6		to	mann	begeondan	becom	gewende			
			tham	aer	sae	cydde	north		RESULT:	
			Eastran	ne	mid	brothor	sixtigum		Latin 6	
			the	sume	myclum	gegadorade	scipum		Anglo-Saxon 94	
			waeron	cwaedon	lithe	scip-fyrde	hergode		100	
			aefter	thaet	begytan	eac	manega			
			middan	hyt	mihte, aux.	land-fyrde	gode			
			wintran	steorra	geald	sodan	ofsloh			
			forthferde	hatath	aeigther	gesaed			6 per cent. Greco-Latin.	
			and	fexedan	ge	maeg	94*		94 " Gotho-Germanic.	
			thone	aeteowde	feoh	wolde, aux.				
			daeig	aefen	metrunge.	hider				
			wearth	swa	for	gegan				
			geond	scean	thanon	sythhan				
Greco-Latin Words: 6 words of inherent meaning.			*Gotho-Germanic Words:* 94 of which 36 are particles, leaving 58 words of inherent meaning.							

* Only seven of the above ninety-four Anglo-Saxon words, or seven per cent., are now spelt as they were in the eleventh century; and thirty-six of the ninety-four, or thirty-eight per cent., are now (1878) obsolete.

Synopsis of the different words from the two preceding Tables of the Eleventh Century.

Greek:	1	Greco-Latin:	8	Total of the different words: 178.
Latin:	7			
Anglo-Saxon:	170	Gotho-Germanic:	170	

Hence, the style of Anglo-Saxon writing in the eleventh century shows a vocabulary of different words containing about

95 per cent. Gotho-Germanic, and,
5 " Greco-Latin.

Seventy-nine of the 170 different Anglo-Saxon words, or forty-six per cent., are now (1878) obsolete.

Fifteen of the 170 different Anglo-Saxon words, or only nine per cent., are now (1878) spelt as they were in the eleventh century.

In this century the *Troubadours* of France, *Minnesänger* of Germany, and *Skalds* of Scandinavia, became prominent. They did much towards polishing and refining the languages, literatures, manners, and customs of Medieval Europe, by displaying their poetry and music in courts, among the nobles, and in popular assemblies. They accompanied the crusaders and florished under the name of *minstrels* from about A.D. 1000 to 1300.

France (about A.D. 1050) and Spain, 1091, dropped the Gothic alphabet and adopted the Roman, which was an improvement in the right direction; for a distinct, clear and easy alphabet is the most important linguistic desideratum. In this century appeared another improvement that affected the music of the world and added new terms to language: A.D. 1024, Guido of Arezzo contrived a method of rendering the intonation of sounds by means of six *notes* distributed upon lines or spaces. To these notes he gave the names: *ut, re, mi, fa, sol, la,* which he took from the

first syllables of words in this stanza of the hymn sung on the day of St. John the Baptist:

"*Ut* queant laxis *re*sonare fibris,
*Mi*ra gestorum *fa*muli tuorum
*Sol*ve polluti *la*bii reatum."

Beside these notes he placed seven letters: A, B, C, D, E, F, G, and because the letter G (gamma) accompanied the note *ut*, that he placed above the ancient method; the whole arrangement was called *Gamut*, which is but an abbreviation of *Gamma ut* (Gamut), the name it still bears. To complete the ingenious monk's invention, Le Maire added a semitone and named it *si*. When we consider, that this simple contrivance belongs to the exact sciences and arts, that it has lasted over seven hundred years, and that by its means musicians of different countries and languages can meet and play extemporaneously, we need not despair of adapting a few English vowel-sounds to letters and reaching the German rule: "*Write as you pronounce, and pronounce as you write.*" We may even hope to do it without increasing the present alphabet.

TWELFTH CENTURY.

"Language, like the foliage of the grove, is constantly in a state of change."—*Preface to Walker's Dictionary*, 1842.

In the last century we alluded to the decline of the Anglo-Saxon dialect, and to the tyrannic measures of William the Conqueror to compel the people to adopt the French language. French was spoken everywhere: at court, among the nobles, in parliament, in the army and navy, at the bar in pleadings, in schools, colleges and universities, so much so that the sovereign knew not the dialect of the people he governed; for Henry II., on a journey, being addressed by the yeomanry: "*Good olde Kynge*," asked to have these words interpreted. Under these unfavorable circumstances the "Saxon Chronicle," the last Anglo-Saxon written organ, was stopped A.D. 1154. To honor that venerable record we make its closing paragraph the Extract for one of our Tables in this century.

Anglo-Saxon ceased to be a written language, A.D. 1154, when all the intellect of England, as we have shown, expressed itself in elegant Latin; but this was an eccentric and unnatural tendency, that could only be temporary, because the nation spoke Anglo-Saxon and would use no other language. Of course in time the 2,000,000 Anglo-Saxons might adapt their idiom to some other suitable linguistic element to form a language that would suit the governing and the governed. Whither could England look for the elements of the language she required? To the Gothic races in Scandinavia, to the nations of Germany? Neither of these had a language and literature; they had but just emerged from wild and barbarous ideas of Woden, Balder, and Valhalla. England could not look to her immediate Celtic neighbors for a linguistic element to combine with Anglo-Saxon; for most of

them were obliged to use Latin as their written language; hence the choice lay between Latin and French. As I before stated, Latin had been in contact with Anglo-Saxon from A.D. 597 to 1200, in school, church, and literature, and there seemed little prospect of immediate amalgamation.

Before the grasping Norman-element appeared, the Anglo-Saxons and Franks had lived on the most amicable terms for six centuries, and, according to Bede, they originally understood each other's dialect. From the Franks, Ethelbert received Bertha and Luidhard with the blessings of Christian civilization, A.D. 597. From France, Benedict Biscop brought the elements of literature and art, A.D. 675. In France, Egbert learned the science of war and government, A.D. 800. To France, Alfred the Great sent for teachers, A.D. 880, when the savage Danes had ruined his country physically, intellectually, and morally. Anglo-Saxon and French princes and princesses had intermarried. The Anglo-Saxons and Franks concurred in carrying Christianity and civilization to their Gotho-Germanic kindred. Above all, French was the linguistic element that would most easily and readily combine with Anglo-Saxon, containing, as it did, Greek, Latin, Gotho-Germanic, and Celtic.

As there is in the Extracts and Tables of this century a curious linguistic phenomenon, it behooves us to analyze and notice it: for the first time during the progress of the Anglo-Saxon language an Extract of 362 common words is required to furnish a Table of 100 different words, showing 262 repetitions and including 187 particles; similar figures were not reached prior to A.D. 1154. *When*, *how*, and *why* did this happen? It happened *when* the Anglo-Saxon dialect had reached a stage where it could find no written expression. *How?* The people were stunned by the blow their nationality and language received at Hastings. *Why?* The intellectual and moral sense of the two million Anglo-Saxons was so shocked that it took time to recover. Trench's saying, "Language is a moral barometer, which indicates and permanently marks the rise or fall of a nation's life," is partly realized; for Anglo-Saxon proved a linguistic barometer, that indicated the nation's shock without permanently marking its fall. True, the people witnessed the decline of their dialect, and apparently made efforts to mould it into a simpler, more convenient, more

practical, and more cosmopolitan form. Thus Swinton's adage: "When a tongue becomes petrified the national mind walks out of it," applied to Anglo-Saxon.

Now let us see how the Anglo-Saxons awoke from their stupor, and what they did. The national intellect expressed itself in Latin superior to any previously written in England; the Court and officials conversed and corresponded in French; schools, colleges and universities resounded with Latin and French; and the people, ever ready to adapt themselves to circumstances and bide their time, gradually dropped inflections and other grammatic puerilities, and so seasoned their idiom with French and Latin as to attract not only students, authors, and officials, but even the Court.

About A.D. 1115, a rivulet of new words began to flow into the English vocabulary from the lectures on *civil law*, introduced and encouraged by Theobald, Archbishop of Canterbury.

At this period the Jews, who had ever kept the lamp of literature and science well trimmed, had excellent schools in London, York, Lincoln, and in many other cities, in which their learned rabbis taught Greek, Latin, Hebrew, mathematics, medicine, &c. These institutions were open to both Jewish and Christian children. During the Middle Ages, Abraham's descendants were the most erudite linguists, travelers, physicians, and the most economic financiers. They were ever peaceful, sober, law-abiding and industrious citizens. Yet these commendable qualities, together with their spirit of tolerance, could not protect them against the cruel persecutions of A.D. 1190, even after they had made rich donations to Richard Cœur de Lion towards his long contemplated crusade. Those generous gifts were but a bait for their rapacious persecutors.

As Anglo-Saxon had two million tongues, but no pens to perpetuate thought; and as Latin had no tongues, but powerful pens, let us cite some of the authors who wrote Latin worthy of the Augustan era: William of Malmesbury left us "*Regalium*," Lib. V. (History of the English Kings from A.D. 499 to 1147); "*Historia Novella*," Lib. II. (New History), in which he relates what happened in his day, and what he saw; also "*De Gestis Pontificum Anglorum*" (Acts of the English Prelates). He was England's Livy. Hear what he says of himself:

"I presume not to expect the applause of my cotemporaries; but I hope, when favor and malevolence are no more, I shall receive from impartial posterity the character of an industrious, though not an eloquent historian."

Giraldus Cambrensis, after studying at the University of Paris and earning laurels in civil and canon law, became chaplain to Henry II. and preceptor to Prince John. His "*Topographia Hiberniæ*" (Topography of Ireland) and "*Itinerarium Cambriæ*" (Itinerary of Wales) prove Giraldus a geographer of deep research. He also left "*Historia Vaticinalis*," "*De Expurgatione Hiberniæ*," which shows an over-credulous writer. His family name was de Barry. He flourished about 1182. These lines on Henry's death and Richard Cœur de Lion's accession are a delicate compliment to both father and son:

"Mira cano, sol occubuit, nox nulla secuta."

"Vainly the sinking sun alarmed our fears;
We've lost his orb, and yet no night appears."

I should speak of Hoveden; but as Leland and Selden laud his accuracy as a historian, I pass on to Henry of Huntingdon, whose Latin Chronicle is less admired than his poetry. Geoffrey of Monmouth, Bishop of Asaph, translated, as he says, "*a very ancient book in the British tongue into Latin*," entitled it "*Historia Britonum*," and dedicated it to Robert, Duke of Gloucester, about 1140. Next he translated the Prophecies of Merlin, who, it is said, lived about A.D. 450, from British into Latin. Also "*Vita Merlini*," in hexameter verse, has been attributed to this industrious prelate, whose combined works, in twelve books, published as "*Geoffrey of Monmouth's British History*" in Gales' "*Six Old English Chronicles.*" Those who desire to know anything of ancient Britain cannot do better than peruse this relic of Celtic thought, customs, manners, and style of writing. From A.D. 1154 to 1600 it was a favorite work and a resort for dramatic, romantic, and allegoric subjects and personages; thence Wace derived his "*Brut d'Angleterre*"; Butler his "*Hudibras*"; Spenser his "*Merlin*"; Shakespeare his "*Cymbeline*," &c. Therefore, to appreciate and understand the sources of English drama, romance, allegory, and fiction, it will repay perusal. We had occasion to quote from it as early as the sixth century, in order to show the hatred of the British clergy against the Anglo-Saxons of A.D. 597.

Ordericus Vitalis, from whom we have quoted, wrote "Ecclesiastic History of England and Normandy," which contains valuable information. He died 1141.

To give variety to our quotations let us turn to Gilbert Foliot, Bishop of London, who, according to M. Paris, had an exchange of civilities in Latin rhyme with his Satanic majesty about 1125. One night, while cogitating, Satan addressed his Reverence thus:

"O! Gilberte Foliot!
Dum revolvis tot et tot,
Deus tuus est Astarot."

"While thus you're revolving on good and on evil,
This world is your Heaven, your God is the Devil."

To which the Prelate rejoined:

"Mentiris dæmon! qui est Deus
Sabbaoth; est ille meus."

"Satan, thou liest! The God, who evermore
Both was and is, 'tis he whom I adore."

Language and literature made a great acquisition, when at the opening of this century paper began to be made of linen rags. Hitherto writing materials had been so expensive, that poor thinkers could not write. This was probably one of the chief causes that writing was almost exclusively confined to priests and monks, who could procure writing materials.

Towards the close of this age appeared an odd writer, usually called Orrmin; but in his Metrical Paraphrase of the Gospels and Acts, he observes: "*Thiss boc iss nemmnedd 'Orrmulum' forthi thaet Orrm itt wrohte.*" (This book is named Orrmulum, because Orrm wrote it.) This capricious monk must have had a singular fancy for doubling and multiplying consonants and avoiding vowels, as may be perceived by these few words. Perhaps he foresaw and tried to prevent the opposite extreme, namely, the doubling and multiplying of vowels, as *ae, ai, ao, au, ay; ea, ee, ei, eo, eu, ey, eye; ia, ie; oa, oe, oi, oo, ou, oy; ua, ue, ui, uoy; ye, yea, yi, you,* of which usually but one is pronounced while the others are silent, and therefore as useless as Orrmin's many consonants. Caedmon's and Alfred's dialect became a real burlesque in the hands of such a mongrel Danish and Anglo-

Saxon writer. There is hardly one word in ten that does not end in some double consonant. Even the particles *for, in, on, that, with, him, his*, &c., we find thus: *forr, inn, onn, thatt, withth, himm, hiss*, &c. He also doubled middle consonants as: *bigunnenn, hannd, hunndredd, rihht*, &c., for *begun, hand, hundred, riht*, &c. Yet this Orrmin fancy, odd as it seems, is less puzzling to children and foreigners than the many unpronounced vowels that now haunt the English vocabulary, because a double consonant, whether middle or final, can have but one and the same sound, whereas two or three vowels in immediate succession may and do have different sounds in one and the same connections, and sometimes in one and the same word. When will the English-speaking populations harmonize letter with sound and sound with letter?

One of the most brilliant of the English Latinists of this age was Joseph of Exeter (Josephus Iscanus), whom Warton calls "The miracle of his age in classic composition." He left an epic poem on the Trojan war, and "*Antiocheis*" on the deeds of Cœur de Lion during the crusades.

Thomas White, A.D. 1150, the most learned of the cardinals of his day, wrote a treatise on Scholastic Divinity, which was highly appreciated. Let us not omit John of Salisbury, A.D. 1180, who wrote "*Polycraticus de Nugis Curialium et Vestigiis Philosophorum*," a satire on the follies of courtiers. Gervasius of Tilbury wrote "*Otia Imperialia*," Lib. III. (History of the Kings of England and France). He says the English nobles sent their children to France to be educated, in order to avoid their mixing English with their idiom.

We have thus shown England's Latin lore in the twelfth century, when there was a gap between Anglo-Saxon and Franco-English. Henceforth England's intellect will have ample scope to express its thought in Franco-English.

Latin and Anglo-Saxon could not amalgamate, though it had been in close contact from A.D. 600 to 1200. A less inflected element than Latin was indispensable; an element with enough Latin to satisfy students, and some Gotho-Germanic to attract the masses; that element could only be found in French, which, besides Gotho-Germanic, had some Celtic to combine with Welsh and Irish under Henry II., A.D. 1188. Bede says the Anglo-

Saxons and Franks understood each other's dialect. Hence French and Anglo-Saxon could and did amalgamate, A.D. 1200.

As early as the twelfth century England had two authors who wrote in French: Walter Mapes, after writing Latin poems that caused him to be called *Anacreon* of England, produced several romances in French. Robert Wace was a distinguished poet; he was born in the Isle of Jersey, studied at Caen, became reader to Henry I. and Henry II. In 1160 he wrote "*Roman du Rou*" (Romance of Rollo), and dedicated it to Henry II. Next "*Chronique des Ducs de Normandie*" (Chronicle of the Dukes of Normandy); and finally "*Le Brut d'Angleterre*" (Brutus of England), consisting of 15,000 lines. His Romance of Rollo and of the Dukes of Normandy is in verse, and is considered a valuable historic record of the personages, events, and manners of that period. Wace lived at Henry's court, and died 1184. A stanza of this early bard may be of interest.

"Taille fer, qui moult bien chantoit,
Sur un cheval qui tot alloit,
Devant eux alloit chantant
De Karlemagne et de Roland
Et D'Oliver et des Vassals
Qui moururent a Roncesvalles."

Robert Wace obtained the idea of his popular epic poem, "*Le Brut d'Angleterre*," from Geoffrey of Monmouth and Nennius. Layamon translated this favorite work into Anglo-Saxon, A.D. 1205.

As I have shown the self-sacrificing character of women in Clotilda, Bertha, Ethelburga, Anna, &c., I must now mention the Welsh heroine, Gwen Llyan, who (as related by Giraldus Cambrinsis), while leading her countrymen against invaders, was taken prisoner and beheaded by one *Maurice of London*, A.D. 1136.

This murder by Maurice was committed the same year that Stephen usurped the throne of England, which of right belonged to Matilda. Stephen's act, though less cruel, was as unjust and ungallant as Maurice's.

Were we writing history, we should relate England's deeds during the crusades, especially those of Richard Cœur de Lion. Those otherwise fruitless expeditions affected the English language, not only by adding military, heraldic, and other gallant

terms, but by modifying and softening its vocabulary and code of honor. Other European tongues, especially German, were similarly benefited. Different nations marching, camping, and fighting together, began to lose some of their national prejudices; the middle and lower classes, and even nobles, princes, kings, and emperors became more or less mixed and acquainted. An international feeling of mutual respect sprang up, which tended toward concord. Thus the English as well as other idioms gained in vocabulary and in general polish; new devices and mechanisms were seen and brought home from the East. The queens, princesses, and other ladies, who accompanied the crusaders, gave a tone of refinement that has ever since pervaded European idioms and manners. The knights were bound by a solemn oath to protect the fair sex, and to rescue widows and orphans from oppression.

Behold a voyage in an opposite direction: The Welsh annals mention a Prince Madoc, who sailed from North Wales about A.D. 1170, discovered a western continent, returned to Wales, raised a colony, resailed to the West, and was heard of no more. But about 1550, F. Lopez de Gomara went to America to obtain documents and information for his "*Cronica de la Nueva España.*" It is said that, while exploring the New World, Gomara found remains of Madoc's colony. I am aware that claims prior to Columban discovery are considered fabulous. I only allude to this, because connected with the name of a historian as reliable as Gomara. The adventures of that Welsh prince furnished to Southey, 1805, the subject of his poem entitled "*Madoc.*"

Alexander Neckham, as one of the Medieval pioneers in natural science, deserves posterity's gratitude, especially for "*De Naturis Rerum*" (On the Nature of Things). In this poem the rudiments of most of the modern sciences are set forth in a pleasing style. Behold what Roger Bacon says of its author: "This Alexander in many things wrote what was true and useful; but he neither can, nor ought, by just title, to be reckoned among authorities." Neckham also produced "*De Laudibus Divinæ Sapientiæ.*" His works have a great value, showing us, as they do, the manner of thinking in the twelfth century. He began his studies at the then celebrated academy of St. Alban's, and com-

pleted them at the University of Paris. As the following lines give us an idea, not only of the author's tender recollections of his school years, but of what was taught in the academies of England at that period, we give Andrews' version of them.

"'Twas here my youth's gay hours stole away,
And rest, the nights, and science crown'd the day.
Here taught, I travel'd learning's arduous road,
And to these walls the fame I've gain'd is ow'd.
Each art I teach was taught me here before,
And Scripture-study joined the useful lore,
The canons too—Galen—Hippocrates;
Nor did the civil law my taste displease."

We must for a moment look beyond the language and literature of the British Isles, and consider the intellectual and moral status of Europe. Spain, whither the Goths, Vandals and Moors had penetrated, began to develop noble fruits: The Moors could boast of AVENZOAR, A.D. 1140, and AVERRHOES, 1190, two brilliant intellects, whose scintillations illumined the European horizon. Castille could point to "*Poema del Cid*," the earliest poem in the Spanish language, 1150. It is very remarkable that the name of the author never reached posterity. The work itself has furnished materials for many noble productions, especially Voltaire's chef-d'œuvre, "Le Cid."

Navarre had her Jewish Rabbi, Benjamin of Tudela, the first and earliest Medieval European geographer and traveler, who, from A.D. 1160 to 1173, visited the synagogues in the Eastern Empire, Egypt, Persia, and as far as China, in order to observe their manners and ceremonies. His Itinerary in Hebrew was published in Constantinople, translated into Latin by Arius Montanus, and into most European idioms. Being the first description of those distant countries, it gave rise to marvelous tales.

About the same period the Spanish Jew, Kharizi, traveled in Palestine, Persia, Russia, Germany, France, and left his geographic and ethnologic information in a treatise called "*Tachkemoni.*" Thus did the Medieval Jews imitate the example of their illustrious ancestors, Abraham and Sarah, who started from Chaldee 2000 B.C., visited Mesopotamia, Egypt, and settled in Canaan. With them the Empire went westward four thousand years ago.

With regard to education in England during the twelfth century, the Franco-Norman gentry usually sent their sons abroad; and the University of Paris was the favorite seminary; for there were collected the youth of all nations, which caused Paris to be styled by the writers of that era "*The city of learning.*"

Here is a graphic stanza by some German student named Nigel Wercker, about the English studying with him at Paris:

"Et, quia subtiles considerat Anglos,
Pluribus ex causis se sociavit iis.
Moribus egregii, vultu verboque venusti,
Ingenio pollent, consilioque vigent.
Dona pluunt populis et detestantur avaros;
Fercula multiplicant; et sine lege bibunt."

"The students from Britain, his fancy must strike;
Ay!—these (quoth the stranger) are lads that I like.
Be these then my mess-mates, stout, jolly and clever;
With comrades like these I could study forever.
When they've cash, 'tis soon gone—for they hoard up no treasure,
And they eat without stint, and they drink without measure."

Sinding, in his history of Scandinavia, p. 111, says:

"On the whole, neither science nor the arts had reached a very high point, and young people being desirous of a deeper knowledge than they could acquire at home, had to go to the celebrated University of Paris, and at the close of the twelfth century a special college for Danish students was founded in Paris. Here, for instance, Absalon, a man of letters himself, favored literature and encouraged the renowned *Saxo-Grammaticus* to compose a history of Scandinavia, which he did in elegant Latin, wherefore he was surnamed *Grammaticus.*"

As to education in Germany, hear what Max Müller says on this head:

"Frenchmen became the tutors of the sons of the German nobility. French manners, dresses, dishes, dances were the fashion everywhere. German poets learnt from French poets the subjects of their own romantic compositions. The poetry, which florished at the castles, was soon adopted by the lower ranks."

Thus were Paris, France, and the Franks the educators of Europe; but the Fatherland had her Otho von Freisingen, son of Leopold IV., Duke of Austria, and Agnes, daughter of the

Emperor Henry IV. This prince, bishop, and scholar studied and graduated at the University of Paris. He was a most erudite writer; he left a chronicle in seven volumes from the Creation to his own time. He also wrote a life of the Emperor Frederick Barbarossa. This Early German historian died A.D. 1158. His works were written in Latin, as nine-tenths of all books were at that period.

A unique literary monument of filial affection greets us in this age: Anna Comnena, A.D. (1083–1148), wrote "*Alexiad*," a biography of her father, Alexis Comnenus, Emperor of Constantinople. Hear how the world of letters received this production: The Fatherland placed it in the "*Byzantine Collection*," which contains the gems of Greek literature. The French "*Biographie Universelle*" says:

"This princess applied herself early to study, without neglecting other duties. While courtiers amused themselves, she conversed with the savants of the capital and became their rival in writing the life of her father. This work, divided into fifteen books, is written with warmth, and its style has *éclat*. She minutely describes the countenance, features, and size of every one of her personages. Cousin made an elegant French version of it, which is to be found in the fourth volume of the '*Byzantine Collection*.'"

In 1651 an edition of it in folio was issued for the Louvre, with learned notes by David Hoeschelius. The English biographer Wright says: "Anna was esteemed the most learned female of her age; she employed the last ten years of her life composing a history of her father's reign." The American biographer Thomas calls Anna "a princess of distinguished beauty, talents and learning, and her *Alexiad* (in Greek) a remarkable work and one of great historic value, though it is sometimes disfigured by prejudice as well as by a pedantic style." She expressed an aversion for the princes of the crusades, and called the crusaders a barbarous people, unacquainted with the arts, manners, and refinements of the East, which was, no doubt, the truth; she had occasion to see and know them at her father's court. At all events, her delineations of persons and things, being a woman's, are more minute and graphic than any man's would have been, and therefore much more valuable to posterity. In extenuation of the crusaders' uncouthness, which she so vividly describes, a less impulsive his-

torian would have added, that it was due to want of opportunities to acquire polish.

Eustathius, Archbishop of Thessalonica, A.D. 1135–1200, penned his celebrated Commentaries on Homer, Pindar, and Dionysius Perigetes. Thus a princess and an archbishop addressed posterity in the language of Plato. Italy had her Gerard, surnamed Cremonensis (A.D. 1114–1187), who was an astronomer and orientalist; he translated seventy-six works from Arabic into Latin. As the Arabic idiom was not only rich in poetry, history, and geography, but in most sciences, Gerard had a vast field for his nimble pen. He, no doubt, transferred into his Latin versions many Arabic terms, that have since found their way into our modern tongues; such as: *almanach, algebra, alchemy, alcohol, alcove, alkali, azimuth, azure, balcony, chemistry, gazel, giraffe, nadir, scarlet, zest, zenith*, &c. Let us remember that the twelfth century was a period of translations and compilations with scarcely any original writings. Even the strains of the *troubadours, minnesängers*, and *skalds*, were compilations that tended to diffuse classic language and literature; straying as those bards did from castle to castle, from city to city, and from court to court, linguistic action and reaction was going on all over Europe and Western Asia.

The scarcity and costliness of books and writing materials still continued, although a kind of paper, called "*Charta bombycina*" (sheet silken), was invented in the beginning of this century; yet manufactories and mechanics were far behind the intellectual progress. In this era I must mention Abelard, theologian, philosopher, mathematician, and poet, who electrified the students of Paris by his eloquence and learning. Hallam tells us: "Abelard was almost the first who awakened mankind, in the age of darkness, to a sympathy with intellectual excellence."

In this century the Petrobrusians, Albigenses, and Waldenses, under Peter de Bruys, Count Raymond of Toulouse, and Peter Waldo, merchant of Lyons, began to protest against clerical abuses and pretensions, accusing the priesthood of straying from the teachings of Christ and his Apostles. St. Bernard preached and wrote against them, charging them with belief in the Manichean heresy of two co-eternal and co-equal principles, perpetually counteracting each other, which was considered as the worst

heresy ever conceived. Consequently, *Peter de Bruys was burned at the stake in Languedoc*, A.D. 1147. This only increased the zeal of all concerned in this movement, which involved all Southern France. Pope Alexander III. convoked in vain a council at Tours, 1163. Innocent III. asked Philip Augustus to extirpate those heretics, which this short-sighted monarch attempted in vain, for *protesting* had begun and was repeated by Wickliffe, Huss, Jerome of Prague, Luther, Calvin, the Puritans, Quakers, &c., and ultimately triumphed. During these religious controversies, numerous translations of the Bible were made into the modern languages, commentaries multiplied, new words were coined from Hebrew, Greek, and Latin, dialects and languages interchanged and mixed. That sagacious scholar, J. W. Draper, in his "Intellectual Development of Europe," p. 369, points to the real origin of protestantism, when he says: "In the south of France the intellectual insurrection fast took form." Thus the leading languages of Western Europe had achieved written vernacular thought by A.D. 1200; England, A.D. 600; Germany, A.D. 800; France, A.D. 900; Scandinavia, A.D. 1000; Spain, Portugal, and Italy, A.D. 1200. Modern thought had gradually visited those nations, and assumed in their native dialects a visible form in law, religion, or poetry.

We are agreeably surprised to find that Russia, just christianized through the influence of the Greek princess Anna, had a painter named Alimpius, who so distinguished himself in sacred art at Kief, that the Russian clergy placed him among their saints. Hence, the Moscovites showed artistic progress at an early date and may claim a share in Medieval art.

At this period the Moors of Spain had Thofail, who wrote "Hai-el Yokdan" (*The Man of Nature*), which was translated into Latin. Thofail seems to have been the Arabian Darwin of the twelfth century. Ibn-el-Awam penned a treatise on agriculture, which Banquery translated into Spanish. He was the Arabian Tusser. We must not omit the English monk, Adelard of Bath, who, after traveling extensively, wrote "De Natura Rerum" (*On the Nature of Things*), and translated the "Elements of Euclid" from Arabian into Latin, when the Greek text was unknown to scholars of Western Europe. He lived in the beginning of the twelfth century and was one of the earliest Medieval

orientalists. Thus did the Benedictine monks render themselves useful in England from the day Biscop started their order at Jarrow in the seventh century. We all know what a useful classic Euclid has been and is now in our schools. As we alluded to "*Beowulf*" and "*Edda*," which, by way of analogy, have been styled Anglo-Saxon Iliad and Icelandic Iliad, we must not omit the "*Nibelungen*," an Old High-German poem, composed of thirty-nine "*Adventures*," of which Prof. Lachmann, Schlegel, Grimm, Heine, &c., speak with ecstasy. The heroes of this German Iliad are Attila, King of the Huns (A.D. 450), Günther, King of the Burgundians, whose capital was Worms on the Rhine, and Siegfried, Prince of the Netherlands; its heroine, Kriemhild, Günther's daughter, who first wedded the noble Siegfried, and next Attila, in order to have an occasion to avenge herself upon the Burgundians, who murdered Siegfried. This epic of 6,000 lines is dated to the twelfth century by German critics. We infer from the names of its heroes, especially Attila (Etzel), and from its style, that parts of it were sung and recited in the Fatherland as early as the eighth century, and were only collected and written in the twelfth. As one opening and one closing stanza may give the Nibelungen's key-note, we quote from Lettsom's erudite translation, which deserves every Gotho-Germanic student's perusal:

> "A dream was dreamt by Kriemhild the virtuous and the gay,
> How a wild young falcon she train'd for many a day,
> Till two fierce eagles tore it; to her there could not be
> In all the world such sorrow as this perforce to see," &c.

> "The mighty and the noble there lay together dead;
> For this had all the people dole and drearihead.
> The feast of royal Etzel was thus shut up in woe:
> Pain in the steps of pleasure treads ever here below."

The three Medieval landmarks, *Beowulf*, *Edda*, and *Nibelungen*, should be made classic among all nations of Gotho-Germanic descent. Their divinities, heroes, and heroines might be compared with those of the ancients and thus be made doubly interesting to learners.

Extracts and Tables from Anglo-Saxon writings of the twelfth century, showing their style and the numeric origin of their vocabulary. They are from the "Saxon Chronicle," A.D. 1154, and the "*Creed*" of A.D. 1160.

Extract from the "Saxon Chronicle," A.D. 1154.

ANGLO-SAXON:

Tha ferde he (Henry II) mid micel faerd into Engl-land. and wan castles. and te King ferde agenes him mid micel mare ferd. and thothwaethere fuhten hi noht. Oc ferden the aercebiscop and te wise men betwux heom. and makede thaet sæhte thaet te king sculde ben lauerd and king wile he liuede. and æfter his dæi ware Henri king. and he halde him for fader and he him for sune and sib and sæhte sculde ben betwyx heom and on al Engle-land. This and te othre foruuardes thet hi makeden suoren to halden the King and te eorl. and te biscop. and te eorles. and ricemen alle. Tha was the eorl underfangen æt Wincester and æt Lundene mid micel wurtscripe. and alle diden him manred. and suoren the pais to halden. and hit ward sone suithe god pais sua that neure was here. Tha was the King strengere thanne he æuert her was. and te eorl ferde ouer sae. and al folc him luuede. for he dide god justise and makede pais. An. MCLIV. On this gær wærd the King Stephne ded. and bebyried ther his wif and his sune waeron bebyried aet Fauresfeld. thæt minstre hi makeden. Tha the King was ded tha was the eorl beionde sae. and ne durste nan man don other bute got for the micel eie of him. Tha he to Engle-land com, tha was he underfangen mid micel wurtscipe. and to King bletcæd in Lundene on the sunnen dæi beforen midwinter dæi. and there held he micel curt. That ilce dæi that Mart. abbot of Burch sculde thider faren. tha sæclede he and ward ded IV Non. Jan. and te munckes innen dæis cusen other of heom sælf. Willelm de Walteuile is gehaten.

ENGLISH:

Then went he (Henry II.) with a large force into England and won castles; and the King went against him with a much larger force. Nevertheless, fought they not; but the Archbishop and the wise men went between them and made this settlement: That the King should be Lord and King, while he lived, and after his day Henry should be King; that Henry should take him for father, and he him for son; that union and quiet should be betwixt them and in all England. This and the other provisions that they made, swore the King and the Earl to observe; and all the Bishops and the Earles, and the rich men. Then was the Earl received at Winchester and at London with great worship; and all did him homage, and swore to keep the peace. And there was soon so good a peace as never was here before. Then was the King stronger than he ever was before; and the Earl went over sea; and all the people loved him; for he did good justice, and made peace, A.D. 1154. In this year died King Stephen; and was buried where his wife and his son were buried at Feversham; which monastery they founded. When the King died then was the Earl beyond sea; and no man durst do other than good for the great fear of him. When he came to England, then was he received with great worship and as King was blessed in London on the Sunday before midwinter day. And there held he a full Court. The same day that Martin, Abbot of Peterborough, should have gone thither, then sickened he and died on the fourth day before the nones of January; and the Monks,

ANGLO-SAXON:

god clerc and god man. and wæl luued of the king and of alle gode men. and munckes al byrien the Abb. hehlice. and son the cosan Abb. ferde. and te muneces mid him. to Oxenford to the K' and te K' iaf hi thet abbrice. and he ferde sone to Burch. and was ther mid te abb' ær he ham came. and se K' was underfangen mid micel wurtscipe æt Burch. mid micel processioun. and sua he was alsua at Ramesæie. and at Torn'. and at Spall. and at, &c.

ENGLISH:

within the day, chose another of themselves, whose name was William de Walteville, a good clerc, and good man, and well beloved of the King, and of all good men. And all the Monks buried the Abbot with high honors; and soon the chosen Abbot and the Monks with him, went to Oxford to the King; and the King gave him the Abbacy, and he proceeded soon to Peterborough, and was there with the Abbot, ere he came home. And the King was received with great worship at Peterborough, in full procession, and so he was also at Ramsey, and at Thorney and at Spalding, and at, &c.

362 common words, among which

The	occurs	25	times.
a	"	5	"
of	"	4	"
to	"	7	"
from	"	0	"
in	"	6	"
with	"	8	"
by	"	0	"
Pron. of 1st person	"	0	"
" 2 "	"	0	"
" 3 "	"	29	"
be, aux.	"	7	"
have, aux.	occurs	1	times.
shall, "	"	3	"
will, "	"	0	"
may, "	"	0	"
do, "	"	0	"
that	"	8	"
and	"	42	"
		140	particles.
other particles,		47	
		187	particles.

Hence, the style of the Anglo-Saxon dialect, at the close of the "Saxon Chronicle," A.D. 1154, required about 362 common words to furnish 100 different words, and averaged about fifty-two per cent. particles and seventy-two per cent. repetitions. This highest percentage of repetitions and particles, as previously stated, indicates the utter decline of the Anglo-Saxon dialect.

Origin of 100 *different words from the preceding Extract of the "Saxon Chronicle," A.D.* 1154:

ARIO-JAPHETIC TYPE OF LANGUAGES:											ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:		SEMITIC FAMILY:
Greek:	*Latin:*		*French:*	*Anglo-Saxon:*							
	Castles		pais	Tha	sculde	diden	eie				
	aercebiscop		justise	ferde	ben	manred	com				
	an. (*anno*)		curt	he	lauerd	sone	bletcæd				
	minstre		cusen	mid	wile	suithe	sunnen				
	abbot		de	micel	liuede	god	beforen				
	Non. (*Nonæ*)		clerc	faerd	æfter	sua	ilce				
	Jan. Januarius)		processioun	info	dæi	neure	midwinter				
	muneces			and	halde	here	of				
				wan	for	strengere	thider				
	8		7	te	fader	thanne	sæclede				
				king	sune	ouer	sælf				
				agenes	sib	sæ	wæl				
				mare	on	folc	gehaten				
				thothwæthere	al	luuede	hehlice				
				fuhten	this	gær	iaf				
				oc	othre	ded	ham				
				noht	foruuardes	bebyried					
				wise	suoren	wif	85				
				men	eorl	ne					
				betwux	ricemen	beionde					
				makede	underfangen	durste					
				thæt	æt	nan					
				sæhte	wurtscipe	bute					
Greco-Latin words: 15 all words of inherent meaning, except one.				*Gotho-Germanic words:* 85 of which 30 are particles, leaving 55 *words of inherent meaning.*							

RESULT:

Latin	8
French	7
Anglo-Saxon	85
	100

15 per cent. Greco-Latin.
85 " Gotho-Germanic.

EXTRACT:

The Creed of A.D. 1160.

"Ic ileue in God the fader almihti scuppende and weldende of heouene and of orthe and of alle iscefte. and ich ileue on the helende crist. his enlepi sune. ure. lauerd. he is ihateh helende for he moncun helede of than dethliche atter. thet the olde deouel blou on adam and on eue and on al heore ofsprinke. swa swa thet heore fif-falde mihte hom wes al binumen. thet is hore lust. hore loking. hore blawing. hore smelling. heore feling wes aliattret."

Extract from the Peterborough Chronicle for the year 1137.

"Tha the suikes undergæton that he milde man was and softe and god and na iustise ne dide, tha diden hi alle wunder. Hi hadden him manred maked and athes suoren. ac he nan treuthe ne heolden. alle hi waeron forsworen. and here treothes forloren. for æuric rice man his castles makede and agænes him heolden and fylden the land ful of castles. Hi suencten suythe tha uurecce men of the land mid castelweorces. Tha the castles uuaren maked. tha fylden hi mid deoules and yvele men. Tha namen hi tha men the hi wenden that ani god hefden. bathe be nihtes and be dæies. carlmen and wimmen. and diden-heom in prisun efter gold and sylver. and pined heom untellendice pining. for ne uuæren næure nan martyrs swa pined alse hi wæron. Me henged up bi the fet and smoked heom mid ful smoke. me henged bi the thumbes. other bi the hefed. and hengen bryniges on her fet. Me dide cnotted."

244 common words, among which

The	occurs	12	times.	have, aux.	occurs	1	times.
a	"	0	"	shall, "	"	0	"
of	"	6	"	will, "	"	0	"
to	"	0	"	may, "	"	0	"
from	"	0	"	do, "	"	1	"
in	"	2	"	that	"	5	"
with	"	3	"	and	"	19	"
by	"	4	"			95	
Pronoun, 1st per.	"	3	"	other particles,		25	
" 2d "	"	0	"			120	particles.
" 3d "	"	33	"				
be, aux.	"	6	"				

Hence, the style of the twelfth century required about 244 common words to furnish 100 different words, and averaged about 49 per cent. particles and fifty-nine per cent. repetitions.

Origin of 100 *different words from the preceding Extracts: the Creed in the Twelfth Century, and an Extract from the "Peterborough Chronicle," A.D.* 1137 :

ARIO-JAPHETIC TYPE OF LANGUAGES:											ARIO-SEMITIC TYPE:
THRACO-PELASGIC, OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*							
Crist	vice	iustise		Ic	is, aux.	tha	land	næure			
	castles	prisun		ileve	ihaten	suikes	ful	alse			
1	2	pined		in	for	undergaeton	suencten	henged			
		martyrs		god	moncun	milde	suythe	up			
		4		the	dethliche	man	uurecce	fet			
				fader	atter	softe	mid	smoked			
				almihti	thet	na	weorces	thumbes			
				scuppende	alde	dide	yvele	other			
				and	deouel	wunder	namen	hefed			
				weldende	blou	manred	wenden	bryniges			
				of	ofsprinke	maked	ani	cnotted			
				hoeuene	swa	athes	bathe	strenges			
				orthe	fif-falde	suoren	be	abuten			
				alle	mihte	ac	nigtes				
				iscefte	binumen	treuthe	dæies	93			
				helende	lust	lieolden	wimmen				
				his	loking	forloren	efter				
				enlepi	blawing	æuric	gold				
				sune	smelling	agænes	sylver				
				lauerd	feling	fylden	untellendlice				

RESULT :

Greek	1
Latin	2
French	4
Anglo-Saxon	93
	100

7 per cent. Greco-Latin.
93 " Gotho-Germanic.

Greco-Latin Words:
7
all words of *inherent meaning.*

Gotho-Germanic Words:
93
of which 19 are particles, leaving 74 words of inherent meaning.

NOTE.—Twenty-four of 100 words in this Table, or twenty-four per cent., are now (1878) spelt as they were A.D. 1137; and twenty-two, or twenty-two per cent., are now (1878) obsolete.

Synopsis of the different words from the two preceding Tables of the Twelfth Century.

Greek:	1			
Latin:	9	Greco-Latin:	21	Total of the different words: 181.
French:	11			
Anglo-Saxon:	160	Gotho-Germanic:	160	

Hence, the Anglo-Saxon style of writing in the twelfth century shows a vocabulary of different words containing about

88 per cent. Gotho-Germanic, and
12 ". Greco-Latin (including 5 per cent. French).

Thirty-four of the 160 different Anglo-Saxon words (twenty-one per cent.) are now (1878) obsolete.

Only twenty-four of the 160 different Anglo-Saxon words (fifteen per cent.) are now spelt as they were prior to A.D. 1200.

ULTIMATE RESULT OF THE ANGLO-SAXON PERIOD, A.D. 449–1200.

We gave synopses for the seven centuries of the Anglo-Saxon Period; but each of these synopses only shows the origin of the vocabulary for one century; now, to get at the figures, that will furnish the origin of the Anglo-Saxon dialect, we must drop from the fourteen Tables of the Anglo-Saxon Period all repeated words like *the, of, to, and, it,* &c., which occur in every one of the fourteen Tables, together with other repetitions, so as to reach only the ultimate different words, from which we can determine the origin of the Anglo-Saxon dialect:

Anglo-Saxon words:	668	Gotho-Germanic:	668	Total of the ultimate different words: 731.	
Greek "	3	Greco-Latin:	62		
Latin "	45				
French "	14				
Hebrew "	1	Semitic:	1		

Hence, the Anglo-Saxon dialect numbers

91 per cent. Gotho-Germanic, all Anglo-Saxon;

8 " Greco-Latin, including two per cent. French, and traces of Semitic, which came into Anglo-Saxon through the Bible.

For later comparison we desire readers to remember:

1. That only 64 (nine per cent.) of the above 731 ultimate different words are now (1878) spelt as they were before A.D. 1200.

2. That 6 (nine per cent.) of the above 62 ultimate different Greco-Latin words are now obsolete, while 360 of the above 668 ultimate different Anglo-Saxon words (fifty-four per cent.) are now (1878) obsolete. Yet Sharon Turner tells us in his "History of the Anglo-Saxons":

"Perhaps we shall be near the truth, if we say, as a *general principle*, that one-fifth of the Anglo-Saxon language has ceased to be used in modern English." As shown above, fifty-four per cent., or more than one-half of the A. S. words, are obsolete; yet this erroneous assertion has been repeated for fifty years by many Anglo-Saxon and Teutonic investigators. We need not show how Sharon Turner arrived at his so-called "*general principle*," when Geo. P. Marsh declares, that "the conclusions given by Sharon Turner are entitled to no confidence whatever." Oliphant, in his "Sources of Standard English," 1873, p. 216, speaking of Marsh's method of investigating the English vocabulary,

says: "Substantives, adjectives, adverbs, and verbs, I call weighty words; they may alter, while the other parts of speech hardly change at all. I cannot see the use of counting, as Marsh does, every *of*, *the* and *him*, in order to find out the proportion of home-born English in different authors." Yet this candid author, while censuring Marsh's method, which had been Sharon Turner's, tells us, p. 240: "It was once my lot to treat of a Code of Law; I find, on looking over my book, that at least one-half of my substantives, adjectives, adverbs, and verbs dealing with this subject, are of Latin birth; so impossible is it for the most earnest Teuton to shake off the trammels laid on England in the thirteenth century." Were it not for these trammels the English idiom would not now be the essence of what language has noblest and most sublime; for the erudite Bosworth, in the preface to his "Anglo-Saxon and English Dictionary," 1855, says: "23,000 words are of Anglo-Saxon origin." Our strict analysis shows, that fifty-four per cent. of these, or 12,420, are now obsolete, so that the English tongue now contains but about 10,580 Anglo-Saxon words; and if it numbers 90,000 words,—as stated in Noah Webster's Dictionary of 1861,—79,420 are "foreign born" (Greco-Latin), without which, what would the English language be? It is difficult to understand how Sharon Turner's "one-fifth" could find favor with linguists, who, while reading, must daily see over one-half Greco-Latin on every page they peruse.

Gradual Accessions to the Anglo-Saxon Dialect from the close of the Sixth Century to the close of the Twelfth:

	GRECO-LATIN	CELTIC:	SEMITIC:	ANGLO-SAXON:
King Ethelbert's Anglo-Saxon Code (A.D. 597)	6 per cent.			94 per cent.
From A.D. 600 to 700	6 "			94 "
" " 700 to 800	14 "			86 "
" " 800 to 900	6 "			94 "
" " 900 to 1000	4 "		Traces	95 "
" " 1000 to 1100	5 "			95 "
" " 1100 to 1200	12 "			88 "

To behold and study the dawn of the English language and literature must ever prove highly interesting to every individual of the ninety English-speaking millions, whether he breathes the air of Britain, America, Asia, Africa, Australia, or New Zealand. The eighty-nine articles of King Ethelbert's Code (A.D. 597) in the vernacular, with its Latin translation (A.D. 1050), are a rich

treat, not only for the philologist and historian, but for the ethnologist and philosopher; because in that code is to be found the germ of the Anglo-Saxon language and literature: in it are mentioned manners, customs and traits of character, that clearly show the social status of that early period; vices and crimes are named and fines imposed, that indicate the moral condition of the people; even the chopping off fingers is enumerated among the national crimes. A fine of six shillings for cutting off the gold-finger proves, that the Anglo-Saxons wore gold rings prior to A.D. 597. The fines are expressed in Roman numbers, which shows that they adopted the Roman figures A.D. 597.

Thus may the student trace ethnologic data from primitive writings. No doubt, the forming of the Anglo-Saxon alphabet, the thinking over, contriving and writing that code was a solemn and imposing occasion among the descendants of the Jutes in Kent. Strange, no English historian, ethnologist, or philologist has taken that curious document as his initial theme. Rapin alludes to it more than any historian we read. The florid Macaulay calls the early part of Anglo-Saxon history "*mythical.*" The erudite P. Andrews, in his "History of Great Britain," tells us:

"The seven insignificant monarchies scarcely produced a man of letters, a statesman, a soldier, or a rational divine, and deserves little notice from the historian, who hastens to commemorate, in the accession of the great Egbert, the true commencement of English history."

Yet Caedmon, who was the Anglo-Saxon Homer, sang his Paraphrase on the Bible to the inmates of Whitby a century before Egbert, and his hearers transmitted it to posterity; and as previously stated, he was the tersest and most impressive of the Anglo-Saxon authors. Bede, who wrote his Ecclesiastic History seventy years before Egbert, has ever been considered one of the eminent Medieval divines; true, he wrote in Latin. Any one, who will peruse the numerous writings, moral essays and translations of Alfred the Great (A.D. 890), will find in them a mine of wisdom and statesmanship. Alfric's "Homilies" (A.D. 1000) contain rich moral and historic instruction. To read the simple and unvarnished events, as related year after year in the "Saxon Chronicle" from A.D. 449 to 1154, will ever be interesting, not only to the scholar, but to all lovers of real history. Such poems as the "Battle of Brunanburgh" and "Threnody" on the Death

of Edward the Confessor, A.D. 1066, are characteristic of their day, and deserve the attention of those who wish to know the real progress of the English intellect. No Oxford, Cambridge, Columbia, or Yale diploma should be given to a student ignorant of Anglo-Saxon literature, which antedates all Medieval literatures: for neither France, Italy, Spain, Portugal, nor Germany can show anything in their vernacular dialects at that early period. Even students of high schools should be taught an epitome thereof. Every English speaker may justly feel proud of the most ancient Medieval literary progress.

It seems strange no Celtic found its way into Anglo-Saxon to A.D. 1200; for the Celts had been conquered by the Jutes, Saxons, and Angles, and were their northern and western neighbors from A.D. 449 to 1200. The mutual hatred between the two races hardly accounts for this linguistic anomaly; there must be some hidden unaffinity between the Gotho-Germanic and Celtic dialects. The Franco-Norman and Anglo-Saxon admixture became the means of cementing the Celto-British and Anglo-Saxon races and tongues during the Franco-English period from A.D. 1200 to 1600. No doubt, the Celtic element that went from France with William the Conqueror, especially the 5,000 auxiliaries from Brittany, became a link between the Anglo-Saxons and Celts of the British Isles. Traces of Hebrew or Semitic found their way into the native dialect during this period, which came through the Bible. As the first Hebrew word in the Anglo-Saxon tongue was "*alleluiah*," a term of praise and joy, it must be considered a good omen.

Ultimate numeric Result of the Fourteen Extracts from Authors of the Anglo-Saxon Period, showing the style of writing from A.D. 597 *to* 1200:

AUTHORS:	NUMBER OF WORDS IN EACH EXTRACT:		WORDS OF INHERENT MEANING:	PARTICLES:	
Ethelbert's Code, 6th Century....	292	including	208	84	(30 per cent.)
Caedmon, 7th.....	135	"	99	36	(27 ")
Lothair and Edric's Code, 7th....	242	"	134	108	(44 ")
Saxon Chronicle, 7th.....	237	"	131	106	(44 ")
Ina's Code, 8th.....	265	"	152	113	(43 ")
Saxon Chronicle, 8th.....	261	"	158	103	(40 ")
Saxon Chronicle, 9th.	298	"	152	146	(49 ")
Alfred's Code, 9th.....	284	"	138	146	(51 ")
Saxon Chronicle, 10th.....	122	"	94	28	(23 ")
Alfric, 10th.....	254	"	130	124	(50 ")
Threnody, 11th	167	"	128	39	(23 ")
Saxon Chronicle, 11th.....	228	"	142	86	(39 ")
Saxon Chronicle, 12th.....	362	"	175	187	(52 ")
Prayers, 12th.....	244	"	124	120	(49 ")
	3391		1965	1426	

For later comparison we desire readers to remember:

1. That the 14 Extracts from the prominent authors and writings of the Anglo-Saxon period aggregate 3,391 words, averaging 242 words for each of the 14 Extracts.

2. That the 14 Extracts, numbering 3,391 words, contain but 731 (22 per cent.) ultimate different words, leaving 2,660 (78 per cent.) ultimate repetitions.

This age witnessed the first real expanse of England's language, which was brought about by these circumstances: Henry II., rather discouraged by his fruitless wars in France, conceived the invasion of Ireland. He communicated his design to his countryman and friend, Adrian IV. (Nicholas Breakspeare), the only native of England ever raised to the papal chair. Adrian, desirous to aid his country, and seeing in that movement a chance to increase papal influence and swell the ecclesiastic revenue by a Peter Pence from Hibernia, encouraged the grasping Plantagenet. Soon fortuitous events furnished the English monarch a specious pretext for invasion. According to Lord Lyttelton's "Irish Annals," Dermot Macmorrogh, King of Leinster, had carried off by force the fair Devoirgoil, wife of O'Rourke, ruler of Breffney, which produced a war between the Irish princes, as did Helen's elopement between Greece and Troy. To redress this wrong English nobles aided Dermot. Henry intervened, became mediator, and ultimately succeeded (A.D. 1169) in appropriating the Emerald Isle, where the census of 1871 showed, in a population of 5,412,377, only 103,562 (two per cent.) persons who could not speak English. The census of 1861 mentions 163,275 individuals unable to speak English; whereas the statistics of 1851 show, in a population of 6,552,386, about 319,602 (five per cent.) persons that could not speak English. Thus, from 1851 to 1871, or within twenty years, the non-English-speaking population in Ireland diminished from five to two per cent. This small percentage will soon vanish before steam, telegraph, cable, and other improvements that speed travel and intercourse. The Cornish dialect died, A.D. 1778, with Dorothea Pentreath, the last person that could speak it; who will be the last speaker of Irish is to be seen; already the Irish in Europe and America form societies to preserve their ancient native tongue. Though Ireland had no opportunity to show to

the world a progressed language and literature, she may ever point with pride to Goldsmith, Swift, Usher, Burke, Sheridan, Moore, Knowles, &c., among England's intellectual grandees.

Archeologists claim that the earliest writing in Irish, called "*Saltair of Tara*," was composed by Cormac Mac Airt, King of Ireland from A.D. 227 to 266; that it was a commentary on the laws and usages of Ireland, and that only the title and small fragments thereof now remain. At the Royal Irish Academy of Dublin is a well preserved MS. containing a collection of heroic tales, sermons, &c., called "*Leabhar nah-Uidhci*," which is said to have been copied by Moelmuiri mac Ceileachair about A.D. 1100, from an older MS. It is thought the original was written in the sixth century by St. Ciaran, Abbot of Cluain-mac-Nois. As previously stated, this document, if authentic, would rank in date with King Ethelbert's Anglo-Saxon Code, A.D. 597. As Eugene O'Curry has published an exhaustive work "On the Manuscript Materials of Ancient Irish History," we refer readers to it. It seems the first printing done in Ireland dates to about A.D. 1560. We are told the Irish alphabet numbers eighteen letters, which resemble the Roman uncials; but it is claimed Ireland had writing before our era (?), all of which proves that the British Isles were an early intellectual center, as may be inferred from what we previously said of the early missionaries, Columba, Gall, Columban, Wilbrord, Winfrid, &c., who went from England and Ireland to other countries to preach Christianity and civilization.

After searching the origin and progress of the purely intellectual pursuits—language, literature and science—some allusion to the dress, arts, mechanics, and amusements of the Anglo-Saxons may be of interest; because they influence language, literature and science. Paulus Diaconus, who, towards the close of the eighth century, wrote a history of the Lombards, describes a picture of the sixth century, which he saw in the palace of Theodelinda, Queen of the Lombards. He was told that it was painted by Theodelinda's orders, and represented the Lombards on some excursion. Diaconus says their costume was the same as that of the Anglo-Saxons. The description of Diaconus agrees with one Eginhart gives of Charlemagne's costume, so that the above Saxon attire was common to the Lombards, Franks and Anglo-

Saxons. We previously found that the dialects of the Franks and Anglo-Saxons were similar; now we find that their costume and that of the Lombards were the same; hence we infer that the Anglo-Saxons, Franks and Lombards differed in name, but pointed to a common ancestry and mother tongue. These garments were made of linen or woollen, according to the season, cotton being then unknown in Europe. Behold some of the names of garments compared with other dialects:

English.....	mantle or cloak	tunic	breeches	sock	shoe	hose
Anglo-Saxon...	mæntel	roc	braec	socc	sceo	hose
German.....	mantel	rock	....	socke	schuh	hose
Greek.....	μανθυς	....	....	σακκος	....	....
Latin.	.....	tunica	braccae	soccus	....	....
French	manteau	tunique	braies	socque	soulier	chausse
Italian.....	manto	.....	brace	socco	....	....
Spanish.....	manto	.....	bragas	zoco	....	....
Welsh	mantell	.....	bryçan	.....	....	hos

This shows that there were *modes* which traveled from Italy to France and England, and that Queen Theodelinda and Charlemagne set the fashions in those primitive Medieval times. The Council of Cealchyth, A.D. 787, fulminated this rebuke against the fashion of that day: "You dress like the pagans, whom your ancestors exterminated. It is surprising you imitate those you ever hated." Going barefooted was a punishable offence among the Anglo-Saxons. This was, no doubt, more a hygeian than a moral measure. Such laws and customs are wise, because calculated to insure the health of the people, and especially that of the growing generation.

It is surprising to see the perfection to which the monks and copyists of the Anglo-Saxon period brought the art of penmanship, as may be noticed by the specimens of King Athelstan's Bible version about A.D. 938, and of "Doomsday-Book," A.D. 1086; also the numerous MSS. now preserved in Ireland. That kind of industry and skill were the only means by which the intellectual treasures could be transmitted to coming generations; hence our gratitude to those diligent pens should ever be tender and warm. Where would Hebrew, Greek, Latin, Gothic, Anglo-Saxon lore have been without those pliable and almost intelligent fingers?

Agriculture and gardening were ever in high repute among the Anglo-Saxons and English; so were fishing, hunting, and all the

arts that supply the necessaries and primary comforts of life; even nobles, abbots, and priests attended to gardening as a pastime. Church music and the harp ranked as the highest accomplishments among the Anglo-Saxons, so much so that kings and bishops prided themselves on being superior vocalists and harpists. The Anglo-Saxon houses consisted of wooden frames covered and cemented with clay; bricks were only used as ornaments. The first stone structures were erected towards the close of the eleventh century; and for them the stone was brought from Normandy. Glass windows were considered as a luxury in private houses, and were almost entirely confined to churches and cathedrals; all of which indicates, that architecture was not in high favor with the Anglo-Saxons. Yet specimens of Anglo-Saxon ships exhibit considerable advance in naval architecture. It seems painting and sculpture did not florish among the Anglo-Saxons, who were content with some image or statue of their patron saint in their churches. The ornamentations in the Church of St. John at Beverly and the paintings in the Cathedral of Canterbury are mentioned as the finest specimens of sculpture and painting during the Anglo-Saxon period. Although the Anglo-Saxons did not shine in architecture, painting and sculpture, they so excelled in setting precious stones in gold and silver that their jewelry was styled "*opera Anglica*" throughout Europe. King Alfred's jewel, found at Ethelingay, and St. Cuthbert's golden cross, are precious relics of that early delicate Anglo-Saxon workmanship. William of Malmesbury tells us, that the monks were most skilled artists in this department of industry.

In the sixth century we alluded to music as tending to soften the manners and tune the character of a people; in the ninth we mentioned Alfred the Great charming the hostile Danes as David of old did King Saul, and how fashionable the harp became in England. About A.D. 1160, a Scotch abbot, named Ailred, wrote the following burlesque:

"Since all types and figures are now ceased, why so many organs and cymbals in our churches? Why, I say, that terrible blowing of bellows which rather imitates noise of thunder than the sweet harmony of the voice?"

Next he thus expatiates on vocal music:

"One restrains his breath, another breaks his breath, and a third unac-

countably dilates his voice. Sometimes (I blush to say it) they fall and quiver like the neighing of horses; at other times they look like persons in the agonies of death; their eyes roll; their shoulders are moved upwards and downwards; and their fingers dance to every note."

Even this intended satire proves, that Orpheus' art was popular in England in the twelfth century, and that the changing Anglo-Saxon dialect had the elements of a musical vocabulary, ready for the Franco-English idiom. Gui d'Arezzo's gamut (A.D. 1022) did much for the melodious art; but Mozarts and Bellinis were needed to perfect it.

Popular education was little attended to during the Anglo-Saxon period (A.D. 449–1200), owing to constant warfare, first with the Britons, A.D. 455; next with the Danes, A.D. 789; and then with the Franco-Normans, A.D. 1066, who gradually conquered the British Isles and amalgamated with the Anglo-Saxons and Celts. The backwardness in the exact and natural sciences, mathematics, astronomy, geography, botany, medicine, &c., was due to the same cause. At first the healing art was practised by nurses and old women, whose principal remedies were magic, charms, and herb decoctions. Soon the priesthood monopolized medicine, and resorted to domestic appliances, holy water, and other superstitions. Thus war, and want of proper medical, surgical, and hygienic means, kept the population at the low figure of about two millions under William the Conqueror, A.D. 1086; whereas, now, about twenty-two millions live and thrive where there were then but two millions. However, as far as education, literature, and science were concerned, the Anglo-Saxons were in advance of the other Gotho-Germanic races in France, Italy, Spain, Germany, and Scandinavia; for they had a vernacular literature before any of their Gotho-Germanic cotemporaries on the continent. Popular education, art, and science, are sensitive growths; peace, quiet, and mental serenity are to them what the genial rays of the sun are to vernal germination, budding and flowering. Oxford and Cambridge have ever been centers of education. Imagine how many Anglo-Saxons and Englishmen look to Oxford or Cambridge as Alma Mater. Will as many Americans look to Harvard, Yale, Princeton, as Almæ Matres a thousand years hence? If so, all the occupants of this planet will speak English.

Throughout this period of seven centuries we endeavored, as far as we could, to trace the utterance and writing of Anglo-Saxon thought in the domestic circle, social intercourse, and national development, of which the Anglo-Saxon alphabet, Pope Gregory's letters to Ethelbert and Bertha, Biscop's intellectual treasures carried from Italy and France to Britain, Hilda's fostering care of Caedmon's genius, Bede's life and works, Wilbrord, Ina's college at Rome, Egbert's statesmanship obtained at Charlemagne's court, the "Saxon Chronicle," Alfred's "Philosophic Address to the Deity," and Ethelwerd's edifying letter to Matilda, are but different phases of linguistic and literary progress. We shunned intrigues, feuds, wars, and battles, usually resorted to and described by historians and critics; because we ever considered them as mere surfacial ripples and froth of temporary effervescence, while the national blood circulates in the arteries and veins of mothers, sisters, children, and non-combatants, who educate, and take care of, what is left after the slaughter and devastation by the few disposed and destined to fight. Our tame account of the inner life, thought, language, and literature of the ancestors of the English-speaking populations may seem novel and strange; yet we feel sure it will interest the thinking, for they will realize that English education is incomplete without some knowledge of their ancestors' first steps in civilization, literature, art, and science. These steps can best be traced in the Anglo-Saxon language, which (A.D. 1200) numbered about 23,000 words, of which ninety-one per cent. were Gotho-Germanic, eight per cent. Greco-Latin, and traces of Semitic.

FRANCO-ENGLISH PERIOD, A.D. 1200–1600.

THIRTEENTH CENTURY.

"To study a people's language will be to study *them*, and to study them at best advantage, where they present themselves under the fewest disguises, most nearly as they are."—TRENCH.

THIS century witnessed four dawnings of modern progress: first, the dawn of the English language, composed of Gotho-Germanic, Greco-Latin, and Celtic elements under Franco-Norman rule, striving to unite the different populations, as foreshadowed by the conquest of Ireland under Henry II. The burlesque on the Anglo-Saxon dialect, by such men as Orrmin, had darkened England's linguistic horizon, and there was danger that over-zealous monks might so disfigure the people's idiom as to render it unfit for amalgamation, and thus deprive the coming national language of the primitive monosyllabic Anglo-Saxon words, now so prominent in English.

Our Extracts and Tables of this century show how this danger was averted, and when the fusion that produced the English tongue began, and how it progressed. It had somewhat advanced when Henry III. mounted the throne, 1216, but not sufficiently to find its way to the court, bar, or university, where French and Latin still prevailed; however, the Church, popular authors, and the masses were forming a language, that was calculated to force its way even to the throne.

The second dawning of modern progress was *experimental* science, ushered in by a Franciscan monk. England may ever feel proud of having given birth to Roger Bacon, versed in Latin, Greek, and Hebrew; an astronomer, naturalist, mechanist, and theologian, as may be seen by his works: "*Opus Majus*," composed of eighty Essays; "*Thesaurus Chymicus*," and "*Epistola de Secretis Operibus Naturae et Artis, et de Nullitate Magiae.*"

This inquisitive monk studied in Oxford and Paris, where he plunged with ardor into all the sciences known in his day. He proposed to Pope Innocent IV. the reform of the calendar, 1267, which immortalized Pope Gregory XIII., 1577. To Roger Bacon the Medieval world is indebted for the first idea of *magnifying glasses,** *camera obscura, air-pump,* and *gunpowder.* What a boon glasses have proved to astronomy and optics, to say nothing of aged workers, students, and authors! Imagine our reading and writing world after the age of fifty deprived of glasses, and conceive what literature, science, and art would lose; for the most valuable works are produced after that age. This discovery alone was enough to immortalize Roger Bacon. But, because his teachings transcended the knowledge of his time, they excited wonder and envy; his admirers styled him "*The Wonderful Doctor,*" and his enviers called him "a magician." Therefore his lectures were interdicted, and he was confined in a Franciscan dungeon in Paris for ten years, till he could convince the Pope and his brother monks that he had no converse with Satan. Dr. Freind, in his able "*History of Physic,*" speaks thus of this martyr to science:

"His are wounderful discoveries for a man to make in so ignorant an age, who had no master to teach, but struck it all out of his own brain; but it is yet more wonderful that such discoveries should be so long concealed, till in the succeeding centuries other people should start up and lay claim to these very inventions to which Bacon alone had a right."

Hallam says:

"The resemblance between Roger Bacon and his namesake is very remarkable. Whether Lord Bacon ever read the '*Opus Majus,*' I know not; but it is singular that his favorite quaint expression *prærogativæ*† *Scientiarum* should be found in that work. And whoever reads the sixth part of the '*Opus Majus,*' upon experimental science, must be struck by it as the prototype in spirit of the '*Novum Organum.*'"

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* We are told lenses and glasses have been found in the ruins of Babylon and Herculaneum and Pompeii. Greek and Roman authors mention glasses as aids to sight and for optical purposes. Even conceding that, it does not follow that Roger Bacon could not have rediscovered the lost art and suggested its use to his benighted cotemporaries.

† Hence the English and French word *prerogative* dates to 1265.

In connection with this distinguished monk I cannot help mentioning his patron and friend, Grosse-teste (Great Head), Bishop of Lincoln, author of "*Compendium Spherae Mundi*" and other scientific essays. The most useful work of this learned bishop was his translation of Suidas' Lexicon into Latin, which gave to students of Western Europe the key to Greek literature, science, and art. As our readers may be amused at the interchange of civilities between the Pope and Grosse-teste, we give it as related by Matthew Paris:

"Innocent IV. appointed an infant nephew of his to a living in the diocese of Lincoln, to which Grosse-teste objected in a letter couched in such explicit language, that his Holiness called him 'an old, doting, deaf idiot, who dared to disobey the commands of that person, to whom his master, the King of England, was no better than a slave.'"

However, the Hierarch grew meeker and more Christ-like, when his Cardinals suggested that "by his vehemence he might hasten the separation which must some time take place." Soon the Bishop of Lincoln died, which caused joy at the Vatican. The 131 letters of this eminent prelate from 1210 to 1253 are full of interest, referring, as they do, not only to the ecclesiastic, but also the political condition of England.

The third dawning of modern progress in this century was "MAGNA CHARTA," which, as Blackstone says, "was obtained sword in hand from King John." Behold a free translation of the famous Twenty-ninth * Article.

"No freeman shall be taken, or imprisoned, or dispossessed of his freehold, or liberties, or free customs, or banished, or in any way injured. Nor will we pass upon him, nor send upon him, except by lawful judgment of his peers, or by the law of the land. To no one will we sell, to no one will we deny or delay right or justice."

Blackstone says: "This clause alone would have merited the title of THE GREAT CHARTER." Sir Edward Coke calls Magna

* "Nullus liber homo capiatur vel imprisonetur, aut disseisiatur de libero tenemento suo vel libertatibus vel liberis consuetudinibus suis; aut exulet, aut aliquo modo destruatur. Nec super eum ibimus nec super eum mittemus; nisi per legale judicium parium suorum, vel per legem terrae. Nulli vendemus, nulli negabimus aut differemus rectum vel justitiam."

Charta "the fundamental laws of England." For this liberal code England is indebted to Stephen Langton, scholar and statesman; he was Archbishop of Canterbury. Educated at the University of Paris, he there taught theology and won so much respect, that he was elected Chancellor of the University. Pope Innocent III. made him Cardinal and Archbishop of Canterbury against the wishes of King John. Langton induced his countrymen to DEMAND Magna Charta of the King. After much discussion and even threatened civil war, John signed it at Runnymede, June 5th, 1215. Next the Pope issued against the Barons an excommunication, which Langton refused to publish. Thus this most liberal of prelates stood out against Pope and King, when they interfered with the rights or liberties of his country. He induced Henry III., son of John, to confirm Magna Charta, A.D. 1223. To Langton is ascribed the division of the Bible into chapters.

I regretted that Magna Charta was not written in English; but when I considered the wording, clearness, precision, force, and intent, in which it was conceived and expressed, I felt convinced it could not have been written in a wavering, doubtful dialect, having neither fixed vocabulary, orthography, grammar, nor construction. After all, thought, ideas, language, and writing must germinate, grow, bud, bloom, fruit and seed like other developments. As English had not even germinated in 1215, it was totally unfit to express thoughts and ideas so much in advance of England's population. Latin alone, which was the language of the thinking, the educated, and the learned, was the proper medium to express, convey and set forth that bulwark of rights and liberties for generations yet to be born. No nation, people, or tribe has yet outgrown the spirit of Article 29. It soon became a classic monument and study for scholars of all climes and ages, which it would not have become had it been written in English of 1215.

Roger Bacon could not have found proper terms in transition English of A.D. 1270, to express the experimental ideas in his writings. Hardly any language but that of his illustrious predecessor Pliny could serve his purpose. Such is our idea of language, its origin and progress: common domestic, didactic and every day thoughts, narration of events and moralizing may be

done in the native dialect in whatever stage of its progress; whereas abstract and unusual thoughts and ideas on science, art and mechanics require a progressed, ripened and settled idiom to find proper expression.

English of A.D. 1200 differs more from English of 1400 than English of 1400 differs from English of 1600. The language from 1600 to 1878 is adequate to express any conception of which the human mind is capable.

The fourth dawning of modern progress in this century was a treatise on agriculture, A.D. 1272, whose benign author is yet unknown to an ever grateful posterity. Even its title, "*Fleta*," has been a mystery to this day; for it is neither Greek, Gothic, Celtic, Anglo-Saxon, Danish, nor French. I can only trace it to the supine of *fleo, flevi, flere, fletum*, meaning to WEEP, seemingly a fancy name given to it by some monk versed in Latin, who, wishing to express the husbandman's condition at that period, did it in this ingenious way. This book had but two forerunners: the first a mere epitome by Cato the Censor, B.C. 200; the second by Columella, entitled "*De Re Rustica*," in twelve books, about A.D. 50. This earliest modern treatise on husbandry was probably evoked by the famine of A.D. 1257, described by Matthew Paris. About that time excellent regulations were made by Henry III. to protect the tillers of the soil against baronial extortions, and to encourage agriculture, which is a nation's mainstay, and should ever engage the attention, not only of scientists and philanthropists, but of statesmen.

In his "*Complete English Farmer*" (1792), Dr. Henry observes that *Fleta* contains excellent directions for ploughing, sowing, &c.; also explanations of the duties requisite for stewards, bailiffs of manors, and for all others employed in the cultivation of a farm. Thus was England the pioneer in modern farming. Italy saw Crescenzi's "*Opus Ruralium Commodorum*," A.D. 1320; Spain, Herrera's "*Libro de Agricultura*," 1520; Germany, Heresbach's "*Rei Rusticae Libra Quatuor*," 1570, all in Latin. Only in 1600 appeared "*Olivier de Serres' Théâtre d'Agriculture*" in the vernacular; but England had seen, in plain English, Tusser's "*Five Hundred Points of Good Husbandry, United to as many of Good Housewifery*" in verse, as early as 1573. Hence, England had two works on agriculture, whereas

the modern European countries had but one prior to 1573. No wonder agriculture, husbandry, and farming have ever been foremost in England.

To overlook Layamon, who translated Wace's "*Le Brut d'Angleterre*" into the language of his day, which was a mere transition idiom, would be depriving us of a work which Hallam says "exhibits, as it were, the chrysalis of the English language." This was, no doubt, the reason that the British government had it published at great expense from the MS., 1847. If we imagine an obscure priest at Ernly upon Severn, translating a French lyric poem of 15,300 lines as early as A.D. 1205, it seems like a vision; yet it was a reality; for Sir F. Madden, who translated it into English, in 1847, from the Cottonian MS. in the British Museum, says:

"The poem, when complete, consisted of about 26,960 lines, of which about 2,370 are wholly lost, and about 1,000 more are in an injured state."

Layamon tells us he incorporated into his poem "*Le Brut d'Angleterre*," Bede's and St. Austin's works, and that of some others; "and to obtain these books he traveled all over the land." He says in his preface that Wace presented his poem to "the noble Elanor, who was Henry's queen, the mighty King." We find in Layamon's poem the story of King Lear and his three daughters, from which Shakespeare took his play of "King Lear."

Our Extract and Table from Layamon's "*Brut*," A.D. 1205, contains but two per cent. Greco-Latin in a translation of 15,000 French lines, which evinces a remarkable tenacity to the native idiom at a period, when all tended towards French and Greco-Latin.

In this century the science of the Shepherd Kings and Magi found votaries in Spain; for the "*Alphonsin Tables*" were published under the patronage of Alphonso X., King of Castile and Leon, A.D. 1252. About the same time geographic knowledge was advanced by Marco Polo, who explored China, whence he returned, A.D. 1295, wrote his travels and imparted to Europe valuable information about the country, which he called *Cathay*. His account was considered fabulous; but later explorations have confirmed most of his statements. About A.D. 1209, the works of Aristotle were sent to Western Europe from the libra

ries of Constantinople. The University of Paris condemned and refused to admit them among the classics; but they soon became the standard in philosophy and science; for (in this very century, about A.D. 1270) Jacob Van Maerland, styled the father of Dutch poetry, translated the gems of Aristotle into his native tongue and issued them to the world, entitled "Sentences from Aristotle," which was a rebuke to the sages of the Parisian University. Notwithstanding the vague claims of anteriority concerning "*De Trojaensche Oorlog*" (The Siege of Troy), "*Reis van Sinte Brandaen*" (Journey of St. Brandaen), and "*Reinaert de Vos*" (Renard the Fox), we consider Maerland the pioneer thinker and writer of the Netherlands. He was to the Dutch, A.D. 1270, what Caedmon was to the Anglo-Saxons, A.D. 670: like Caedmon, he paraphrased and rhymed the Bible ("*Rijmbijbel*"). He also translated the "*Speculum Historiale*" of Vincent de Beauvais into his native tongue ("*Spiegel Historiel*"), and wrote "*Wapen Martyn*" and "*Diere Gaerden*," a treatise on horticulture. He was not only versed in poetry, but in natural history and jurisprudence. He gave to his country vernacular writing and literature before Dante bestowed the same boon on Italy. Let us see how delicately this early Dutch bard addressed his readers; any Englishman can easily understand this kindred tongue:

"For I am Flemysh, I yow beseche,
Of youre curtesye, al and eche,
That shal thys Boche chaunce peruse,
Unto me nat youre grace refuse;
And yf ye fynden any worde
In youre countrey that ye unherde,
Thynketh that clerkys for her ryme
Taken a faultie worde somtyme."

Maerland was born 1235 and died 1300. His epitaph reads thus:

"Trans hominem gnarus astu rhetorque disertus;
Quem laus dictandi jurisque proverbia fandi
Transalpinavit, famaque perenne beavit."

About this period Kazwyny, styled the oriental Pliny, wrote "Wonders of Nature and Singularity of Created Things," of

which parts have been translated by Idler and Chézy. It is said the plan of the work was so well executed as to surpass all preceding natural histories. The learned Rabbi Judah Aben of Granada, better known as Tibbon, translated so many Arabian books into Hebrew, that he was called "*The Prince of Translators.*" His versions brought oriental gems within reach of European scholars. Thus did Semitic thought, language, literature and science florish, while the Gotho-Germanic dialects were striving to rise. Now things are reversed; for Gotho-Germanic thought, language, literature and science pervade and surpass all.

The pious king, St. Louis, who died in the last crusade, solicitous about western civilization, sent Rubruquis and two other monks to Asia to convert the Tartars and induce them to cease their westward encroachments. The zealous missionary passed two years among the Tartars, who treated him hospitably, then returned A.D. 1255, and wrote an account, in which he furnishes the accurate locality, shape and dimensions of the Caspian Sea, so misrepresented by Herodotus, Strabo, and even Ptolemy. Also Pope Innocent IV. sent Father Carpini to Mongolia, whose Khan received him kindly, allowed him to visit his dominions, and gave him a letter to his Holiness. A translation of his travels is contained in Hakluyt's "Collection of Voyages." Through those Medieval missions the European dialects and literatures obtained more reliable information concerning the tribes and countries of Middle Asia.

Let us not omit to state here that the Mongolians or Tartars conquered China and its capital, Pekin, under Jengis Khan, about A.D. 1215, and established a Mongolian dynasty which has since ruled over China. Hence, the great Chinese wall proved as futile against the Mongolians as the Roman wall in Britain proved against the Picts and Scots. History intimates that the Mongolians issued from the Scythians or Scoloti,* and that the Celtic and Gotho-Germanic races sprang from the same Asiatic stock.

This century saw fewer Latin writers than the twelfth, because the vernacular began to attract students and authors. The Universities of Oxford and Cambridge, so reduced from 1066 to

* Herodotus, B. IV., 6 and 7. Σκυθαι, Σκολοτοι, Κελτοι; *Scythæ, Celtæ, Scoti, Getae, Gothi; Scythians, Celts, Scots, Jutes, Goths.*

1200, began to florish, since they were favored by royal privileges and richly endowed by private individuals. An institution calculated to encourage literature and develop England's language, may be traced to the reign of Henry III., whose treasurer's record of 1251 shows a yearly salary of one hundred shillings to Master Henry. The individual thus mentioned was the king's poet, Henry d'Avranches, a native of France, who seems to have been the pioneer "*Poet Laureate.*" I need but name his successors: Chaucer, 1380; Skelton, 1529; Spenser, 1596; Dryden, 1668; Warton, 1790; Southey, 1813; Wordsworth, 1850, and Tennyson, 1878, to show what the humble office, created by Henry III. about 1240, has done for England's language and literature. They form a galaxy of poets and scholars, of whom not only England, but humanity may feel proud.

The last writing in Anglo-Saxon was a writ of Henry III. (1258) to his subjects in all parts of his kingdom, in support of "The Oxford Provisions." In the same year he ordered all the enactments of Parliament to be issued, not only in Latin and French, but also in the vernacular, which tended greatly to advance the English language.

During the long reign of Henry III. (A.D. 1216–1273) some important socio-legal measures were introduced: the disuse of trial by ordeal began; a salutary law was enacted, "that no cattle necessary for the cultivation of land shall be distrained for king's dues, or any other kind of debt; and a statute was passed to fine lawyers for indulging in long pleadings and speeches. Such a law, and the strict enforcement thereof, would not be out of place in the United States.

Scotland, among her many distinguished men, had one whose fame and writings spread at an early date all over Europe; it was Sir Michael Scott, of Balwirie. His being knighted by the king, his extensive travels, and the honors showered upon him by sovereignty, especially by Frederick II., Emperor of Germany, who was himself an accomplished scholar, all would long since have been forgotten, had not the titles of his books been connected with his name: they were "*Mensa Philosophica*" (Philosopher's Banquet); "*Questio Curiosa de Naturâ Solis et Lunæ*" (Curious Question about the Nature of the Sun and Moon); "*Physiognomia*" and "*History of Animals,*" all attributed to him

by both English and French biographers. Such works were calculated to attract attention, especially as they were written in Latin, then the language of scholars of all climes. No wonder Sir Michael, like his other learned cotemporaries, was considered a magician in league with Satan, to whom all progress in science, art, and mechanics was ascribed in that age of superstition. He died 1290. His books and fame must have reached Dante as early as 1300, for he alludes to the legends concerning him in his "*Inferno*," written about that epoch. Had Sir Michael's works been penned in his native dialect, they never would have reached Dante. Sir Walter Scott alludes to the superstitions regarding him in his "*Lay of the Last Minstrel;*" and Lavater found a precedent for his "*Physiognomy*" in one of Sir Michael's works.

In this century Duns Scotus and Thomas Aquinas commenced their empty discussions about scholastic trifles, which their disciples, styled Scottists and Thomists, continued for several centuries. As such wrangling tends to benefit language, it may be tolerated. Duns Scotus, called the Subtle Doctor, enchanted the Oxford students by his subtleties.

Matthew Paris wrote a chronicle styled "*Historia Major Angliae*" and "*Historia Minor Angliae*." He is considered a historian of great veracity. The clergy became hostile to him, probably because he told the unvarnished truth; but, as he was a favorite of Henry III., their hostility was powerless. His Latin is not so brilliant as Malmesbury's, but it is clear, distinct, and fluent. He died 1259. This candid historian mentions schools and academies, founded by the Jews in various cities of England, where the most erudite rabbis taught the oriental languages, mathematics, and medicine. These institutions were open to Christian as well as Jewish children. It is conceded that throughout the Dark Ages the progeny of Abraham devoted themselves to science and literature. Yet, in spite of their learning, industry, and good citizenship, they were persecuted in most Christian countries.

Alfred, surnamed "Anglicus and Philosopher," wrote many scientific essays, among which one entitled "*De Motu Cordis*" (On the Motion of the Heart) attracted attention. He also wrote valuable commentaries on Aristotle. Such works as Alfred's,

Roger Bacon's, and Grosse-teste's, were calculated to become international. He died 1270.

Botany had a worthy votary at this early period in Nicholas Ferneham, physician to Henry III., who made him Bishop of Durham, which he accepted with reluctance, and soon resigned to devote himself to botany, which he studied with great zeal. Thus the science of Theophrastus, Dioscorides, and Pliny, found a champion in Northwestern Europe, and *botanic terms began to find their way into the English vocabulary.* This pioneer Medieval scientist died 1241, after having written several essays on medicine. Matthew Paris eulogizes him as an eminent physician.

Towards the close of this age Adam Davie wrote extensively in the vernacular; but only one manuscript, that treats of the Crusades, remains. The vocabulary and style of this writing indicate Anglo-Saxon and Franco-Norman fusion. Then appeared Langtoft's "Chronicle of England" in French verse, as a continuation of that of Robert Wace. Robert Manning translated this poem into the vernacular. Thomas Hearne edited this translation from MSS. and issued it about A.D. 1724. This poem also shows a decided fusion of Anglo-Saxon and Franco-Norman, that had now fairly set in, near the close of the thirteenth century.

About the beginning of this century commenced that dark and diabolic tribunal, the *Inquisition*, which secretly made away with, tortured and murdered so many liberal men, progressive, not only in religion, but in language, literature, art, and science. The Inquisition originated with Pope Innocent III., 1207. He gave orders to Father Dominic to incite the Catholic princes to exterminate heretics. Dominic and his tools, the Dominicans, executed the Pope's bidding: the archives of Spain show that within three centuries there were 291,450 persons imprisoned, scourged, and tortured; 24,380 burned alive; a total of 343,522 in Spain alone. We are left to conjecture what must have been the number all over Europe, where no country was exempt from that visitation.

The Albigenses, an inoffensive religious sect, furnished the pretext for this horrible institution; they were exterminated in the most cruel manner, though thousands in number. The

erudite Dutch writer, van Limborch, in his "History of the Inquisition," relates this anecdote of Father Dominic: During the slaughter of the Albigenses by King Philip's mercenaries, entering the town of Bitterre, the soldiers exclaimed: "Alas! here are many Catholics; how shall we distinguish them from the heretics?" "Slay them all (said the zealous Dominic); spare none; God can distinguish his own." The Inquisition interdicted, persecuted, imprisoned, tortured, or burned such men as Roger Bacon, Huss, Copernicus, Galileo, Torregiano, and the like. In 1234 Pope Gregory IX. had the effrontery to insult humanity by sainting Father Dominic!!! It took Napoleon the Great to abolish the Inquisition. I know there have been advocates, defenders, disguisers and extenuators of this horror, and among them I am sorry to find a man as eminent and able as Count J. M. de Maistre; his "*Soirées de St. Petersbourg*" charmed many readers; but any one, who wishes to understand the nature of that dismal institution, has but to read "*Critical History of the Spanish Inquisition*," by Llorente, a Spanish priest, who, after having been its secretary from 1789 to 1808, became so disgusted with its atrocities, that he powerfully aided Napoleon in its suppression, 1808. On the expulsion of the French from Spain, 1814, this liberal priest retired to Paris, where he quietly wrote and published his excellent history, 1817.

Our first Extract and Table of this century consists of the *Lord's Prayer* and *Creed*, 1250, and contains ninety-four per cent. Gotho-Germanic, five per cent. Greco-Latin, and one per cent. Semitic. Our second Extract and Table is from Robert of Gloucester's "History of England," which gives seventy-one per cent. Gotho-Germanic, twenty-seven per cent. Greco-Latin and two per cent. Celtic; a most felicitous fusion, calculated to rally Anglo-Saxons, Franco-Normans and Celts, all being represented in the improved idiom. All we know of Robert of Gloucester is his Christian name, and that he was a monk at Gloucester Abbey. He wrote a chronicle in verse of 10,000 lines, which was extensively read and highly valued. He certainly evinced linguistic talent and true patriotism in combining a language to suit the Anglo-Saxons, Franco-Normans, and Celts.

Hear what he says of the linguistic tendency and fashion of his day:

"Yor bote a man couthe French, me tolth of hym wel lute; Ac lowe men holdeth to Englyss."

"For but a man could (speak) French, we spoke of him highly; only low men hold to English."

Thomas Hearne edited Gloucester's History from MS. and issued it 1724. Of this English pioneer historian and poet he observes: "Robert of Gloucester is certainly a great curiosity, and I do not doubt but he will be esteemed as such;" which was a prophecy; for our numeric investigation shows Robert of Gloucester as a great benefactor to his country, and his books the real dawn of the English language.

A small streamlet of medical terms began to find their way into the English language about 1280, through Gilbert, surnamed "*Anglicus*," who was the first in English to write a medical work, entitled "*Laurea Anglicana sive Compendium Medicinæ.*" He had traveled extensively and acquired much chemic and pharmaceutic knowledge, as shown in his Compendium, which found its way to the Continent and was printed in Venice as early as 1510. Thus Esculapius and his lovely daughter, Hygeia, were placed among the English household gods by Gilbert, who may be styled the English Hippocrates.

Extracts and Tables from Franco-English authors and writings of the thirteenth century, showing their style and the numeric origin of their vocabulary. They are from:

Layamon's "Brut," A.D. 1205;

Prayers, about A.D. 1250; and

Robert of Gloucester's Chronicle, A.D. 1280.

Extract from Layamon's "Brut," III. Vol., edited by Sir F. Madden, from the Cottonian MSS. in the British Museum, 1847, L. E., Vol. I., p. 84. Layamon, a priest of Ernly upon Severn, translated Robert Wace's "Le Brut d'Angleterre" from French into Franco-English.

ANGLO-SAXON :	ENGLISH, A.D. 1205 :
" Brutaine hefde Brutus :	Brutus had Britain,
and Cornwaile Corineus.	and Corineus had Cornwall.
Brutus nom alle his freond :	Brutus took all his friends,
the comen in his ferde.	who came in his army ;
neh him he heom laende :	nigh him he stationed them,
for heo him leofe weoren.	for they were dear to him.
Corineus him cleopede to :	Corineus called to him
alle his icorene	all his chosen ;
alle he heom laende :	he placed them all
ther heom wes alre leofest.	where to them it was most desirable.
Weox thet folk and wel ithaih	The people increased and throve well,
for aelc hefde his iwillen.	for each had his will.
inne lut geren firste :	in few years only
wes the folc swa muchel.	the folk was so increased,
that ther nas nan ende :	that there was no end
of folke swithe hende.	of people most good.
Brut hine bi-thohte :	Brutus bethought him,
and this folc bi-heold.	and folk beheld ;
bi-heold he tha muntes :	he beheld the mountains ;
feire and muchele.	fair and lofty.
bi-heold he tha medewan ;	he beheld the meadows,
the weoren swithe maere.	that were most spacious ;
bi-heold he tha wateres :	he beheld the waters,
and tha wilde deor.	and the wild deer ;
bi-heold he tha fisches :	he beheld the fishes ;
bi-heold he tha fugeles.	he beheld the fowls ;
bi-heold he tha leswa :	he beheld leasowes,
and thene leofliche wode.	and the lovely wood.
bi-heold he thene wode hu he bleou :	he beheld the wood, how it blowed ;
bi-heold he the corn hu it greu :	he beheld the corn, how it grew ;
al he iseih on leodē :	all he viewed in the country,
that him leof was on heorten.	that was dear to him in heart.
Tha bi-thohte he on Troygen :	Then bethought he on Troy,
ther his cun teone tholeden.	where his kindred suffered evil,
and he lidthe geond this lond :	and he journeyed over this land,
and scaewede thea leoden.	and viewed the country.
He funde wunsū ane stude :	He found a winsome spot,
vppen ane watere.	upon a water ;
thaer he gon araeren :	there he began to rear
rich ane burhe	a rich burgh,
mid bouren and mid hallen :	with bowers and with halls,
mid haege stan walle	with high stone walls.
Tha the burh wes i-maked :	When the burgh was made,
tha wes he swithe mare.	then was it most spacious.
Tha burh wes swithe wel idon :	The burgh was very well made,
and he hire sette name on.	and he set a name to it.
he gef hire to hire t fulne name :	he gave it for its glorious name,
Troye the Newe.	Troy the New.
to munien his ikunde :	to commemorate his lineage,
Whone he icomen weore.	whence he was come.
soththen tha leodene :	subsequently the people,
longe ther after	long thereafter,
leidē adun thene noma :	laid down the name,
and Trinouant heo nemneden.	and Trinovant * they named.
Binnen feola witre :	Within many winters.
hit iwerth."	

233 common words, among which

The	occurs	21	times.	Pron. 1st pers.	occurs	0	times.	do, aux.	occurs 0 times.
a	"	3	"	" 2d "	"	0	"	that	" 3 "
of	"	1	"	" 3d "	"	37	"	and	" 11 "
to	"	3	"	be, aux.	"	3	"		
from	"	0	"	have, aux.	"	0	"		87
in	"	2	"	shall, "	"	0	"	other particles,	26
with	"	3	"	will, "	"	0	"		
by	"	0	"	may, "	"	0	"		113 particles.

Hence, Layamon's style requires 233 common words to furnish 100 different words, and averages about fifty-seven per cent. repetitions and forty-eight per cent. particles.

* Subsequently called *Lundene*, after a descendant of Brutus ; now *London*.

Origin of 100 *different words from the preceding Extract of Layamon's "Brut,"* 1205.

ARYO-JAPHETIC TYPE OF LANGUAGES:									ARYO-PHENICIAN TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:			SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*	*Anglo-Saxon:*							
	muntes walle 2		hefde and nom, v. his freond the comen in ferde neh laende for leofe weoren cleopede to icorene alle ther wes weox thet folk	wel ithaih aelc iwillen lut geren firste swa muchel nas nan ende of bi-thohte bi-heold feire medewan swithe maere wateres wilde deor fisches	fugeles leswa wode bleou corn hu greu iseih on leodē heorten cun teone tholeden lidthe geond this lond scaevede funde wunsū ane stude	vppen gon araeren rich burhe mid bouren hallen haege stan i-maked idon sette name, n. gef fulne newe munien ikunde whone soththen longe after	leidē adun feola witre iwerth 97 *German:* binnen 1			
Greco-Latin words: 2.			*Gotho-Germanic words:* 98 of which 25 are particles, leaving 73 *words of inherent meaning.*							

RESULT:

Latin:	2
Anglo-Saxon:	97
German:	1
	100

2 per cent. Greco-Latin.
98 " Gotho-Germanic.

NOTE.—Thirteen of the 100 words in this Table (thirteen per cent.) are now (1878) spelt as they were A.D. 1205, and twenty-five (twenty-five per cent.) are now obsolete.

Extract: the Lord's Prayer, the Creed, and part of the Eighth Psalm, about A.D. 1250.

" Fadir ur that es in hevene,
Halud be thi nam to nevene:
Thou do us thi rich rike:
Thi will on erd be wrought elk,
Als it es wrought in heven ay:
Ur ilk day brede give us to day:
Forgive thou all us dettes urs
Als we forgive till ur detturs:
And ledde us na in na fanding
But sculd us fra ivel thing."

"Hi true in God, fader hal-michttende, that makede heven and herdethe, and in Jhesu Krist, is anelepi sone, hure laverd, that was bigotin of the hali gast, and born of the mainden Marie, pinid under Punce Pilate, festened to the rode, ded and dulvun, licht in til helle, the thride dai up ras fra dede to live, stegh intil hevenne, sitis on is fadir richt hand, fadir alwaldand, he then sal cume to deme the quike and the dede. Hy troue hy theli gast, and heli kirke, the samninge of halghes, forgifnes of sinnes, uprisigen of fleyes, and life with-hutin hend. Amen."

" Laverd, oure Laverd, hou selkouth is
Name thine in alle land this.
For upe-hoven es thi mykelhede
Over hevens that ere brade;
Of mouth of childer and soukand
Made thou lof," &c.

198 common words, among which

The	occurs	7	times.	have, aux.	occurs	0	times.
a	"	0	"	shall, "	"	1	"
of	"	6	"	will, "	"	0	"
to	"	4	"	may, "	"	0	"
from	"	2	"	do, "	"	0	"
in	"	7	"	that	"	4	"
with	"	1	"	and	"	9	"
by	"	0	"			71	
pro. of 1st person	"	16	"		other particles,	21	
" 2d "	"	8	"				
" 3d "	"	2	"			92	particles.
be, aux.	"	4	"				

Hence, the devotional style of the thirteenth century required about 198 common words to furnish 100 different words, and averaged about forty-six per cent. particles and forty-nine per cent. repetitions.

Origin of 100 *different words from the preceding Extract from the Lord's Prayer, the Creed, and the Eighth Psalm, in* 1250:

ARIO-JAPHETIC TYPE OF LANGUAGES:

THRACO-PELASGIC OR GRECO-LATIN FAMILY:

Greek:	*Latin.*	*French:*
Krist	rike	dettes
Kirke	1	detturs
2		pinid
		3

SCYTHO-GOTHO-GERMANIC FAMILY:

Anglo-Saxon:					
Fadir	give	of	then	ere	
ur	forgive	hali	sal, aux.	brade	
that	till	gast	cume	mouth	
es	all	born	deme	childer	
in	and	the	quike	soukand	
hevene	ledde	mainden	theli	lof	
halud	na	under	samninge	ilka	
thi	fanding	festened	halghes		
nam	but	rode	forgifnes	91	
to	sculd	ded	sinnes		
nevene	fra	dulvun	uprisigen		
do	ivel	licht	life		
rich	thing	helle	with-hutin	*German:*	
will, n.	true	thride	hend		
on	God	up	hou		
erd	hal-michttende	ras	selkouth	als	
wrought	makede	live	land	stegh	
elk	anelepi	sitis	for		
it	sone	richt	upe-hoven	2	
day	laverd	hand	mykelhede		
brede	bigotin	alwaldand	over		

GOMERO-CELTIC FAMILY:

SARMATO-SCLAVONIC FAMILY:

ARIO-SEMITIC TYPE:

SEMITIC FAMILY:

Hebrew:

Amen.

1

RESULT:

Greek:	2
Latin:	1
French:	3
Anglo-Saxon:	91
German:	2
Hebrew:	1
	100

6 per cent. Greco-Latin.
90 " " Gotho-Germanic.
1 " " Semitic.

Greco-Latin Words:
6
all *words of inherent meaning.*

Gotho-Germanic Words:
93
of which 24 are particles, leaving 69 *words of inherent meaning.*

Semitic Words:
1

NOTE.—Thirty-one of the 100 words in this Table (thirty-one per cent.) are now (1878) spelt as they were A.D. 1250, and sixteen, or sixteen per cent. are now (1878) obsolete.

Extract from Robert of Gloucester's "Chronicle" (Vol. II., p. 550), a History of England, in Franco-English verse, beginning with fabulous times and ending at the death of Henry III., A.D. 1272:

"The erl of Gloucetre it bispek, so that there was
A parlement at Londone, to amendi suich trespas.
So that this tueie erles acorded were there,
That iremewed al clene the Frensse men were.
At Seint Hillari-tid this parlement was.
Ther was the erl of Ferers ibrouzt in hard cas.
Vor he hadde after the pais robberie iwrozt.
The king wolde in ech manere that he were to dethe ibrozt.
Sir Simon de Mountford wisliche dude inou.
Vor he wolde in either half rizt do, and no wou.
In the tour of Londone in prisoun he let him bringe,
For to saui is lif, and to paye the kinge.
Tho was the erl of Gloucetre anuid uor mani dede,
That he huld so prisons, al withoute is rede.
Vor suich man as he was, me tolde of him to lute,
And him thouzte, that ther was mid Sir Simon to gret prute.
And me sede he was adrad, that me him nome also
With treson, vor he was hext, and in prison him lete do.
Sir Jon Giffard tho verst aze Sir Simond turnde.
Vor he askede prisouns, that me mid rizte wurnde.
Vor he was him sulf at Lewes sone inome bi cas.
Ac Sir Willam Matrauers, a knizt that mid him was,
In the bataile suththe inome Sir Ranaud le fiz Peris,
And Sir Alein de la Souche, that Barons were iwis.
Ac he let hom suththe go, and Sir Reinaud was ther
In the bataile suththe inome, iarmed as he was er.
Sir Alein was ek inome in monkene wede
In the priorie suththe, arst he was in drede.
And vor Sir Willam Mantrauers hom let so quit gon,
Sir Simond nolde nouzt deliueri hom Sir Jon.
To the forest," &c.

267 common words, among which

The	occurs	10	times.	have, aux.	occurs	1	times.
a	"	2	"	shall, "	"	0	"
of	"	4	"	will, "	"	1	"
to	"	7	"	may, "	"	0	"
from	"	0	"	do, "	"	0	"
in	"	10	"	that	"	9	"
with or mid	"	4	"	and	"	7	"
by	"	1	"			—	
pronoun of 1st person	"	4	"			93	
" 2d "	"	0	"	other particles,		48	
" 3d "	"	23	"			—	
be, aux.	"	10	"			141 particles.	

Hence, Robert of Gloucester's style requires 267 common words to furnish 100 different words, and averages about fifty-three per cent. particles and sixty-three per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Robert of Gloucester's "Chronicle," in Franco-English verse, Vol. II., p.* 550, *A.D.* 1272:

Robert of Gloucester was the pioneer in written English thought.

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*				*German:*	*Scotch:*		
	iremewed	Parlement	le	the	hard	lif	aze	so	suich		
	monekene	amendi	fiz	erl	vor	mani	askede	robberie	1		
	priorie	trespas	barons	of	hadde	dede, n.	wurnde	as			
	3	acorded	quit	it	after	huld, v.	sone	hext		RESULT:	
		seint	deliueri	bispek	iwrozt	withoute	knizt	bi	*Welsh:*	Latin 3	
		cas	forest	that	king	rede	suththe	5		French 24	
		pais	24	there	wolde, aux.	me	iwis		clene	Anglo-Saxon 65	
		manere		was	dethe	tolde	go		1	German 5	
		Sir		a	wisliche	lute	wede			Irish 1	
		de		at	dude, v.	thouzte	arst		*Irish:*	Scotch 1	
		tour		to	inou	mid	drede			Welsh 1	
		prisoun		this	either	gret	65		ech	100	
		saui		tueie	half	prute			1	27 per cent. Greco-Latin.	
		paye		al	rizt	sede				70 " " Gotho-Germanic.	
		anuid		men	and	adrad				3 " " Celtic.	
		treson		tid	no	name					
		turned		ibrouzt	wou	also					
		bataile		in	let	verst					
Greco-Latin words: 27 All words of inherent meaning, except two.				*Gotho-Germanic words:* 70 of which 24 are particles, leaving 46 words of inherent meaning.					*Celtic words:* 3		

NOTE.—Thirty-two of the 100 words in this Table are now unchanged in English.

Synopsis of the different words from the three Tables of the Thirteenth Century:

Greek:	2			
Latin:	6	Greco-Latin:	35	
French:	27			
Anglo-Saxon:	95	Gotho-Germanic:	103	Total of different words: 142.
German:	8			
Irish:	1			
Welsh:	1	Celtic:*	3	
Scotch:	1			
Hebrew:	1	Semitic:	1	

Hence, the style of the Franco-English in the thirteenth century shows a vocabulary of different words, containing about

74 per cent. Gotho-Germanic or Anglo-Saxon;
24 " Greco-Latin, including 19 per cent. French;
1 " Celtic, and traces of Semitic.

Forty-five of the 95 different Anglo-Saxon words, or forty-eight per cent., are now obsolete.

Three of the 27 different French words, or eleven per cent., are now obsolete.

Fifty-seven of the 95 different Anglo-Saxon words, or sixty-one per cent., are now spelt as they were in the thirteenth century.

Seven of the different French words, or twenty-six per cent., are now spelt as they were in the thirteenth century.

* First Celtic words we found in the Franco-English dialect.

In a provincial Creed of this century we find the harmonious Anglo-Saxon words *ur, riht, thurh* (through), *dun, ut,* changed into these disharmonious provincialisms: *oure, right, thurght, doun* (down), *out.* Hence then and there arose the disharmony between letter and sound, which now haunts the English language. Why a practical race, like the English and Americans, allow their superior idiom to remain disfigured by provincialisms of the Dark Ages, seems unaccountable, especially when we consider that unpronounced letters could be dropped without being missed, and that remaining letters could be harmonized or replaced with very slight change in the present spelling. *o* was added to Anglo-Saxon words like *hus* (house), *grund* (ground), *mus* (mouse), *wund* (wound), &c., in which *u* was pronounced by the Anglo-Saxons like *u* in *blue,* as *u* is now in German. The *o* was evidently added by the Franco-Normans, whose dialect required *ou* to represent the long Gotho-Germanic sound of *u* as in *blue.* As there are now among the ninety English-speaking millions neither Anglo-Saxons nor Franco-Normans, why not rectify Medieval anomalies and make the English language harmonious, concise, and *telegraphic?*

In this century, England's language extended to Wales under Edward I. and Llewellyn, A.D. 1283; yet to this day some of the Welsh or *Cymri* speak the *Cymric* dialect of their Celtic ancestors.

In spite of the efforts made by *Cymric* or Welsh patriots to preserve this Celtic tongue, the statistics of 1871 show, in a population of 1,217,135, only 77,000 (or six per cent.) persons who could not speak English. Thus has England's language gradu-

ally replaced Cymric or Welsh within about six hundred years. The 77,000 (six per cent.) non-English-speaking population will soon disappear before the inventions and improvements, that speed travel and necessitate rapid intercourse. As we read in the "Saxon Chronicle" that King Egbert conquered North Wales, A.D. 828, it might be said England's language extended to Wales in the ninth century; but so many vicissitudes intervened between A.D. 828 and 1283, that it can only be claimed that English became permanent among the Welsh, A.D. 1283. Thus have the Franco-English assailed the mountain homes of the descendants of Homer's Κιμμεριοι (*Cimmerii, Cimbri*), and replaced the *Cymric* dialect by English in about six hundred years.

FOURTEENTH CENTURY.

"Children in scole, agenst the usage and manir of all other nacyons, beeth compelled for to leve hire owne langage, and for to construe hir lessons and hir thynges in Frenche, and so they haveth sethe Normans came first into Engelond. Also Gentilmen children beeth taught to speke Frensche from the tyme that they bith rokked in here cradell, and kunneth speke and play with a childes broche: and uplondische men will likne himself to gentylmen, and fondeth with greet besynesse for to speke Frensche to be told of."—HIGDEN'S "*Polychronicon.*"
Translated into English by John de Trevisa.

SUCH was England's linguistic status in Ralph Higden's day.

Although this century saw learned men waste their intellect in scholastic trifles, it also witnessed considerable progress in language, literature, science, art, mechanics, and manufactures. If there be truth in the adage: "The agitation of thought is the beginning of wisdom," it applies to the fourteenth century, during which Wickliffe theologized so wisely as to baffle papal authority, Chaucer and Gower wrote poetry, while Robert Manning and John de Trevisa translated and nationalized foreign thought.

Oliphant, in his erudite work, entitled "*Sources of Standard English*," calls Robert Manning "the patriarch of the new English, much as Caedmon was of old English six hundred years earlier." Let us see whether our numeric method of investigating language confirms this statement. Our *Extract and Table* from Robert Manning's writings, A.D. 1303, show thirty-three per cent. Greco-Latin, and sixty-seven per cent. Gotho-Germanic or Anglo-Saxon; whereas our Extract and Table from Robert of Gloucester's Chronicle of the thirteenth century give twenty-seven per cent. Greco-Latin, seventy-one per cent. Gotho-Germanic, and two per cent. Celtic. If, therefore, any merit attaches either to priority of change towards new English, or priority of change as to numbers in the vocabulary, that merit belongs more to Robert of Gloucester in the thirteenth, than to Robert Manning in the fourteenth century.

Robert Manning, or Robert of Brunne, was a canon in the

monastery of Brunne or Bourn, Lincolnshire; he florished about 1303, when he translated "*Manuel des Pêchés*," by William Waddington, into English, and called it "*Handlyng Synne.*" He also translated into English "*Peter Langhtoft's Chronicle of England*" (written in French verse), dating from Cadwallader, last king of the Britons, A.D. 703 to 1307. This chronicle was a continuation of Robert Wace's. Thomas Hearne edited and issued Manning's version from MS., 1724. In those primitive days a translation was as much, and even more valued, than an original work; probably because people of one country were curious to know what people of other countries were thinking and doing, at a period when travel was difficult and a journey across the channel rarer than now a journey to New Zealand or Alaska. In his books Robert Manning speaks thus of himself and of those whose works he translated:

"Robert of Brunne greteth gow, &c.
Dane Felyp was mayster that tyme
That y began this Englyssh ryme.
The yeres of grace fyl* than to be
A thousand and thre hundred and thre.
Pers of Langtoft, a chanon,
Schaven in the house of Bridlington,
On Frankys style, this storie y wrote,
Of Inglys Kynges, &c. . . .
If ye will listen and lere.†
In that tyme turnede y thys
On Englysshe tunge out of Frankys,
Of a boke as y fonde ynne;
Men clepyn‡ the boke "*Handlyng Synne.*"
All the story of Inglonde;
As Robert Manning wrytten it fande;
Not for the lered, but for the lewed.§"

Had authors and writers of Medieval times, when there was no copyright, identified themselves in a like manner, there would now be less doubt in biography and history. Adam Davie, marshal of Stratford Le Bow, lived about the forepart of this century. He must have been a poet of note, for we read these lines in a poem of 1307:

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* Fell. † Learn. ‡ Called. § Ignorant.

"Whoso wil speke myd me Adam the marchal,
In Stretforde Bowe he is yknown and over al."

Of his numerous works only one MS. remains, containing "Battle of Jerusalem," "Legend of St. Alexius," &c.

About this period happened an event full of instruction for the historian, philanthropist, and statesman: the renowned handful of mountaineers, William Tell, Fürst, Melchthal, Stauffacher, &c., rose against mighty Austria, A.D. 1308. Then and there, in those lofty Alpine regions, the language of freedom spoke in thundering tones, and man's sacred rights have been cherished and maintained ever since, and are likely to be so for all time to come. That heroic feat has not only been felicitously portrayed by historians and artists, but sung by poets, among whom shines the humane and high-toned Schiller for his "*Wilhelm Tell*," which, operatized by Rossini, 1829, has been the delight of the musical world. Thus have certain events started thought, influenced and exercised pen, pencil, and chisel, and expanded the vocabulary: who has not seen, heard, read "Wilhelm Tell," in his own or some other language? Harmonists and poets have ever turned a keen eye towards the beautiful in thought and sentiment: probably Rossini's grand opera of Tell is a myth; perhaps Smollett's sublime "Ode to Independence," in which he thus alludes to Tell and his companions, is a fable:

"Who with the generous rustics sate
On Uri's rock, in close divan,
And wing'd that arrow, sure as fate,
Which ascertain'd the sacred rights of man."

Who ever heard the melodious strains of the composer, saw the pathetic lines of the poet, read the history of Switzerland, and considered the character of her people, can think of Tell as a myth? Since the two zealous Irish monks, Columban and Gall, went to the continent, A.D. 585, as previously stated; since Gall founded the famous monastery of St. Gall, and became the apostle of Switzerland, the descendants of the Helvetii, who so bravely opposed Cæsar, 60 B.C., have ever powerfully contributed to European civilization and progress: learning and science have ever found a home, not only at St. Gall, but at Basle, Zurich and Geneva. The early Swiss and German chroniclers, Stettler and

Huldrich (Mutius), laud Tell's independence and patriotism, which fired the Swiss and European heart. Thus a seemingly unimportant event, in the snow-capped Alps, A.D. 1308, became the key-note of European thought, literature, art, and language; for it inspired not only statesmen, historians, orators, and poets, but painters, sculptors, and composers. Yet, according to some late hypercritics, William Tell is a myth, because a feat of archery, similar to that of Tell, is mentioned of the Scandinavian hero, Egill, during the seventh or eighth century. As well say Switzerland and her heroic and industrious people have been a fable since Uri's handful of patriots rid her of Gessler's despotism, encouraged by Albert of Austria, who may be styled the Nero of Germany.

About A.D. 1316, the celebrated Italian scientist, Mundinus, made the first human dissections among the moderns, and gave to medicine and surgery his work, entitled "*Anatomia omnium humani Corporis interiorum Membranorum*," whence a streamlet of scientific terms flowed into the modern languages; for soon youths from all parts of Europe flocked to Italy to study medicine and surgery. We are told the Egyptians practised human anatomy ages ago, and that Democritus dissected animals to learn the structure of the animal frame, 460 B.C. We are told a German monk and chemist, named Schwartz, discovered the amalgam called *gunpowder*, A.D. 1330. The same discovery has been claimed for China and for Roger Bacon. What an array of technic terms, from *cannon* to *needle-gun*, from *man-of-war* to *iron-clad* has flowed into military and naval science and language, to say nothing of the sporting, hunting, and blasting vocabularies! No wonder the Fatherland erected a monument to Schwartz in his native city, Freiburg, A.D. 1853.

In this age the character styled Old English, or Black Letter, began to be generally used. Then England's Augustan Era for language and literature was dawning, when a dismal cloud, calculated to postpone Europe's progress indefinitely, covered the horizon. That cloud and its woful inundations and ravages originated in the insatiate ambition of the Normano-Plantagenets. Soon after his accession, 1327, Edward III. added the French "*fleurs de lis*" to his coat-of-arms, and to justify this change issued the following lines:

"Rex sum regnorum, bina ratione, duorum:
Anglorum in regno sum rex ego jure paterno;
Matris jure quidem Francorum nuncupor idem,
Hinc est armorum variatio facta meorum."

To which Philippe de Valois, King of France, replied:

"Praedo regnorum qui diceris esse duorum:
Francorum regno privaberis atque paterno.
Succedunt mares huic regno, non mulieres:
Hinc est armorum variatio stulta tuorum."

ENGLISH TRANSLATION:

I am king of two realms by double reason:
In the kingdom of England I am king by paternal right;
By maternal right, indeed, I am declared the same of France.
Therefore the change of my arms was made.

REPLY OF PHILIPPE:

You who claim to be the plunderer of two realms,
May be deprived of the kingdom of France and the paternal.
Men succeed to this kingdom, not women:
Therefore the change of your arms was silly.

Thus far it was a pen-war, and should have remained so; but those who can order innocent people to back their pride, ambition, or temper, are very apt to do so. About 1336 Edward declared war, which, with various interruptions, continued over one hundred years.

From the happy marriage of Ethelbert and Bertha, 597 to 1336, the Anglo-Saxons and Franks had gone hand in hand, aiding and encouraging progress at home and abroad, till, as we stated, the Normano-Plantagenets longed to establish their throne in Paris and use England as a mere province; but the representatives of the English people, composed of Anglo-Saxons, Celts and Franco-Normans, whom time and intercourse had welded into one, perceived the drift of events and neutralized it, even after the triumph at Crécy and Calais, 1347; for, though voting all the expenses of the war, "they solemnly declared that it was Edward as King of England, and not as King of France, whom they obeyed; and prudently decreed that the two kingdoms must ever remain separate." Again, 1348, Parliament refused to impose further burdens on the English people to prosecute a war

whose triumphs had cost England so much. Thus did the ever watchful representatives of England coolly and quietly circumvent the ambitious plans of the Normano-Plantagenets. It is claimed the signal success of Edward III. at the battle of Crécy (A.D. 1346) was due to the use of gunpowder and cannon. The co-temporary Froissart says the Scots used gunpowder and cannon at the siege of Sterling, A.D. 1338; hence Schwartz's thunder soon found advocates and users.

As we all know that, during this bloody war, Edward besieged Calais, which Eustache de St. Pierre bravely defended, that after a long siege the place had to surrender, and that Edward ordered Eustache and his companions to be executed, behold what the humane Pettit Andrews says in his "History of Great Britain":

"It gives the historian pain to say that it was more by the entreaties of Philippa than by his own generosity, that Edward was prevented from punishing Eustache de St. Pierre and five more brave and steady citizens, for that fidelity which ought to have secured his warmest esteem."

Thus the gentle Philippa of Hainaut, Queen of Edward III., interceded for the heroic defenders of Calais, 1347, and dissuaded her rash consort from staining himself with their blood. Woman often does intuitively perceive and instinctively advocate the right.

Sir John Mandeville, born at St. Albans, England, about 1300, studied and practised medicine, which little suited his love of adventure. About 1322 he went to Palestine and joined the army of the Sultan of Egypt, which gave him an opportunity to see the land of the Pharaohs, Libya, Persia, Tartary, and India. He went to Southern China, where the Khan of Cathay received him kindly. Thence he journeyed to Cambalu (Pekin), where he spent three years. On his return he traversed Hungaria and Germany, and settled at Liége. It is said he was absent thirty-three years. He first wrote his travels in Latin, about 1456; next in French, then in English, which proves Sir John a pretty good linguist, to say nothing of the dialects and languages he heard, and learned in the countries he visited. He died in Liége, 1372, and was buried there. In connection with his name some hypercritics try to sneer, and mention "*Sinbad the Sailor*" and "*Gulliver;*" others cite F. M. Pinto; while those more charitably inclined compare him to Marco Polo. It should be

borne in mind, that all these travels awakened interest in voyages of discovery, soon to produce great results in geographic, ethnologic, linguistic, and historic research.

Sir John does not positively say he saw all he relates in his book; for we often find these expressions "*Thei seyn*," or "*Men seyn*," "but I have not seen it myself." He affirms on information and belief, as some broad and liberal codes allow witnesses to do in our modern courts. However, we have nothing to do with the veracity or non-veracity of literary productions; our object is language and words, which we find in Milton's, Hume's, Defoe's, and Mandeville's books, and even in Sinbad and Gulliver.

To realize the popularity of Mandeville's work, we have but to state where it was issued as soon as printing was known: Lyons, 1480; Paris about the same time; Venice, in Italian, 1491; Zwol, Netherlands, 1493; Louvain, 1499, &c. Thus were languages and words interchanged, diffused, and appropriated through Mandeville's travels. It is said he dedicated his work to Edward III. Of his book several MSS. of the fourteenth and fifteenth centuries are extant now. The old French edition ends thus: "Cy finist ce tres playsant liure nomme Mandeville." Behold some of posterity's dicta:

"Sir John Mandeville, about 1350, may pass for the father of English prose, no original work being so ancient as his travels."—*Hallam*, 1859.

"We may look upon his English as the speech spoken at court in the latter days of King Edward III."—*Oliphant*, 1873.

The Bishop of Armagh (1357) informed Pope Innocent VI. that the number of students at Oxford had greatly diminished, which was due to their having been enticed away by mendicant friars, so that parents were afraid to send their sons thither. John Barbour wrote "*The Bruce*," a biographic and historic poem of Robert Bruce, written in an easy, fluent style. His English can be more readily understood than Chaucer's, as may be seen by these few lines:

"This was in midst of month of may,
When birdis sing on ilka spray,
Melland their notes, with seemly soun,
For softness of the sweet seasoun.

And leavis of the branchis spreeds,
And bloomis bright beside them breeds,
And fieldis strawed are with flow'rs
Well favoring of their colours."

John Brompton, Abbot of Jorvaulx, Yorkshire, wrote a "*Chronicon*" from 588 to 1198. This work would be of little value without its collection of Anglo-Saxon codes and laws, which are interesting and curious documents.

About 1362 appeared "*Vision and Creed of Pierce Plowman*," a caustic satire against the clergy. This poem, consisting of twenty isolated visions, is ascribed to Robert Langland. One of these visions is considered as a prophecy of the Reformation by Henry VIII. It is said Langland was one of Wickliffe's first disciples. Warton, in his "*History of English Poetry*," says he should have considered this poem spurious, had he not seen it in MSS. as old as 1400. Hallam calls him the first English writer who could be read with approbation. All that is known of this early writer is, that he was a priest and fellow of Oriel College, Oxford. The following are some of his prophetic lines:

"And then shall come a King, and confess your religions,
And bete you, as the Bible telleth, for breaking of your rule.
And amende moniales, monkes and chanoines,
And then fiers in her freytour shall find a key
Of Constantynes coffers, in which is the catal,
That Gregories god children had it dispensed."

We think Robert Langland, being a secular priest and adherent of Wickliffe, needed no prophetic inspiration to write these lines at that period: close observation of preceding and passing events and circumstances sufficed; he had, no doubt, studied cause and effect; he knew, that English kings had openly resented papal anathemas; that French kings had removed popes to Avignon; that in his own day and generation Emperor Louis of Germany had dared to shelter at his court the Franciscan prior, Ockham, against papal persecution; that the royal family, the Londoners, and such minds as Chaucer favored Wickliffe; that, according to the cotemporary chronicler, Knighton, "more than one-half the people of England embraced Wickliffe's doctrine."

Edward III. had imprisoned bishops and abrogated "*Peter*

pence," granted by King Ethelwulf, A.D. 855, and confirmed by Edward the Confessor about A.D. 1060. Langland knew, that the character of the clergy had changed; that the British Isles, in his day, had no such men as Columban and Gall, A.D. 585, Benedict Biscop and Ceolfrid, A.D. 675, Wilbrord and Hewald, A.D. 696, and Winfrid, A.D. 732, who went forth to preach Christianity, rear monasteries, clear dismal forests, which they turned into fertile fields, thus showing to the benighted masses a living example of industry and usefulness, coupled with Christ's sublime teachings. The golden Benedictine rule: "Every monk should earn his living by manual labor of some kind," had become a dead letter; begging friars had become as numerous as sparrows; students of colleges and universities had joined them; because they could live on the fat of the land without working. Study, copying MSS., making fine books and collecting libraries, as did the Benedictines, became a drudgery to vigorous idle men, who wanted amusement; hence they left their monasteries and roamed as adepts of the healing art, demoralizing themselves and society to such a degree, that it became necessary for councils to restrain monkish vagabondage by special canons. Soon these abuses and corruptions became so glaring, that even the toiling masses noticed them. As Robert Langland had witnessed all these abuses, was there need of prophetic inspiration to predict the result? Of course the reform could not begin with the people, unless the king favored it; therefore Langland makes the king the prime mover, sure that the English people would join any king, who would abolish priestly exactions; and further, he knew of the vast accumulation of wealth in the religious institutions, since the Council of Calcuith, A.D. 785, where the priesthood asked for tithes, as allowed to the Levites by the Mosaic law. Langland had simply studied history to such advantage as to be called a prophet by posterity.

We cannot help recording here what Richard Bury, Bishop of Durham, says of his books:

"They are teachers who instruct us without rod or cowhide, without scolding and anger, without asking for food or wages. If you approach them they sleep not; if you look for them they do not hide themselves; they murmur not if you mistake their meaning; they ridicule not if you are ignorant."

It is said this ardent bibliophile owned more books than all the

other English Bishops; he was one of the most erudite men of his age; he died 1345.

Nicholas de Linna, a monk of Oxford, is mentioned in Hakluyt's celebrated work, entitled "*Principal Navigations, Voyages, Discoveries, &c., by the English Nation*," as a great astronomer and traveler, who visited the Northern Isles (Shetland, Faroe, Iceland?), and presented a chart of their situation to Edward III., 1360.

Ralph Higden, one of the few Latin authors of this age, wrote "*Polychronicon*" (Universal History), from the Creation to the year 1357. This valuable work, long the standard of history and geography, was translated into English by the learned John de Trevisa about 1385. As we opened this century with Extracts from Trevisa's version, we pass on.

Froissart, though a native of Valenciennes, born 1337, and a French writer, was so closely connected with England's court and history, that we mention him among English authors. His "*Chronicle*" of France, England, Scotland, Spain, and Brittany, from 1326 to 1400, is, in a historical point of view, one of the most precious monuments of the Middle Ages. One of its defects is: the author saw and described only nobles, their deeds and *fêtes*, without ever referring to commoners, their virtues, merits, and useful labors.

As Ockham, styled the "Invincible Doctor," florished about this time, we must allude to his championship of "*Nominalism*" as opposed to "*Realism*." Though head of the Franciscan Order, he joined the Emperor Louis of Germany and Philippe le Bel of France, against Pope John XXII., who excommunicated them. To escape papal persecution he took refuge with Louis, to whom he said, "You protect me with your sword and I will protect you with my pen." This fearless monk, pupil of Duns Scotus, taught at Oxford and Paris, and wrote books that attracted much attention, especially one on papal power. He lived in Germany seventeen years, and his books, written in clear, strong Latin, must have greatly influenced German opinion. He prepared the way for Wickliffe, who took up the war where his bold predecessor had left it. No doubt his example encouraged *Reformers* in England, France, and Germany. He was born in Surrey, and died at Munich, A.D. 1347. He had many warm adherents, who were called "*Ockhamites*."

In this age appeared a man, who, after having discovered the abuses and vices of his colleagues and the superstition of the masses, used his tongue and pen very dexterously to undermine them. That man was JOHN WICKLIFFE, born at Wickliffe, Yorkshire, about 1324. Favored by Edward III., whose rights he had defended against the pretensions of Pope Gregory XI., by the University, which he had sustained against the monks, by John of Gaunt and the queen mother, who were his patrons, and by the Londoners, who dispersed the Synod of Bishops assembled at Lambeth to condemn him as a heretic, Wickliffe proclaimed, wrote and issued his doctrines. His opinions, being shared by such men as Chaucer and Langland, were destined to spread among a religiously inclined and inquisitive people like the English. To translate the Bible into a living language was considered an act of heresy; yet the rebellious friar dared to turn the Vulgate, Apocrypha and all, into plain English, which, at that particular period being "forbidden fruit," awakened the most lively curiosity and was more extensively read than any other book. About A.D. 1360 he completed his version of the gospels, in which he says:

"*So that pore Christen men may some dele know the text of the Gospel, with the comyn sentence of olde holie doctores.*" So that poor Christian men may to a certain degree know the text of the Gospel in the common language of old holy doctors.

For making this translation Wickliffe has deservedly been called "the Father of English prose;" in doing it he displayed the vast resources of the English idiom; for it required the use of about 700,000 words (as subsequently shown by James' version). He may justly be styled the diffuser, propagator, and popularizer of the English language; for, as early as 1402, John Huss translated Wickliffe's Bible into Bohemian. A singular circumstance, perhaps unique, connected with this great reformer was, that he died quietly and composedly in his own bed at Lutherworth, December, 1384, and not a single one of his numerous adherents, called "LOLLARDS," died for their opinions, which were the germs of modern reforms. Priestly malice, backed by ignorance and superstition, showered upon him appellations like these: "*Mirror of hypocrisy, misleader of the mob, sower of hatred, inventor of*

lies, limb of the Devil," &c. But his friends surnamed Wickliffe "THE MORN-STAR OF REFORMATION," which more than compensated for papal invective. Had the learned friar been born and lived on the continent, he would have felt the flames of the fagot before John Huss; for that shadowy Dominican tribunal, instigated by Innocent III., would surely have found means to spirit him and some of his disciples away to swell the number of the Inquisition's martyrs. Queen Anne favored Wickliffe. The learned Hallam says of the writers of this era:

"The translation of the Bible and other writings of Wickliffe taught us the copiousness and energy of which our native dialect was capable, and it was employed in the fifteenth century by two writers of distinguished merit, Bishop Peacock and Sir John Fortescue."

As a specimen of Wickliffe's style may be a novelty to most readers, we give it:

"Here ye, lo a man sowinge goith out to sowe, and the while he sowith sum seed fel aboute the weye, and briddis of hevene camen and eeten it. other felde doun on stony places, where it hadde not myche erthe, and anoon it sprong up; for it hadde not depnesse of erthe, and whanne the sunne roos up it welewide for hete, and it driede up, for it had no roote. And other fell doun into thornes; and thornes sprungen up and strangliden it, and it gaf not fruyt; and othere felde doun into good lond: and it gaf fruyt spryngyng up and wexinge, and oon broughte thritty fold, and oon sixty fold, and oon an hundrid fold."

This passage contains sixty different words, of which fifty-eight are Gotho-Germanic and two Greco-Latin.

Matthew of Westminster wrote "*Floris Historiarum,*" a Universal History from the Creation to 1307, when he died. The history was continued by some other hand to 1377. The erudite biographer Rose says of him:

"He wrote with so scrupulous a veracity that he is never found to wander from the truth; and with such diligence that he omitted nothing worthy of remark. He is also commended for his acuteness in tracing facts, the regularity of his plan, and his skill in chronologic computation. He is on the whole very highly esteemed as one of the most venerable fathers of English history."

In this century three medical writers add many new words to

the English vocabulary: John de Gaddesden, physician to King Edward II., about 1320, wrote "Rosa Anglica," Lib. IV. It was published at Pavia, 1492, Venice, 1506 and 1516, Naples, 1508, which shows its popularity. John Ardern practised medicine and surgery at Newark and London, and wrote a valuable treatise on Fistula. William Guisaunt graduated at Oxford and practised medicine with great success. Being accused of magic, he went to France and settled at Marseilles, where he exercised his profession with honor and distinction. He wrote essays on Mathematics, Astronomy, and Medicine, entitled "*De Urinâ non visâ Circuli;*" "*De Motu Capitis;*" "*De Judicio Patientis;*" "*De Quadraturâ Circuli;*" "*De Qualitatibus Astrorum;*" "*De Significationibus Astrorum;*" "*De Magnitudine Solis;*" "*Speculum Astrologiæ.*"

Some facts not directly connected with language had such an effect on its development and diffusion as to deserve particular notice in their time and place: among these facts are such as tended directly to encourage English manufactures and trade, and indirectly to diffuse the English language. Adam Anderson, in his "*Historic and Chronologic Deduction of the Origin of Commerce,*" mentions how Edward III. invited Flemish cloth-weavers to settle in his dominions and teach their art to his subjects. Seventy discontented families emigrated to England about 1331, and founded an industry that became a great source of England's prosperity. True, sheep had been raised previously, and woollen goods manufactured all over the British Isles, especially in Ireland, whose *serges* were sung by the Italian bard Fazio Uberti before 1367; but these manufactures never attracted the attention they ultimately received, till after 1331.

Anderson assigns the first coinage of gold in England to 1344. Now, England had a superior home industry, a standard medium of exchange, uniform measures and weights, and a united and enterprising population. No wonder the Exchequer of 1354 showed £765,644 as a balance of trade in her favor; for she had the means of controlling the world's commerce and attracting the precious metals to her mint. By these means she subsequently diffused her language, literature, and influence, as may be realized by looking at the United States, Canada, India, Australia, South Africa, and New Zealand.

As English authors derived ideas and inspiration from Italy, let us glance at her early writers. Italy was more or less Gotho-Latin and without a distinct national dialect from the fifth to the thirteenth century, when her language sprang into existence from about 1290 to 1375, or within eighty-five years. Her early intellectual triumvirate was Dante, Petrarch, and Boccaccio; Dante, from 1290 to 1321, wrote "*Vita Nuova*," "*Divina Comedia*," "*De Vulgari Eloquio*" (a treatise on the Italian language in prose), and "Il Convito." It seems as though the Italian language had no existence prior to Dante, from whose brain it issued perfect in "*Divina Comedia.*" Petrarch, from 1327 to 1374, wrote three hundred sonnets and fifty canzoni on "*Laura*," among which "*Trionfo della Morte*" (Triumph of Death) is considered the masterpiece. Boccaccio, from 1338 to 1375, produced "*Il Filicopo*," "*La Teseide*," and "*Decamerone*" (Hundred Tales), which became the basis for many English works. From these founts Chaucer, Gower, Shakespeare, Dryden, &c., drew ideas, inspirations, and whole poems.

Richard Cirencester, historian, geographer, and antiquarian, will be a variety in this age of reformers and poets. He florished from 1350 to 1401, when he died in the Abbey of Westminster, after persecution and confinement for his liberal spirit of investigation. He wrote "*Historia ab Hengisto ad Ann.* 1358," "*Epitome Chron. Ric. Cor. West. Lib. I.*," now in the University Library of Cambridge; "*Britonum Anglorum et Saxonum Historia*," now in the library of the Royal Society; also theologic writings, now in the Peterborough Library. But his highest valued work is "*De Situ Britanniæ*," found by Prof. C. J. Bertram in the Royal Marine Academy at Copenhagen, 1757. Prof. Bertram, who published it, says:

"It contains many fragments of a better time, which would now in vain be sought for elsewhere."

Behold a specimen from the learned monk's "De Situ Britanniæ," C. VII.:

"The different parts of Britain having been cursorily examined according to my original design, it seems necessary, before I proceed to a description of the islands, to attend to a doubt suggested by a certain person. 'Where,'

asks he, 'are the vestiges of those cities and names which you commemorate? There are none.' This question may be answered by another. Where are now the Assyrians, Parthians, Sarmatians, Celtiberians? None will be bold enough to deny the existence of those nations. Are there not also at this time many countries and cities bearing the same names as they did two or three thousand years ago? Judea, Italy, Gaul, Britain, are as clearly known now as in former times; Londinium is still styled in common language, with a slight change of sound, London, &c. The good abbot, indeed, had nearly inspired me with other sentiments, by thus seeming to address me: 'Are you ignorant how short a time is allotted us in this world, &c. Of what service are these things, but to delude the world with unmeaning trifles?' To these remarks I answer with propriety: Is then every honest gratification forbidden? Do not such narratives exhibit proofs of Divine Providence?" &c. . . .

This discussion clearly shows, that Richard's thirst for knowledge was censured by superiors, who would rather find him praying than studying; because the worshiper is ever more subservient than the student. Although some few hypercritics doubted the authenticity of this book, it is worth reading, not only on account of its terse remarks, but of its historic and geographic acumen and Laconism. Uninvestigating authors consider universal doubt, and writing the terms *spurious*, *mythic*, *interpolation*, &c., as marks of scholarship and thoroughness.

Geoffrey Chaucer was born in London, 1328. Oxford and Cambridge both claim him as among their alumni. It is said he studied law at the Temple, but soon left it for the court, where he became page and armor-bearer to Edward III., whom he accompanied to the war. Lately an entry was found in the British archives, that King Edward paid, March 1, 1360, £16 towards the ransom of the poet Chaucer, who had been taken prisoner. Chaucer early devoted himself to the study of languages, was employed as ambassador, and visited France and Italy. He accompanied the Duke of Clarence to Genoa, and was present at his marriage with Violante, daughter of Galeazzo, Duke of Milan. He probably met Petrarch, as he mentions him in his works. King Edward made Chaucer his "*poet-laureate.*" He married Philippa Rouet, maid of honor to the queen and sister to the Duchess of Lancaster. Chaucer's prosperous career changed under Richard II.; he favored Wickliffe's doctrines, yet was unmolested during Edward's reign. About 1382 he was accused of heresy and fled to the Netherlands, whence he secretly returned

to raise money, was seized and thrown into prison, from which he was not released till he recanted. For a time he was in actual want; but when his noble relative and patron, John of Gaunt, Duke of Lancaster, rose to power under Henry IV., the poet was restored to favor and retired to Donnington Castle, county of Berks, where he revised his previous writings, composed his *chef-d'œuvre*, "*Canterbury Tales*," about 1390, devoted himself to his favorite science, astronomy, wrote his "*Treatise on the Astrolabe*," and died in his native city, London, while on a visit, Oct. 25, 1400.

Chaucer's career was *unique;* the occasion and the man were both remarkable. Before his day the Anglo-Saxon and French idioms had been warring for two centuries; he saw that the two languages must be harmonized; his natural abilities fitted him, and his education trained him for the work; he had lived abroad and was familiar with the best modes of expression in the polished courts of Europe, and he had the poet's instinct to guide him in the graceful use of words. His social position made him an authority with the court and all scholars; the masses he charmed; he was very popular, hence his success; for in one lifetime he polished the rude frame-work of his native idiom, enriched and embellished it with the best French expressions. As long as the language lives it will retain the words Chaucer engrafted upon it. He was not only the "*Father of English Poetry*," but he should be styled the father of the English language: from his day forth its great future became apparent.

In early life Chaucer wrote "*Court of Love*," "*House of Fame*," "*Legend of Good Women*," "*Testament of Love*," "*Troylus ana Cresseide*." His "*Raumaunt of the Rose*" is a translation of "*Roman de la Rose*." About 1360 he translated into Franco-English "*De Consolatione Philosophiæ*," which Alfred the Great had translated into Anglo-Saxon about 890. It is said he derived his "*Canterbury Tales*" from Boccaccio's "*Hundred Tales*," called "*Decameron*," and that his "*Knight's Tale*" is but a version of the same author's "*La Teseide*."

The following are a few of the many eulogies from an appreciative posterity:

"In all his works he excelleth, in my opinion, all other writers in our English; for he writeth not in void-words, but all his matter is full of high and

quick sentence, to whom ought to be given laud and praise for his noble making and writing."—*Caxton*, 1474.

"It will conduct you to a hillside; laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospects and melodious sounds on every side, that the harp of Orpheus was not more charming."—*Milton*, 1650.

"He is a perpetual fountain of good sense, learning, and all sciences; and therefore speaks properly on all subjects. As he is the Father of English Poetry, so I hold him in the same degree of honor as the Grecians held Homer, or the Romans Virgil."—*Dryden*, 1690.

"I take unceasing delight in Chaucer."—*Coleridge*, 1830.

"The principal ornament of our English literature was Geoffrey Chaucer, who, along with Dante and Petrarch, fills up the triumvirate of great poets in the Middle Ages."—*Hallam*, 1859.

"For many a happy hour and bright remembrance, we thank thee, dear Chaucer, and just thanks shalt thou receive a thousand years hence."—*W. Howitt*, 1861.

"Never has English life been painted in more glowing hues than by Chaucer."—*Oliphant*, 1873.

After the lapse of four hundred and seventy-five years the last expression of appreciation and gratitude is warmer and more hearty than the first. The poet must have had great comfort in his family: his son, Thomas Chaucer, became Speaker of the House of Commons, and his daughter Alice married the Duke of Suffolk.

To enable our readers to survey the vast progress the English idiom made during this century, we give a Table of 100 words culled from hundreds of French vocables in Chaucer's "*Canterbury Tales.*" As they belong to various departments of speech, literature, art, and science, and were ingeniously blended with the Anglo-Saxon dialect, which had the words for articles of primary necessities, the amalgam constituted so rich and varied a vocabulary that Anglo-Saxons, Franco-Normans, and Celts became more and more reconciled to their regenerated language. Readers would do well to direct their attention to these Greco-Latin roots, thoroughly Frenchified by their terminations. What is most remarkable is, that many of these words are to-day (1878) exactly the same, in both English and French, as the writer penned them in his works four hundred and seventy-five years ago. On this account alone Chaucer's works challenge the attention of all, who have the curiosity to trace the birth and childhood of the English tongue; for he was, not only the poet and literatus, but the consummate linguist of his epoch.

Table, showing One Hundred French words introduced into English by Chaucer in his "Canterbury Tales." Thirty-seven of them have been slightly changed in termination, while sixty-three are now exactly the same, both in French and English, as they were prior to 1400.

French words as introduced into English by Chaucer from 1350 to 1400 :	English in 1878 :	French in 1878 :	French words as introduced into English by Chaucer from 1350 to 1400 :	English in 1878 :	French in 1878 :	French words as introduced into English by Chaucer from 1350 to 1400 :	English in 1878 :	French in 1878 :
action	action	action	sacrilege	sacrilege	sacrilége	iniquitee	iniquity	iniquité
division	division	division	guide	guide, n. & v.	guide	libertie	liberty	liberté
region	region	région	robe	robe	robe	moralite	morality	moralité
instrument	instrument	instrument	force	force, n. & v.	force	necessite	necessity	nécessité
talent	talent	talent	*danger*	*danger*	*danger*	*possibilitee*	*possibility*	*possibilité*
present	*present, n., v. &adj.*	*présent*	*pardon*	*pardon, n. & v.*	*pardon*	*prosperitee*	prosperity	prospérité
cage	cage, n. & v.	cage	cause	cause, n. & v.	cause	quantitee	quantity	quantité
\mage	\mage	\mage	air	air, n. & v.	air	superfluitee	superfluity	*superfluité*
village	*village*	*village*	*volume*	volume	*volume*	vanitee	vanity	vanité
creature	creature	créature	point	point, n. & v.	point	geometrie	geometry	géométrie
figure	figure, n. & v.	figure	honour	honor, n. & v.	honneur	philologie	philology	philologie
nature	nature	nature	auditour	auditor	auditeur	philosophie	philosophy	philosophie
iustice	justice	justice	clamour	clamor	clameur	charge	charge, n. & v.	charge
sacrifice	sacrifice, n. & v.	sacrifice	colour	color, n. & v.	couleur	change	change, n. & v.	change
vice	vice	vice	conquerour	conqueror	conquérant	double	double, adj. & v.	double
discipline	discipline, n. & v.	discipline	creatour	creator	créateur	humble	humble, adj. & v.	humble
doctrine	doctrine	doctrine	doctour	doctor, n. & v.	docteur	table	table	table
famine	famine	famine	emperour	emperor	empereur	noblesse	noblesse	noblesse
mine	mine, n. & v.	mine	governour	governor	gouverneur	second	second, adj. & v.	second
franchise	franchise	franchise	labour	labor, n. & v.	labeur	blame	blame, n. & v.	blame
surprise	surprise, n. & v.	surprise	senatour	senator	sénateur	possible	possible	possible
latitude	latitude	latitude	curious	curious	curieux	fortune	fortune	fortune
multitude	multitude	multitude	precious	precious	précieux	theatre	theatre	théâtre
face	face, n. & v.	face	vigour	vigor	vigueur	flatter	flatter	flatter
place	place, n. & v.	place	adversitee	adversity	adversité	accord	accord, n. & v.	accord
ignorance	ignorance	ignorance	beautee	beauty	beauté	obstacle	obstacle	obstacle
observance	observance	observance	chastitee	chastity	chasteté	gain	gain, n. & v.	gain
diligence	diligence	diligence	dignitee	dignity	dignité	muscle	muscle	muscle
presence	presence	présence	affinitee	affinity	affinité	general	general, n. & adj.	general
silence	silence, n. & v.	silence	faculte	faculty	faculté	regard	regard, n. & v.	regard
prologue	prologue	prologue	felicite	felicity	félicité	prose	prose	prose
art	art	art	fraternite	fraternity	fraternité	fruit	fruit	fruit
college	college	collége	infirmitee	infirmity	infirmité	refuge	refuge	refuge
privilege	privilege	privilége						

Some practical observations on the above Table may prove not only useful, but interesting, showing as they will the gradual development of the English language from 1350. First let readers observe that, in adopting many of these 100 words, the idiom acquired in one and the same word a noun and a verb, as: *cause*, n. and v.; *change*, n. and v.; *charge*, n. and v.; *force*, n. and v.; *gain*, n. and v.; *sacrifice*, n. and v.; *surprise*, n. and v. Also an adjective and verb, as: *double*, adj. and v.; *humble*, adj. and v.; *second*, adj. and v.; and even a noun, adjective, and verb, in one and the same word: *present*, n., adj. and v., besides *presently*, adv., to say nothing of *presence*. These words, mostly monosyllables and dissyllables, have certainly proved a rich linguistic legacy, of whose value Robert of Gloucester, 1280, Robert Manning, 1305, Sir John Mandeville, 1380, Sir John Gower, 1390, and Chaucer, 1395, did not dream, when they first penned them for their dialect, thereby rendering it terse and telegraphic.

The following order of words, classified by terminations, will yet more fully illustrate the above Table and show the Greco-Latin fountain, from which the framers of English drew:

1st. There are about 1173 French nouns ending in *ion*. Most of these were formed from the Latin by dropping *is* of the genitive, as: *actio*, gen. *actionis*, Fr. *action*; divisio, gen. *divisionis*, Fr. *division*; regio, gen. *regionis*, Fr. région.

2d. The suffix *ent* terminates about 719 French nouns, most of which are derived from two Latin sources by dropping *um*, as: *instrumentum*, *talentum*, Fr. *instrument*, *talent*; also by dropping *is* from the genitive of the present participle, as: præsens, gen. *præsentis*, Fr. *présent*.

3d. There are 374 French nouns ending in *age*; as this suffix has been added to Latin, Germanic, and Celtic roots, I shall attempt no derivation; most English words ending in *age* are French.

4th. The 305 French nouns ending in *ure*, were formed from the Latin by changing *a* into *e*, as: *creatura*, *figura*, *natura*, Fr. *créature*, *figure*, *nature*.

5th. About 164 French nouns terminate in *ance*. They are mostly derived from the Latin by altering *tia* into *ce*, as: *ignorantia*, *observantia*, Fr. ignorance, observance.

6th. The suffix *ine* terminates about 157 French nouns, most of which were formed from the Latin by changing *a* into *e*, as: *disciplina, doctrina*, Fr. *discipline, doctrine.*

7th. The 142 French nouns ending in *ice* were derived from the Latin by altering *tia, cium, tium*, into *ce*, as: *justitia, sacrificium, vitium*, Fr. *justice, sacrifice, vice.*

8th. About 134 French nouns in *ence* were formed from the Latin by changing *tia* and *tium* into *ce*, as: *præsentia, silentium*, Fr. *présence, silence.*

9th. As the 49 nouns in *ise*, as: *surprise, enterprise*, &c., are purely French, we pass to

10th. 47 French nouns in *ude*, mostly derived from the Latin by altering *o* into *e*, as: *latitudo, multitudo*, Fr. *latitude, multitude.*

11th. 38 nouns in *ide*, as *guide*, &c., seem to be purely French.

12th. There are 27 French nouns in *ogue*, some of which were formed from Latin by changing *s* into *e*, as: *prologus, catologus*, &c., Fr. *prologue, catalogue.*

13th. 24 French nouns in *art* were derived from the Latin by dropping *is* of the genitive, as: *ars*, gen. *artis*, Fr. *art*, &c.

14th. 12 French nouns in *ege* were formed from the Latin by changing *ium* into *e*, as: collegium, &c., Fr. *collége*, &c. So were *prestige* formed from *præstigiæ* and *vestige* from vestigium.

15th. Seven French nouns in *obe* were formed from Latin by altering *us* into *e*, as: *globus, lobus*, &c., Fr. *globe, lobe*, &c. Robe seems of Celtic origin: Irish *roba;* English in Chaucer's time, *robe;* Fr. *robe;* It. *roba* and *robe;* Sp. *ropa* and Port. *roupa.* It seems this word found its way from Ireland to England, and thence to the continent.

16th. Seven French nouns in *orce* were formed from Latin by turning *tis* and *tium* into *ce*, as: *fortis, divortium*, &c., Fr. *force, divorce*, &c.

17th. We pass to a class of French nouns ending in *our*, which were originally taken into the language from Latin and *u* added to suit the Franco-Gallic tongue or ear. They are in the Table as we found them in Chaucer. The French have since changed the *our* into *eur*, which is now the suffix of 1,234 French nouns. English and American lexico-

graphers have been discussing the propriety of relatinizing these vocables by dropping *u*. About 1840 the practical N. Webster omitted *u* from all of them, and ninety-nine per cent. of his countrymen said *Amen!* Oliphant, in his "*Sources of Standard English*" (1873), speaks quite sentimentally of American irreverence in dropping *u* from *honour*, saying:

"Our English *honour*, the French *honure* or *honneur*, takes us back eight hundred years to the bloody day, big with our island's doom, when French knights were charging up the slope of Senlac again and again, striving to break the stubborn shield-wall. The word *honure*, which had already thriven in Gaul eleven hundred years, must have been often in the CONQUERORS' mouths, all through those long weary hours. It was one of the first French words we afterwards admitted to English citizenship, &c. If we change it into *honor*, we pare down its history and we lower it to the level of the many Latin words that came in at the Reformation, &c. Let our kinsmen, like ourselves, turn from changes utterly useless, that spoil a word's pedigree."

This effusion seems not only inconsistent, but contradictory in language and sentiment. To be consistent the learned gentleman should have written *conquerours* and not "*conquerors;*" for those same French knights, who shouted *honour* at Senlac, were *conquerours*. The erudite author probably knows what his illustrious *predecessour*, Walker, says in his "*Critical Pronouncing Dictionary and Expositor of the English Language*," under the word *honour;* but as some of our readers may not know, we quote:

"This word and its companion, *favour*, have so generally dropped the *u*, that to spell these words with that letter is looked upon as *gauche* and rustick in the extreme. In vain did Dr. Johnson enter his protest against the innovation; in vain did he tell us, that the sound of the word required the *u*, as well as its derivation from the Latin through the French; the sentence seems to have been passed, and we now hardly ever find these words with this vowel but in our Dictionaries. But, though I am a declared enemy to all needless innovation, I see no inconvenience in spelling these words in the fashionable manner; there is no reason for preserving the *u* in *honour* and *favour*, that does not hold good for the preservation of the same letter in *errour*, *authour*, and a hundred others."

Oliphant's expressions, "pare down" a word "and lower it to the level of Latin," seem strange coming from a scholar; for as soon as a linguist finds a Latin origin to any word, he rests. Hallam, after contemplating the linguistic chaos of the middle

ages, exclaimed: "*The sole hope for literature depended on the Latin language.*" If the erudite author of "Standard English" would look at Latin as his distinguished countryman Hallam did, he might see fit to change "pare down and lower to the level of Latin," so as to read: build up and raise to the level of Latin.

18th. A numerous class of French adjectives in *eux* were formed from Latin adjectives ending in *osus* and *tiosus*, by changing *osus* into *eux* and *tiosus* into *cieux*, as Lat. *curiosus*, Fr. *curieux;* Lat. *pretiosus*; Fr. *précieux*. From these French adjectives Chaucer derived English adjectives by altering *eux* into *ous*, as Fr. *curieux*, *précieux;* Eng. *curious*, *precious*, &c., in which *o* is as useless as in *honour*, *favour*, &c.

19th. There are 512 French nouns ending now in *té*, which originally ended in *te* or *tee* without the accent. Chaucer introduced many of them into his works, from among which we quote twenty in the Table; the importance and extent of meaning of these twenty words, in a religious, moral, and social point of view, prove Chaucer a man of deep thought and great ideality. The term *affinity* alone, involving zoölogic, chemic and cosmic relations, to say nothing of *felicity*, *possibility*, *liberty*, *vanity*, &c., &c., would stamp any book of that early epoch with peculiar interest for the scholar, philosopher, and scientist. Each of these twenty vocables has an expansive mental range.

These 512 words were mostly formed from Latin by changing *as* into *e*, thus: *charitas*, *fraternitas*, *snperfluitas*, &c. Fr. *charite*, *fraternite*, *superfluite*, &c. Within the last 300 years the French placed an acute accent over the final *e* to determine its sound and distinguish it from final *e* mute, as: *adversité*, *beauté*, *prospérité*, &c. The English changed the *e* or *ee* into *y* to determine its sound and distinguish it from *e* mute, as: *dignity*, *morality*, *quantity*, &c.

20th. Another class of important French nouns, terminating in *ie*, mostly names of sciences, were derived from the Greek or Latin by changing *a* into *e*, as: ἀστρονόμια, Lat. *astronomia*, Fr. *astronomie;* γεωμετρια, Lat. *geometria*, Fr. *géométrie;* φιλοσοφία, Lat. *philosophia*, Fr. *philosophie*, &c. These words are now in French as they were when first introduced.

The English changed *ie* into *y;* but we see by Chaucer and his cotemporaries, that they were adopted into English as they are now found in French. In German these words have the French termination, and are usually identical with the French, which facilitates English, French, and German scientific works for readers, and renders the ancient and modern European languages more accessible to Arabian, Hindoo, Chinese, Japanese, Polynesian, and African students.

We might continue dry explanations of this important Table, showing the early linguistic and mental connection between France and England, while the historian of events could trace a sad picture of war and destruction of life and property. What strange action and reaction in human affairs! while bloodshed and devastation are raging, linguistic and intellectual progress seem to thrive. How fortunate human passions do not and cannot reach the innermost recesses of man's mental and spiritual life, experience and progress!

While reading Chaucer's "*Canterbury Tales,*" contained in a duodecimo volume of 583 pages, we copied about 2,340 different words introduced from the French, all nouns, verbs, or adjectives, *words of inherent meaning*, from which we took the 100 words in the above Table. Two thousand vocables of such lofty meaning and expansive scope are a treasure to any dialect. They are the essence of Greek and Latin thought and musing, to say nothing of the new meanings and applications extended to many of them by modern science. Most of them figure in, and grace every leading European language.

The above French words, classed by terminations, number about 6,000, most of which have been introduced into English.

Stephen Skinner accuses Chaucer of having introduced a "*cart-load of foreign words into English;*" perhaps he did, and if so, it may be considered a valuable and excellent *cart-load.*

We have somewhat at length explained part of the vocabulary, taken into English by Chaucer from Latin, through the French; now let us look at the less abstract Anglo-Saxon words, modified by him to suit the coming idiom. Chaucer had evidently surveyed the chaotic spelling of the various shires, where impractical

monks wrote according to their whim, not only without national standard, but without the slightest consistency, penning one and the same word two and three times differently on the same page, so that the French-speaking population could not and would not follow their capricious jargon. Chaucer, after rendering himself master of the situation as to Anglo-Saxon, French, and Latin, resolved to bring some order out of this confusion: first he dropped the thirty-four senseless inflections of the Anglo-Saxon definite article, and replaced all by the one invariable monosyllabic word *the*. To complete this part of speech in his native tongue, he introduced *a* as an indefinite article. Also the seven inflections to denote the gender, number, and case of adjectives disappeared. The ninety-seven absurd changes of the personal and possessive pronouns he reduced to about twenty-one. Of the twenty-three inflections that marked the gender, number, and case, in the demonstrative pronoun, he retained but two: *this* and *thise* (now *these*). As the above parts of speech: *article*, *noun*, *adjective*, and *pronoun*, constituted all declinable Anglo-Saxon words, let us add that Chaucer dropped the inflections and substituted the invariable particles *of*, *from*, *to*, *in*, *by*, and *with*, to denote the genitive, dative, and accusative, which obviates declension in English. To form the plural of nouns, he adopted the French rule, "add *s* to the singular." Who can, who will regret the dropping of complications that were remains of primitive times, caprice, and ignorance? A similar clearage would be of immense advantage to the German language, with its complicated declensions of articles, nouns, adjectives, and pronouns, to say nothing of its perplexing formation of the plurals in both nouns and adjectives. Again, adjectives are differently declined when preceded by the *definite* or *indefinite* article, whereas, without the article they assume the inflections of the definite article. Could there be anything more arbitrary, not to say trifling? Scholars know how Greek and Latin teem with inflections as to declension, gender, number, conjugation, mood, tense, person. Yet German is not less perplexing: Though it has three genders, girl (*Mädchen*) is neuter; boy (*Knabe*), masculine; door (*Thür*), feminine; house (*Haus*), neuter; dog (*Hund*), masculine; horse (*Pferd*), neuter; sun (*Sonne*) and Earth (*Erde*), are feminine; moon (*Mond*) and star (*Stern*) are masculine; head (*Haupt*),

brain (*Hirn*), ear (*Ohr*), leg (*Bein*) and knee (*Knie*) are neuter; neck (*Hals*), arm (*Arm*), finger (*Finger*), and foot (*Fuss*) are masculine; hand (*Hand*), nose (*Nase*), liver (*Leber*), and toe (*Zehe*) are feminine. French has but two genders: hence nouns, that are neither male nor female, must be either masculine or feminine: sun (*soleil*) and planet (*planète*) are masculine—while moon (*lune*) and Earth (*terre*) are feminine; head (*tête*), spleen (*rate*) and hand (*main*) are feminine—while brain (*cerveau*), liver (*foie*), and foot (*pied*), are masculine; paper (*papier*) and book (*livre*) are masculine—while pen (*plume*) and ink (*encre*) are feminine. We might continue this series of inconsistency and contradiction *ad infinitum*, but let this suffice to show what Chaucer did for his native tongue, in removing like grammatic absurdities five centuries ago.

The verb, usually the most complicated part of speech, the Father of English simplified and improved thus: the termination *an* of the Anglo-Saxon infinitive, as shown in a preceding Table, is not to be found in Chaucer's works; but unaccountably he tried in some verbs to replace this venerable Gothic inflection, dating back to Ulfilas' version of the Bible A.D. 376, by the obscure Germanic *en*; even French verbs, as *multiplien*, *travailen*, &c., appear in this Germanic dress, which, to say the least of it, looks extremely grotesque in "Canterbury Tales." However, this fancy being no practical improvement to the English idiom, posterity dropped, while they retained most of his other changes.

It would seem as though Schiller, Goethe, Herder, or Bopp—Racine, Corneille, Thierry, or Burnouf might, like Chaucer, have simplified their native tongues by removing some, if not all of the above complications and incongruities.

Anglo-Saxon and Dano-Saxon writers used different inflections for one and the same tense, as: A. S. ic-luf-ige—D. S. ic luf-iga, for which Chaucer substituted the simple *I love*. Now imagine a dialect with but one form for the present and future—such was Anglo-Saxon, in which ic luf-ige meant both *I love* and *I shall love*. Chaucer supplied this want by using *shal* with the infinitive, as: *I shal love*, &c. He also replaced the cumbersome Anglo-Saxon inflections: *ode*, *odest* and *odon* of the imperfect and perfect participle by the simple and concise English *ed*, as: *ic*

luf-ode, thu luf-odest, he luf-ode, we, ge, hi luf-odon, geluf-odon; English *I, you, he, we, you, they loved.* For the lengthy terminations of the present participle *ande, aende, ende, inde, onde, unde* or *ynde*, as found in the different provincialisms, Chaucer substituted the nasal *ing*, which must have gladdened the Franco-Norman without saddening the Anglo-Saxon speaking population. We are sorry he did not make the Anglo-Saxon irregular verbs regular; he might have done it at that time, with the same ease and grace with which he effected all the above linguistic improvements. He deserves the thanks of the English-speaking populations all over the globe, that he did not saddle English with four complicated conjugations, as the framers of French incumbered their language, because the Latin had four.

Since, Chaucer's useless *u* was dropped from such words as *doctour, professour, perdicioun*, &c., and the words were simplified and relatinized; final *e* and *ie* in such words as *felicite, philologie*, &c., were replaced by *y*, so that now there are no unpronounced letters. Such alterations are practical and sensible; for unpronounced letters are to language what parasites are to animals and plants. At least one-half of the words of the English language have such parasites. It would seem that some plan might be adopted to lessen the number of these useless letters, or at least indicate them in such a way that the books now in our libraries might be still used and read as well as those of the improved method. Chaucer dropped *on* from *beon* and used *be* as we have it now.

It was a real surprise to me to find that Chaucer introduced, not only the odd compounds *ight* and *ought* in such words as *might, night, drought, thought*, &c., but even *aught* in *caught, draught*, &c. That these three strange combinations have traversed nearly five centuries and are still used, is positive proof of Chaucer's great influence and popularity. Neither did I expect to see the word *philologie* in Chaucer's works: but there it is. Thus did the pioneer bard enrich the Greco-Latin and disharmonize the Anglo-Saxon part of England's tongue. Now for another Chaucer to harmonize letter and sound in, and remove the few remaining irregularities from the English language!

Sir John Gower, whom both Wales and Yorkshire claim as offspring, was born about 1320. Caxton, almost cotemporary

(1412), assigns him to the former, Leland (1500) to the latter. He was of good family and bred to the law at the Middle Temple. He was the author of three books, the titles of which are engraved on his tomb at St. Mary Overy's Church: "*Speculum Meditantis*" (Mirror of One Meditating); "*Vox Clamantis*" (Voice of One Crying), and "*Confessio Amantis*" (Confession of One Loving), the latter of which was issued among the first books printed in England by Caxton, 1483. The two former have not been printed. Gower wrote in English, French, and Latin. Warton, in his "History of English Poetry," pronounces his French sonnets the best of his writings: they are entitled "*Cinquante Balades.*" We do not consider Gower's French as clear and distinct as that written in the days of William the Conqueror. He was a favorite of King Richard II., at whose suggestion he wrote "*Confessio Amantis.*" It is said, while sailing together in the royal barge on the Thames, Richard asked Gower "to book some new thing," which desire thus expressed, was the occasion of the "*Lover's Confession.*" The idea and plan of this poem was taken from one of Boccaccio's Tales, modernized by Dryden about 1690. Towards the sunset of life the poet became blind. Gower's style is thus commended:

"The first of our authors, who can properly be said to have written English, was Sir John Gower."—*Johnson.*

"The tranquil elegance of Gower."—*I. D'Israeli.*

"He is always polished, sensible and perspicuous."—*Hallam.*

As it is ever edifying to witness harmony among cotemporary grandees, we will mention the lifelong friendship between Gower and Chaucer. From what they mutually express to and write of each other, it appears that Gower considered Chaucer as his pupil, and Chaucer treats Gower as his senior and teacher. In his "*Confessio Amantis*" Gower desires Venus to communicate to Chaucer these fatherly lines:

"And grete wel Chaucer, when ye mete,
As my disciple and my poète:
For in the flowers of his youth,
In sundry wise, as he well couthe,
Of ditees and of songés glade
The which he for my saké made."

Thus tenderly and courteously Chaucer returned this fatherly compliment, by dedicating to the veteran poet his "*Troilus and Cresseide:*"

> O ! moral Gower ! This boke I direct
> To thee, &c.

It is pleasant to contemplate across hundreds of years a friendship so delicately expressed. Where could we find a pendant to this touching picture in more modern times, when men go, come, eat, drink, and live fast? I am aware that some modern critics, fond of gossip, tried to discover a quarrel between these ancient bards, whose writings, as above quoted, are a standing contradiction to such scandal-makers. We close our humble account of the two great Medieval English bards with this highly appropriate compliment from Pettit Andrews:

"To penetrate the mists which balefully lowered over the English tongue, the brightness of a Chaucer, the accuracy of a Gower were needed, and those constellations were not yet visible."

During this century Asia was in a state of transition: the regions where the Arians, Bactrians, Scythians, Sacians, Germans, Hindus, Assyrians, Medes, Persians, Hebrews, Arabians, Greeks, and Romans, had dwelled, fought, and intermixed for ages, were invaded by the Mongolians or Tartars under Tamerlane, who started from his capital, Samarcand, A.D. 1369, conquered Persia, India, Syria, Asia Minor, Armenia, and penetrated into Russia as far as Moscow. Soon the Turks of Asia Minor, and Arabs of Damascus, Bagdad, and Delhi, acknowledged Tamerlane's sway; but his progeny amalgamated with and became Mahometans, who put an end to the Greek Empire and ruled since over southern and western Asia, southeastern Europe and northern Africa. Now only the Turks are likely to be expelled from Europe by the descendants of those Russians, whose country Tamerlane invaded four centuries ago. Tamerlane claimed descent from Jengis Khan, who conquered China, A.D. 1213. Thus did the progeny of the Scythians or Scoloti* spread over

* Herodotus, B. IV., 6 and 7.

China, Southern and Western Asia and Europe, whence a mixed Scytho-Gotho-Germanic, Celtic, and Greco-Latin race expanded over America, India, Oceanica, and the greater part of Africa. When we consider this long intermingling of tribes, nations, and races, we can hardly wonder that Sanscrit, Semitic, Greco-Latin, Celtic, Scytho-Gotho-Germanic, and Sclavonic roots are found in Earth's leading languages. The English-speaking populations have done much to extend their idiom. They took from the Mahometan Tartars Zoroaster's fifteenth "Region of Beatitude," called "Hapta Hendu" (seven rivers), now Punjab, whence, ages ago, our Arian ancestors spread over Ariavarta, India and Ceylon, formed the Sanscrit language and wrote the Vedas. They conquered and acquired the jarring elements of Brahma, Buddha and Moslem, and erected the whole into a grand empire under the tolerant and benign rule of Christ's Ethics, where each can thrive and progress in its own way, protected by "*Magna Charta.*" So in America, English expanded over California, Texas, Alaska, Canada, Jamaica, &c., where progress is encouraged under Magna Charta and "government by consent."

History mentions Tamerlane as a *quasi* monster. Since we read his autobiography (which is worth perusal) we changed our opinion concerning him; especially when Gibbon tells us:

"Tamerlane might boast that, at his accession to the throne, Asia was the prey of anarchy and rapine, whilst under his prosperous monarchy, a child, fearless and unhurt, might carry a purse of gold from east to west."

In his "Middle Ages," Hallam thus portrays England's status in the fourteenth century:

"The Barons, without perhaps one exception, and a large proportion of the gentry, were of French descent, and preserved among themselves the speech of their fathers. This continued longer than one should naturally have expected."

Extracts and Tables from the seven Franco-English authors, *Robert Manning*, *Adam Davie*, *Langland*, *Mandeville*, *Gower*, *Chaucer*, and *Prayers* of the fourteenth century, showing their style and the numeric origin of their vocabulary:

Extract from Robert Manning's translation of Peter Langtoft's French Chronicle into Franco-English. This version is sometimes called Manning's "Rhyming Chronicle," A.D.* 1303.

"After the Paske's wele that thise men were thus schent,[1]
The Kyng at Carlele held his Parlement.
Fro Rome a Cardinalle the Pape thider sent,
To wite[2] the sothe[3] alle the mariage long of ment.[4]
If the Prince mot[5] haue the King's douhter of France,
The acorde and pes[6] mot sauve thorgh that aliance,
And at the Parlement was a grete spekyng,
For the clergie it ment of holy kirke's thing.
Erles and Barons, ilkone[7] it forsuore,
For what manere resons git wot[8] I no more,
Bot of the last ende of ther grete counsaile,
To London suld[9] the sende men that myght auaile,[10]
To speke and purueie[11] whilk[12] suld ouer the se,
The sothe to Philip seie,[13] and sette a certeynte
Of that mariage, *how* and whan suld be,
And bate[14] alle other outrage, for Gascoyn do feaute.[15]
Of alle the poyntes spoken the parties bifore had said,
Neuer suld be broken on payne there on was laid.
And whan the parties wold mak a finalle pes,
God grante it tham to hold the conant[16] that thei ches.[17]
Git gos Kyng Robyn forth[18] in his rioterie,
Ne corn not git his fyn to ende of his folie.
Bot Sir Jon de Waleis taken was in a pleyn," &c.

195 common words, among which

The	occurs	18	times.	have, aux.	occurs	1	times.
a	"	4	"	shall, "	"	4	"
of	"	8	"	will, "	"	1	"
to	"	6	"	may, "	"	2	"
from	"	1	"	do, "	"	0	"
in	"	0	"	that	"	4	"
with	"	0	"	and	"	8	"
by	"	0	"			—	
Pron. of 1st pers.	"	1	"			70	
" 2d "	"	0	"		other particles,	31	
" 3d "	"	9	"			—	
be, aux.	"	3	"			101	particles.

Hence, Manning's style requires 195 common words to furnish 100 different words, and averages about fifty-two per cent. particles and forty-nine per cent. repetitions.

[1] troubled. [2] know. [3] truth. [4] meant. [5] might. [6] peace. [7] each one. [8] know. [9] should. [10] avail. [11] provide. [12] who. [13] say. [14] abate. [15] fealty. [16] covenant. [17] chose. [18] fine.

* Also known as Robert of Brunne.

Origin of 100 *different words from the preceding Extract of Robert Manning's* (*Robert of Brunne*) *"Rhyming Chronicle," A.D.* 1303.

ARIO-JAPHETIC TYPE OF LANGUAGES:																ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:						SCYTHO-GOTHO-GERMANIC FAMILY:								GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*				*Anglo-Saxon:*										
Kirke		Paske's	*outrage*			after	sothè	what	thir							
		*parlement**	feaute			the	alle	I	laid							
1		Cardinalle	poyntes			wele	long	no	wold, aux.							
		Pape	*parties*			that	of	more	mak							
		mariage	payne			thise	ment	bot	god							
		Prince	finalle			men	if	last	gos							
		acorde	grante			were, aux.	mot	ende	forth							
		pes	conant			thus	have	myght, aux.	com							
		saue	ches			schent	dougter	ouer	taken							
		aliance	rioterie			Kyng	and	se								
		clergie	fyn			at	thorgh	seie	66							
		Barons	*folie*			held	grete	sette								
		manere	Sir			his	spekyng	how†								
		resons	pleyn			fro	for	whan								
		counsaile				a	holy	other								
		auaile	33			thider	thing	do								
		perueie				sent	erles	before								
		certeynte				to	ilkone	neuer								
		bate				wite	forsuore	broken								

RESULT:

Greek	1
French	33
Anglo-Saxon	66
	100

34 per cent. Greco-Latin.
66 " Gotho-Germanic.

Greco-Latin words:
34
all *words of inherent meaning.*

Gotho-Germanic words:
66
of which 34 are particles, leaving but 32 *words of inherent meaning.*

NOTE.—Forty-four of the 100 words in this Table (forty-four per cent.) are now spelt as they were A.D. 1303; and only ten (ten per cent.) are now obsolete.

* The nine French words in italics are now in French exactly as Manning introduced them into his writings 500 years ago. *Parlement* has become *Parliament* in English; it is still *Parlement* in French.

† In Manning's works, A.D. 1303, we first find unphonetic *how* for simple Anglo-Saxon *Hu*; was this an improvement?

Extract from Adam Davie's "Gest or Romance of Alexander," written about 1312. *We copy from Thomas Warton's "History of English Poetry,"* Vol. I., p. ccviii. L. E., 1824.

" Barounes weore whilom wys and Gode,
That this ars wel understode:
Ac on ther was Neptanamous
Wis in this ars and malicious:
Whan kyng other eorl cam on him to weorre
Quyk he loked in the steorre;
Of wax made him popetts,
And made heom fyzhte with battes:
And so he learned, je vous dy,
Ay to aquelle hys enemye,
With charms and with conjurisons:
Thus he asaied the regiouns,
That him cam for to asaile,
In puyr manyr of bataile;
By cler candel in the nyzt,
He mad uchon with othir to fyzt,
Of alle manere nacyouns,
That comen by schip or dromouns.
At the laste, of mony londe
Kynges therof haden gret onde,
Well thritty y gadred beoth,
And by spekith al his deth.
Kyng Philip of grete thede
Maister was of that fede:
He was a mon of myzty hond,
With hem brouzte, of divers lond,
Nyne and twenty ryche kynges,
To make on hym batalynges:
Neptanamous hyt understod;
Ychaunged was al his mod;
He was aferde sore of harme:
Anon he dede caste his charme;
His ymage he madde anon,
And of his barounes everychon,
And afterward of his fone,
He dude hem to gedere to gon
In a basyn al by charme;
He sazh on him fel theo harme;
He seyz flye of his barounes
Of al his lond distinctiouns."

223 common words, among which

The	occurs	2	times.	have, aux.	occurs	0	times.
a	"	2	"	shall, "	"	0	"
of	"	11	"	will	"	0	"
to	"	7	"	may, aux.	"	0	"
from	"	0	"	do, "	"	2	"
in	"	5	"	that	"	3	"
with	"	5	"	and	"	7	"
by	"	4	"			—	
Pronoun of 1st person	"	1	"			80	
" 2d "	"	1	"		other particles,	20	
" 3d "	"	29	"			—	
be, aux.	"	1	"			100	particles.

Hence, Adam Davie's style requires about 223 common words to obtain 100 different words, and averages about forty-four per cent. *particles*, and fifty-five per cent repetitions.

Origin of 100 *different words from the preceding Extract of Adam Davie's "Gest or Romance of Alexander," written about A.D.* 1312.

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:			SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*French:*		*Anglo-Saxon:*				*German:*			
Latin:	Barounes malicious popetts je vous dy, v. enemye charms conjurisons asaied regiouns asaile puyr manyr bataile cler candel nacyouns maister divers	ychaunged ymage, basyn distinctiouns 24	weore whilom wys and gode that wel understode ac on ther in whan kyng other eorl cam him to weorre	guyk loked steorre of wax made fyzhte with battes learned ay thus nyzt alle schip or the at laste mony	londe haden gret onde thritty gadred spekith deth thede fede a mon myzty hond brouzte nyne twenty ryche mod aferde	sore harme anon deede,aux. everychon afterward fone gon sazh fel seys flye 72	so by 2 *Danish:* aste, v. 1		RESULT: Latin: 1 French: 24 Anglo-Saxon: 72 German: 2 Danish: 1 100 25 per cent. Greco-Latin. 75 " Gotho-Germanic.	
ars 1										
Greco-Latin words: 25 all words of inherent meaning except two.			*Gotho-Germanic words:* 75 of which 26 are particles, leaving 49 *words of inherent meaning.*							

NOTE.—Only twenty-four of the 100 words in this Table (twenty-four per cent.), are now spelt as they were A.D. 1312; and fourteen (fourteen per cent.) are now obsolete.

Extracts from Robert Langland's "Vision and Crede of Pierce Plowman," 1350.

[We select from it the prophecy, relating to Reformation, and Langland's description of hunger and of Kynde, or Nature, which is very forcible.]

"And there shall come a King, and confesse your religions
And bete you, as the Bible telleth, for breaking of your rule,
And amende moniales, monkes and Chanoines,
And then, fiers in her freytour, shall fynd a key
Of Constantynes coffers, in which is the catal,
That Gregories god children had it dispended;
And then shall the Abot of Abingdon and all his issue forever,
Have a knocke of a King; and incurable the wound.
Men of holy Kirke shall turn as Templars did; time approacheth near."

"Hunger, in heste, though, hent Wastour by the mawe,
And wronge him so by the wembe that bothe his eien watered.
He buffeted the Breton about the chekes,
That he loked lyke a lanterne al his life after."

"Kinde, conscience tho' heard, and come out of the planets,
And sent forth his sorrioues, fevers, and fluxes,
Coughes, and cardiacles, crampes, and toth-aches,
Reumes, and ragondes, raynous scalles,
Byles, and botches, and burning agues,
Freneses, and foul euyl, forages of Kinde! &c.
There was Harow! and Help! here commeth Kinde."

173 common words, among which

The	occurs	10	times.	have, aux.	occurs	1	times.
a	"	5	"	shall, "	"	4	"
of	"	6	"	may, "	"	0	"
to	"	0	"	will, "	"	0	"
from	"	0	"	do, "	"	1	"
in	"	3	"	that	"	3	"
with	"	0	"	and	"	20	"
by	"	2	"			67	
Pron. of 1st per.	"	0	"		other particles,	17	
" 2d "	"	3	"			84	particles.
" 3d "	"	9	"				
be, aux.	"	0	"				

Hence Langland's style requires 173 common words to furnish 100 different words, and averages about forty-nine per cent. particles and forty-two per cent. repetitions.

Origin of 100 *different words from the preceding Extract of Robert Langland's "Vision and Crede of Pierce Plowman," A.D.* 1350.

"The first English writer, who can be read with approbation, is Robert Langland, the author of *Pierce Plowman's Vision.*"—HALLAM.

ARIO-JAPHETIC TYPE OF LANGUAGES: | **ARIO-SEMITIC TYPE:**

THRACO-PELASGIC OR GRECO-LATIN FAMILY: | **SCYTHO-GOTHO-GERMANIC FAMILY:** | **GOMERO-CELTIC FAMILY:** | **SARMATO-SCLAVONIC FAMILY:** | **SEMITIC FAMILY:**

Greek:	*French:*		*Italian:*	*Anglo-Saxon:*				*German:*	*Welsh:*
Kirke	confesse	heste		and	key	mawe	sent		knocke, n.
	religions	buffeted	*Italian:*	there	which	wronge, v.	sorrioues	*Danish:*	
1	Bible	lanterne	botches	shall	the	wembe	coughes	as	1
	rule, n.	conscience		come	is	bothe	toth aches	by	
	amende, v.	planets	1	a	that	eien	scalles	so	
Latin:	*Chanonies*	fevers		King	God	watered	byles		
	fiers	fluxes		your	children	about	burning	3	
moniales	freytour	cardiacles		bete	had, aux.	chekes	foul		
monkes	coffers	crampes		telleth	ever	loked	euyl		
dispended	catal	reumes		for	wound, n.	lyke	help, n.	*Danish:*	
abot	issue	ragondes		breaking	men	all	commeth		
	incurable	raynous		of	holy	life		harow	
4	turn, v.	freneses		then	did, aux.	after	59*		
	Templars	forages		in	near	Kinde		1	
	time			her	hunger	heard			
	approacheth	30		fynd	though	out			

RESULT:

Greek	1
Latin	4
French	30
Italian	1
Anglo-Saxon	59
German	3
Danish	1
Welsh	1
	100

36 per cent. Greco-Latin.
63 " Gotho-Germanic.
1 " Celtic.

Greco-Latin words: 36 — all words of inherent meaning.

Gotho-Germanic words: 63 — of which 24 are particles, leaving 39 *words of inherent meaning.*

Celtic words: 1

NOTE.—Sixty-four of the 100 words in this Table (sixty-four per cent.) are now (1878) spelt as they were A.D. 1350; and only fourteen (fourteen per cent.) are now (1878) obsolete.

* Geo. P. Marsh found ninety-four per cent. Anglo-Saxon in Langland's "*Crede.*" We find but fifty-nine per cent. Anglo-Saxon. Among our fifty-nine per cent. *and* occurs only once in this Table: yet it occurs ten times in our Extract. In Marsh's method of analyzing, *and, the, of,* &c., are counted as many times as they occur, which fully accounts for his large Anglo-Saxon percentage. The difference between Marsh's and our mode of analyzing may be seen in our Extract from Langland's "*Crede,*" in which twenty-four different particles occur eighty-four times among 173 common words. In Marsh's method these twenty-four different particles would count eighty-four Anglo-Saxon words; whereas in ours they count but twenty-four. It is on this manner of counting that Oliphant, in his "*Standard English,*" p. 216, observes: "I cannot see the use of counting, as Marsh does, every *of, the,* and *him* in order to find out the proportion of home-born English in different authors." Yet analyzers, from Sharon Turner to Marsh, have indulged in this method, thus unconsciously deceiving themselves and their readers.

Extract from Sir John Mandeville's Travels, A.D. 1356.

"For als moche as it is longe tyme passed, that there was no generalle passage ne vyage over the see; and many men desiren for to here speke of the holy lond, and han thereof gret solace and comfort; I, John Maundeville, Knyght, alle be it I be not worthi, that was born in Englond, in the town of Seynt Albones, passede the see, in the yeer of our Lord Jhesu Crist MCCCXXII, in the day of Seynt Michelle; and hidre to have ben longe tyme over the see, and have seyn and gon thorghe manye dyverse londes, and many provynces and kingdomes and iles; and have passed thorghout Turkye, Tartarye, Percye, Surrye, Arabye, Egypt the highe and the lowe, Ermonye the litylle and the grete; thorgh Lybie, Caldee and a gret partie of Ethiope; thorgh Amazoyne, Inde the lasse and the more, a gret partie; where dwellen many dyverse folkes, and of dyverse maneres and lawes and of dyverse schappes of men. Of whiche londes and iles I schalle speke more pleynly hereaftre. And I schal devise gou sum partie of thinges that there ben, whan time shalle ben, aftre it may best come to my mynde; and specyally for hem, that wylle and are in purpos for to visite the holy citee of Jerusalem, and the holy places that are thereaboute. And I schalle telle the weye, that thei schalle holden thidre. For I have often-tymes passed and ryden the way, with gode companye of many lordes: God be thonked.

"And gee schulle undirstonde, that I have put this boke out of Latyn into Frensch, and translated it agen out of Frensche into Englyssch, that every man of my nacioun may undirstonde it."

268 common words, among which

The	occurs	17	times.	have, aux.	occurs	5	times.
a	"	1	"	shall, "	"	6	"
of	"	16	"	will, "	"	1	"
to	"	3	"	may, "	"	1	"
from	"	0	"	do, "	"	0	"
in	"	4	"	that,	"	6	"
with	"	1	"	and	"	24	"
by	"	0	"			103	
Pron. of 1st per.	"	7	"		other particles,	38	
" 2d "	"	2	"			141	particles.
" 3d "	"	6	"				
be, aux.	"	3	"				

Hence, Sir John Mandeville's style requires 268 common words to furnish 100 different words, and averages about fifty-two per cent. particles and sixty-three per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Sir John Mandeville's Travels,* 1356.

Mandeville wrote his Travels in Latin, French, and English.

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*				*German:*			
Crist	specyally translated	tyme	places, n.	for	han	lasse	telle	als			
1	2	passed	compapye	moche	gret	more	weye	1			
		generalle	nacioun	it	I	a	holden				
		passage	23	is, aux.	Knyght	othere	ryden				
		vyage		longe	alle	abouten	with				
		desiren, v.		that	worthi	where	Gode				
		solace		ther	born	dwellen	thonked				
		comfort, n.		no	in	folkes	gee				
		seynt		over	town	schappes	undirstonde				
		dyverse		the	yeer	whiche	put				
		provynces		see (sea)	Lord	schalle	boke				
		iles		and	day	gou	agen				
		partie		many	hidre	thinges	every				
		maneres		men	seyn	whan					
		lawes		to	gon	aftre	73				
		pleynly		here, v.	thorghe	may, aux.					
		devise		speke	kingdomes	best					
		purpos		of	highe	come					
		visite, v.		holy	lowe	mynde					
		citee		lond	lityle	wylle, aux.					
Greco-Latin words: 26 all *words of inherent meaning.*				*Gotho-Germanic words:* 74 of which 31 are particles, leaving 43 words of *inherent meaning.*							

RESULT:

Greek:	1
Latin:	2
French:	23
Anglo-Saxon:	73
German:	1
	100

26 per cent. Greco-Latin.
74 " Gotho-Germanic.

NOTE.—Thirty-six of the 100 words in this Table (thirty-six per cent.) are now (1878) spelt as they were A.D. 1356; and only three (three per cent.) are now (1878) obsolete.

Extract from Sir John Gower's "Confessio Amantis."

Book V., p. 138, written about 1365.

"Whan Rome stood in noble plite,
Virgile, whiche was tho parfite,
A mirrour made of his clergie,
And set it in the townes eie
Of marbre on a piller without,
That thei by thirtie mile about,
By daie and eke also by night,
In that mirrour beholde might
Her ennemies, if any were,
With all her ordinance there,
Whiche thei ayene the citie cast;
So that, while thilke mirrour last,
There was no londe, whiche might acheue
With werre Rome for tb greue.
Wherof was great enuie tho
And it fell that ilke tyme so,
That Rome had werres stronge
Ageyne Carthage, and stoode longe
The two cities upon debate
Carthage sigh the stronge astate
Of Rome in thilke mirrour stonde,
And thought all prively to fonde
To overthrowe it by some wile,
And Hanniball was thilke while
The Prince and leader of Carthage,
Which had set all his courage
Upon Knighthode in such a wise,
That he by worthie and by wise,
And oy none other was counsailed:
Wherof the worlde is yet mervailed
Of the maistries that he wrought
Upon the marches, which he soughte;
And fell thilke tyme also,
The Kynge of Puile, which was tho,
Thought ayene Rome to rebelle,
And thus was take the quarelle,
Howe to distroie the mirrour.
Of Rome tho was Emperour," &c.

210 common words, among which

The	occurs	10	times.	have, aux.	occurs	1	times.
a	"	3	"	shall, "	"	0	"
of	"	6	"	will, "	"	0	"
to	"	5	"	may, "	"	2	"
in	"	5	"	do, "	"	0	"
with	"	2	"	that	"	7	"
from	"	0	"	and	"	11	"
by	"	6	"			—	
Pronoun of 1st person	"	0	"			73	
" 2d "	"	0	"		other particles,	40	
" 3d "	"	12	"			—	
be, aux.	"	3	"			113	particles.

Hence, Gower's style requires about 210 common words to furnish 100 different words, and averages about fifty-four per cent. particles and fifty-two per cent. repetitions.

Origin of 100 *different words from the preceding Extract of Gower's "Confessio Amantis," A.D.* 1365.

"The first of our authors, who can properly be said to have written English, was Sir John Gower."—JOHNSON.

ARIO-JAPHETIC TYPE OF LANGUAGES:												ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO-CELTIC FAMILY:	SCLAVONIC FAMILY:		SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*				*German:*	*Irish:*	RESULT:		
	astate	*Noble*	counsailed	Whan	without	londe	leader		eke			
	1	parfite	mervailed	stoode	that	werre	knighthode		1	Latin:	1	
		mirrour	maistries	in	thirtie	for	wise	*Danish:*		French:	26	
		clergie	*marches*, n.	plite	about	to	worthie	by		Anglo-Saxon:	68	
		*marbre**	rebelle, v.	whiche	daie	wherof	none	so		German:	2	
		piller	quarelle, n.	was, aux.	also	great	other			Danish:	1	
		mile	distroie	tho	night	fell	worlde	2		Scotch:	1	
		ennemis	emperour	a	beholde	had	yet			Irish:	1	
		ordinance		made	might, aux.	stronge	wrought	*Danish:*	*Scotch:*		100	
		citee *	26	of	if	longe	sought					
		acheue		his	any	two	Kynge			27 per cent.	Greco-Latin.	
		greue		and	all	upon	thus			71 "	Gotho-Germanic.	
		tyme, n.		set, v.	there	sigh, v.	take	cast, v.	such	2 "	Celtic.	
		enuie, n.		it	ayene	thought, v.	howe					
		debate, n.		the	while	fonde, v.		1	1			
		prively		townes	thilke	overthrowe	68					
		prince		eie	last, v.	some						
		courage		on	no	wile						
Greco-Latin words: 27 all words of inherent meaning.				*Gotho-Germanic words:* 71 of which 34 are particles, leaving 37 *words of inherent meaning.*					*Celtic words:* 2			

NOTE.—Fifty-seven of the 100 words in this Table (fifty-seven per cent.), are now (1878) spelt as they were A.D. 1365; and only one (one per cent.) is now (1878) obsolete.

* The six French words in italics are now in French as Gower introduced them into his works 500 years ago. *Marbre* has become *marble* in English, but it is still *marbre* in French.

Extract from Chaucer's "Canterbury Tales," A.D., 1390.

Appleton's Edition, 1857, p. 578.

"Now have I told you of *veray confession*, that is the *seconde part of penitence*. The thridde *part* is *satisfaction*, and that stont most *generally* in *almesse* dede and in bodily *peine*. Now ben ther three *maner* of *almesse: contrition* of herte, wher a man *offreth* himself to God: another is, to have *pitee* of the *defaute* of his neighbour: and the thridde is, in yeving of good *conseil*, gostly and bodily, wher as men have nede, and namely in *sustenance* of mannes food. And take kepe that a man hath nede of thise thinges *generally*, he hath nede of food, of clothing, and of herberow, he hath nede of *charitable conseilling* and *visiting* in *prison* and in *maladie*, and *sepulture* of his ded body. And if thou maiest not *visite* the nedeful in *prison* in thy *person*, *visite* hem with thy *message*, and thy yeftes. Thise ben *generally* the *almesses* and werkes of *charitee*, of hem that have *temporel richesses*, or *discretion* in *conseilling*. Of thise werkes shalt thou heren at the day of dome."

"This *almesse* shuldest thou do of thy *propre* thinges, and *hastily*, and *prively* if thou maiest: bnt natheles, if thou mayest not do it *prively*, thou shalt not forbere to do *almesse*, though men see it, so that it be not don for thanke of the world, but only to have thanke of Jesu *Crist*. For as witnesseth Seint Mathewe, Cap., &c."

229 common words, among which

The	occurs	7 times.
a	"	2 "
of	"	20 "
to	"	4 "
from	"	0 "
in	"	9 "
with	"	1 "
by	"	0 "
Pron. of 1st per.	"	1 "
" 2d "	"	11 "
" 3d "	"	10 "
be, aux.	"	5 "
have, "	"	8 "
shall, "	"	3 "
will, "	"	0 "
may, "	"	2 "
do, "	"	0 "
that	"	5 "
and	"	15 "
		103
other particles,		33
		136 particles.

Hence, Chaucer's style requires 229 words to furnish 100 different words, and averages sixty per cent. particles and 56 per cent. repetitions.

Origin of 100 *different words from the preceding Extract of "Chaucer's Canterbury Tales," A.D.* 1390.

ARIO-JAPHETIC TYPE OF LANGUAGES:											ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*				*German:*			
	veray	*Confession*	*maladie*	Now	three	kepe, v.	day				
	Cap.	*seconde*, adj.	*sepulture*	have, aux.	herte, n.	thise, pro.	dome, n.				
		part, n.	*visite*, v.	I	wher, adv.	thinges	do				
	2	*penitence*	person	told	a	clothing, n.	but, c.				
		satisfaction	*message*	you	man, n.	herberow, n.	natheles	as			
		generally	charitee	of	himself	ded, adj.	forbere. v.	werkes‡			
		almesse, n.	*temporel*	that	to	if	though	so			
		peine, n.	*richesses*	is	God	thou	see				
		maner, n.	*discretion*	the	another	maiest, aux.	for	3			
		contrition	*propre*	thridde	neighbour	not	thanke, n.				
		offreth	hastily	and	yeving, v.	nedeful, n.	world				
		pitee, n.	prively	stont, v.	good	with	only, adv.				
		defaute, n.	seint, adj.	most	gostly	yeftes, n.	witnesses, v.				
		conseil, n.	citee, n.	in	nede, n.	or					
		sustenance		dede, n.	namely	shalt, aux.	64*				
		charitable	31†	bodily	food	heren, v.					
		prison		there	take	at					
Greco-Latin words: 33 all words of inherent meaning, except one.				*Gotho-Germanic words:* 67 of which 30 are particles, leaving 37 *words of inherent meaning.*							

RESULT:

Latin:	2
French:	31
Anglo-Saxon:	64
German:	3
	100

33 per cent. Greco-Latin.
67 " Gotho-Germanic.

NOTE.—Sixty-one of the 100 words in this Table (sixty-one per cent.), are now (1878) spelt as they were A.D. 1390; and only two (two per cent.) are now (1878) obsolete.

* Marsh ("Lectures on the English Language," p. 124) says: "Chaucer uses eighty per cent. Anglo-Saxon. Our analysis shows but sixty-three per cent., thirty of which are mere particles. Hence, there are nearly as many French as Anglo-Saxon words of inherent meaning in Chaucer's style."

† Eighteen of the thirty-one French words printed in italics, in this Table, are now spelt in French, as when Chaucer introduced them into English from 1360 to 1400.

‡ *Werkes* is the present German for *work*.

Extract from the Lord's Prayer, the Creed, and part of another Prayer, towards the close of the fourteenth century.

"Our Fadir that art in hevenys;
Halewid be thi name.
Thi kyngdom come to,
Be thi wil done in erthe as in hevene.
Give to us this day oure breed ouir othir substaunce.
And forgive to us our dettis as we forgiven to our dettouris:
And lede us not into temptacioun:
But delyvere us from yvel. Amen."

"I bileve in god, fadir almygti, makere of hevene and of erthe: and in iesu crist the sone of him, oure lord, oon alone: which is conceyved of the hooli gost; born of marie maiden: suffriede passioun undir pounce pilat: crucified, deed, and biried: he went doun to helle: the thridde day he roos agen fro deede: he steig to hevenes: he sittith on the right syde of god the fadir almygti: thenns he is to come for to deme the quyke and deede. I beleve in the hooli goost: feith of hooli chirche: communynge of seyntis: forgyveness of synnes; agenrisyng of fleish, and everlasting lyf. So be it."

God, of whom ben hooli desiris, rigt councels and iust werkis; gyve to thy servantis pees, that the world may not geve, that in our hertis govun to thi commandementis, and the drede of enemys putt awei," &c.

202 common words, among which

The	occurs	9	times.	have, aux.	occurs	0	times.
a	"	0	"	shall, "	"	0	"
of	"	11	"	will, "	"	0	"
to	"	10	"	may, "	"	1	"
from	"	2	"	do, "	"	0	"
in	"	7	"	that	"	3	"
with	"	0	"	and	"	5	"
by	"	0	"			76	
Pronoun, 1st per.	"	13	"	other particles,		14	
" 2d "	"	5	"			90	particles.
" 3d "	"	7	"				
be, aux.	"	3	"				

Hence, the devotional style of the fourteenth century required about 202 common words to furnish 100 different words, and averaged about forty-five per cent. particles and fifty-one per cent. repetitions.

NOTE.—Even the devotional style, usually the most conservative, shows a rapid transition from Anglo-Saxon to Franco-English, not only in the increase of French terms, but in the absence of Anglo-Saxon inflections, and in the increase of the particles *of, to, from, in*, &c., which dispense with the inflections of the Anglo-Saxon genitive and dative, ending in *um*.

Origin of 100 *different words from the preceding Extract of the Lord's Prayer, the Creed, and another prayer of the Fourteenth Century.*

ARIO-JAPHETIC TYPE OF LANGUAGES:

THRACO-PELASGIC OR GRECO-LATIN FAMILY:

Greek:	*Latin:*	*French:*
crist	feith	substaunce
chirche	1	dettis
2		dettouris
		temptacioun
		delyvere
		conceyued
		suffriede
		passioun
		crucified
		communynge
		seyntis
		desiris
		councels
		iust
		servantis
		pees
		commandementis
		enemys
		18

Greco-Latin Words:
21
all *words of inherent meaning.*

SCYTHO-GOTHO-GERMANIC FAMILY:

Anglo-Saxon:				*German:*
our	othir	which	quyke	as
fadir	and	hooli	deme	steig
that	forgive	gost	forgyveness	so
art	lede	born	synnes	fleish
in	not	maiden	agenrisyng	werkis
hevenys	into	undir	everlasting	5
halewid	but	deed	lyf	
thi	from	biried	world	
name	yoel	went	may, aux.	
kyngdom	bileve	doun	hertis	
come	God	helle	drede	
to	almygti	thridde	putt	
wil, n.	makere	roos	awei	
done	of	agen	73	
erthe	the	sitteth		
give	sone	oon		
this	him	right		
day	lord	syde		
breed	oon	thenns		
ouir	alone	for		

Gotho-Germanic Words:
78
26 of which are particles, leaving 52 *words of inherent meaning.*

GOMERO-CELTIC FAMILY:

Semitic:
1

SARMATO-SCLAVONIC FAMILY:

SEMITIC FAMILY:

Hebrew:

Amen.

1

RESULT:

Greek:	2
Latin:	1
French:	18
Anglo-Saxon:	73
German:	5
Hebrew:	1
	100

21 per cent. Greco-Latin.
78 " Gotho-Germanic.
1 " Semitic.

ARIO-SEMITIC TYPE:

NOTE.—Thirty-seven of the 100 words in this Table (thirty-seven per cent.) are now (1878) spelt as they were in the fourteenth century, and only one (one per cent.) is now (1878) obsolete.

Synopsis of the different words from the seven Tables of the Fourteenth Century.

Greek:	2			
Latin:	10			
French:	162	Greco-Latin:	175	
Italian:	1			
Anglo-Saxon:	257			
Gothic:	1			
German:	6	Gotho-Germanic:	265	Total of the different words: 444.
Danish:	1			
Welsh:	1			
Irish:	1	Celtic:	3	
Scotch:	1			
Hebrew:	1	Semitic:	1	

Hence, the style of Franco-English in the fourteenth century shows a vocabulary of different words, containing about

39 per cent. Greco-Latin, including 37 per cent. French.
60 " Anglo-Saxon.
Traces of Celtic and Semitic.

Sixty-two of the 162 French words, or about thirty-eight per cent., are now spelt as they were in the fourteenth century.

One hundred and eight of the 257 Anglo-Saxon words, or about forty per cent., are now spelt as they were in the fourteenth century.

Eight of the 162 French words, or about five per cent., are now obsolete.

Twenty-one of the 257 Anglo-Saxon words, or about eight per cent., are now obsolete.

As the English intellect, language, and literature made gigantic strides in this age, it behooves the analyzer and reader to

pause so as to ascertain the cause of that signal progress. During the seven previous centuries, from the earliest Anglo-Saxon writing, Ethelbert's Code, A.D. 597, to Robert of Gloucester's Chronicle in Franco-English verse, A.D. 1272, we could hardly find in any one century two vernacular authors or writings from which we could take two Extracts and Tables to trace the origin and progress of the Anglo-Saxon dialect; so scarce were vernacular writings, that we had in several centuries to resort to the "Saxon Chronicle" for a second Extract. In the eleventh and twelfth centuries the written thought in England was almost exclusively Latin. Even as late as the thirteenth century we had the Franco-English pioneer, Robert of Gloucester, and Layomon's translation of "Le Brut d'Angleterre;" to obtain a third Extract we collected popular prayers, because Latin was still the vehicle of written thought in England. Only the fourteenth century witnessed an increase of written vernacular ideas, which we mainly attribute to Robert of Gloucester's Chronicle, that had enabled the English people to read the history of the world and their country, penned in a pleasant style in their native tongue. Hence Robert of Gloucester may truly be called the pioneer thinker and writer in primitive English. Robert Manning's "Rhyming Chronicle" opened the fourteenth century; he was soon joined by Adam Davie, Langland, Sir John Mandeville, Wickliffe, Gower, and Chaucer, who so illumined his age, that it may be styled the *Chaucerian Era*. Now intellectual treasures, written in the vernacular dialect, awakened the popular mind and induced men to read and think for themselves, and not to take all their mental food from priests, monks, and nuns.

Chaucer's writings, especially his "Canterbury Tales," being rather a criticism and burlesque on the manners and customs of that day, must have powerfully contributed to open the eyes of the people. Noblemen, priests, monks, nuns, and commoners, are exhibited and contrasted in those piquant tales, which were singularly calculated to show the social *foibles;* but underlying these intellectual teachings was the moral and religious element, urged by the enlightened, good, and earnest Wickliffe, who translated the Bible into plain Franco-English, so that every man, woman, and child could read and explain its precepts for themselves, out of which grew the axiom "Liberty of Conscience."

Thus seven eminent thinkers, authors, and writers in the native idiom: Robert Manning, Adam Davie, Langland, Sir John Mandeville, Wickliffe, Gower, and Chaucer, where there had hardly been two in any one of the seven previous centuries—account for that English intellectual and moral dawn of the fourteenth century. In his "Intellectual Development of Europe," Draper says: "The development of European languages was the instrument of papal overthrow," which is corroborated by our numeric analysis of language.

Before closing this age, so beneficent to the English language and literature, we must mention England's navigator, Macham, who discovered the Isle of Madeira, A.D. 1344, and died there soon after. Alcafarado wrote an account of Macham's adventures in Portuguese, which was translated into French, A.D. 1672. It seems England might have claimed Madeira under the plea of discovery. England had a protestant in Wickliffe, and Ireland in Fitz Ralph, Archbishop of Armagh, better known as Richard of Armagh, who, for denouncing the licentiousness of the mendicant friars, was cited before Pope Innocent VI. and condemned. This liberal prelate died at Avignon, 1360. Scotland had a chronicler and two Latinists in the fourteenth century: Wynton, prior of the monastery of Saint Serf's Island, wrote "Orygynale Cronikil of Scotland" in verse, which contains precious information about that period. It was translated into French, 1795, entitled "Chronique Originale d'Ecosse." John Blair, chaplain to Sir William Wallace, whose life he penned in Latin verse, which was translated by Hume in his "History of the Douglasses." John Fordun wrote "Chronicon Genuinum," History of Scotland, about A.D. 1350. It is said MacCulloch continued it. Thus had England, Ireland, and Scotland their reformers and literati in the fourteenth century, and the British Isles contributed their fair quota to the world's progress.

FIFTEENTH CENTURY.

"Printing, an art which was to preserve all arts, and which was to elevate the human race and spread intelligence, education, the Bible, the almanac, and the newspaper through the world."—HUDSON'S JOURNALISM.

THIS age witnessed many events highly important to popular education, and therefore to the development and expanse of the English language and literature: An Act of Parliament, about 1406, to allow villains, namely: farmers, mechanics, &c., to send their children to school; public schools were established, colleges endowed, and the Universities of St. Andrews and Glasgow founded. The magnificent structures erected at Oxford and Cambridge show in what estimate England held classic education. The last vestige of foreign linguistic influence was effaced from the national records, 1483, by an Act of Parliament abolishing the custom of writing every statute of that body in French. Even royalty did homage to the vernacular in this century; for Henry IV. had his will made in English, 1413, which shows great progress, when we consider that Henry II. needed an interpreter to explain "*good olde Kynge*" addressed to him by the yeomanry of Pembrokshire, 1154. Henry V. imitated his father's patriotic example; before, the royal wills were written in French; so were those of the nobility, who soon followed the sovereign's lead.

Wickliffe's ideas found adherents in Bohemia, where John Huss, rector of the University of Prague, translated the English Bible into Bohemian, 1408, and was burned as a heretic by the Council of Constance, 1415. Then and there England's language found its way to the continent, where it gained an influence that has ever been increasing, especially through Shakespeare, Newton, and a galaxy of great intellects.

The year 1409 witnessed a very decided reform movement: When Henry IV. tried to raise money by taxation, the House of Commons advised him to seize the revenues of monasteries and

convents, and leave the care of each parish to the secular clergy. Henry IV. refused to raise funds by such a method; but fifty years after, Henry VIII. carried out this suggestion to its fullest extent.

Here belongs Margaret, styled the Semiramis of the North, Queen of the Scandinavian Races, whose influence began to be felt all over Europe during the long reign of this great woman. Her fame reached the Eastern Emperor, Emanuel Paleologus, who called her "*Regina sine exemplo maxima.*" She died 1412. Under her sway the Scandinavian or Gothic dialects, and the primitive Northern tribes, that spoke them, had much in common with England and her language.

The most progressive stride, made by language, was printing, which became practically useful about this time. Hypercritics may wrangle about ancient Médieval and Chinese methods of printing and about inscriptions in cameo and intaglio; we start from where printing became a practical art. Three individuals claim its invention: Lawrence Coster, of Harlem, 1430; *Gutenberg*, of Mentz, 1440, and Faust, of Mentz, 1440. It has been conceded that Gutenberg had the best claim. In 1450 Gutenberg and Faust became partners and printed with letters, cut on wooden blocks, a dictionary, which they named "*Catholicon.*" Next they substituted copper types in place of the wooden ones, and printed a Latin Bible. Soon they separated and Faust associated his son-in-law, Schöffer, with himself. Hence we frequently see the three heads of Gutenberg, Faust, and Schöffer, united on title-pages. This art in the first place compelled uniformity in spelling, which was the great desideratum. Seeing the same word differently spelled on the same page (which before was very common) became an impossibility, because printer and press corrector held to a fixed standard, whatever might be the caprice of the authors or copyists, who had hitherto produced so much chaos in orthography. No wonder Andrews calls printing:

"*This almost divine method of expanding literature.*"

The art extended rapidly to all parts of Europe, so that, A.D. about 1500, printed books issued from two hundred European cities. Germany showed her gratitude to Gutenberg for his great invention, in erecting to him a magnificent bronze statue by Thorwaldsen, at Mentz, 1837.

The royal bard, James I. of Scotland, deserves a place here, not only for his literary tastes, but for his love of horticulture, planting and engrafting fruit trees, and teaching those about him to do likewise. While confined at Windsor Castle, he devoted some of his solitary hours to poetic effusions that have been much esteemed. He also wrote Latin with ease and fluency. It is said, during his long confinement, Henry V. gave him an excellent education. In 1424 he was restored to his kingdom. After his release he wedded the lovely Joanna Beaufort, whose mere sight at a distance had charmed his loneliness at Windsor Castle, and about whom he had written such pathetic strains.

Behold a specimen of this amiable prince's georgics:

"Now was there maide, fast by the touris wall
A gardene faire; and in the corneres set
An herbere grene, with wandis long and small
Bailit about; and so with tree—is set
Was all the place, and hawthorn heggis knet,
That lyf was none, walking there forbye,
That might within scarce any wyght aspye.

So thick the beughis and the levis grene
Beschadet all the allies that there were,
And middis every harbere might be sene
The sharpè, grenè, suetè junipere,
Growing so fast with branchis here and there,
That, as it seemed to a lyf withoute,
The beughis spred the harbere all aboute."

The following stanza from his "*King's Quhair*" shows how he studied and revered his great predecessors:

"Unto impnis of my maisteres dere,
Gower and Chaucer, on the steps that sate
Of rhetorike, whyle thai were lyoand here,
Superlative as poetes laureate,
In moralitè and eloquence ornate;
I recommend my buk in lynis seven,
And eke their saulis unto blisse of Heven."

This worthy prince, assassinated 1437 by a fierce and unbridled feudal aristocracy, exhibits to the world a striking example of how circumstances change a man's disposition, tastes, and character: confined as a child and youth, he had ample time to look

at human life as it is, and not as it is artificially made. Had he grown up amid the whirl of royalty, he would probably not have become the tender-hearted being he lived and died. Here is a pathetic strain to his solitary life:

> "Through the dayis and the nightis eke,
> I wold bewaille my fortune in this wise,
> For which distresse, agayne, comfort to take,
> My custome was, on mornys for to rise
> Airly as day. Oh, happy exercise!
> But slepe for craft on earthe, colde I no more;
> For which, as that I colde no better wyte
> I toke a boke to rede upon a while,
> Myn eyne gan to smerte for studying,
> My book I schett," &c. . . .

The erudite and liberal Scotch historian, W. Robertson, has these most pertinent remarks on this excellent, but unfortunate youth, man, and king:

> "It was the misfortune of James, that his maxims and manners were too refined for the age in which he lived. Happy, had he reigned in a kingdom more civilized. His love of peace, of justice and of elegance would have rendered his schemes successful; and instead of perishing, because he attempted too much, a grateful people would have applauded and seconded his efforts to reform and improve them."

About the middle of this age flourished John Lydgate, also known as the "Monk of Bury." It has been found by a MS. in the Harleian Collection that he died A.D. 1460, and not, as usually stated in biographies, 1440. Of him, Warton, in his "History of English Poetry," says:

> "No poet seems to have possessed a greater versatility of talents: he moves with equal ease in every mode of composition. His hymns and his ballads have the same degree of merit, and whether his subject be the life of a hermit or a hero, of St. Austin, or Guy of Warwick, ludicrous or legendary, a history or an allegory, he writes with ease and perspicuity."

Lydgate wrote the "History of Thebes," "The Fall of Princes," odes, and other poems. We took an Extract and Table from his famous ballad, "London Lyckpenny," which is truly curious, showing, as it does, the status of the courts in England under Henry VI.

We cannot help alluding to Reginald Peacock, Bishop of Chichester, who was deposed for questioning papal infallibility, A.D. 1457. Our Extract and Table from his works are important, because they indicate the style and vocabulary, used by the higher and middle classes of his day. They also evince the prelate's disposition to conciliate the papists and Wickliffites or Lollards. Bishop Peacock was no extremist; for to him Romanists and Lollards seemed equally dear in a Christian point of view. The arguments he used were well calculated to soften the bitterness of the reformers against his clerical colleagues.

Robert Fabian, born in London about 1450, was considered the most facetious and learned of the mercers and aldermen of the metropolis, being conversant with Latin. About 1493 he was sheriff of London, and composed his "*Concordaunce of Historyes*" in seven books, six of which relate to England's History prior to the conquest, and the last narrates English and French history to the reign of Henry VII. Bale says Wolsey destroyed as many copies of this chronicle as he could procure, because it contained too much information concerning the church's patrimony.

Here is a specimen from Fabian's introduction to a poem in praise of London:

"Whoso him lyketh these verses to rede,
With favor I pray, he'll them spell;
Let not the rudeness of them him lede,
To disprove this rhyme—doggerell;
Some part of the honour it doth you tell
Of this old Cytye Troy novant,
But not thereof the halfe, delle
Connynge in the maker is so adaunt.
But though he had the eloquence
Of Tully, and the moralitie
Of Sence, and the influence
Of the swete sugred harmonies,
Of that faire ladie Calliope,
Yet had he not connynge perfyte
Thys citie to praise in eche degre,
As that should duly aske by ryte."

"Fabian, though a mercer and sheriff, is ranged among the poets and historians of his day."—*Pettit Andrews.*

A singular instance of thrift in sacred literature was shown by a D.D. called William Litchfield, who wrote with his own hand 3,083 sermons, and a metrical "Dialogue between God and the Penitent Soul," which are preserved in Caius College, Cambridge. This most industrious divine died 1447. Imagine a pastor writing for his flock a sermon every week for sixty years, and you have the Rev. William Litchfield. In 1450, one Scolan burned the numerous Welsh MS. in the White Tower. It is thought these writings contained valuable information concerning the adventures and settlements of the Cimbric and Celtic tribes. Such a Vandal deserves a monument corresponding to his crime.

Medicine recorded a great surgical discovery made in Paris, 1474: A criminal condemned to death, suffering much from the stone, offered to submit to lithotomy, on condition that his life should be spared if the operation was successful. As it entirely succeeded, many, suffering from the same cause, desired to have the stone removed by the same process. Then and there the term *lithotomy* was added to the vocabulary, the word *stone* acquired a new application, and many technic terms have been added to language.

This century points to an institution that started the diffusion of general knowledge, and subsequently contributed much to dissipate provincialisms and establish a uniform standard of writing, printing, spelling, and grammar in the modern languages; Louis XI., King of France, who, among many acts deserving mankind's execration, has the merit of having introduced a postal service, 1479. First designed to convey government despatches and officials, it was soon extended to facilitate business intercourse between distant countries. Under Charles I. a similar service was commenced in England, 1635, but did not prosper till about 1657. Could the starter of this most useful contrivance have supposed that the world's postal service would convey 867,056,750 letters in one year in 1870?

Now arose one of those rare men, upon whose life Heaven smiles from birth through eternity; a man who was a blessing to himself, a credit to his father, mother, kith and kin, an honor to his country and his race; not because he won laurels on the battle-field, at the risk and expense of innocent fellow-creatures, but because his career was a shining example of "Peace and

good-will to men." Washington Irving styles such men "*Nature's Nobility*"; De Gerando and Pestalozzi, "*Self-educated.*" Be not astonished to hear, that this exemplary man can point to no eminent ancestry, no collegiate honors, no university diplomas; for he was William Caxton, who started life as a mercer and ended it as a printer; but simple as this life may appear, it is a mirror, which the more it is looked at, the more usefulness and brightness it will reflect; because we see a self-taught scholar, negotiator, and statesman, in whom, not only the London Mercers' Company, but kings, princes, and princesses did and could confide. As Caxton's life was so varied, we give it in detail, so that the millions of youths, who start in life as he did, may realize what may be achieved, at home and abroad, with a steady purpose and unswerving integrity. Born in the Weald of Kent about 1410, when quite young he was apprenticed to a London Mercer named Large, who became afterwards Lord Mayor of London. He remained in this situation until Mr. Large's death, 1439.

The Mercer's Company, 1442, sent Caxton, as their agent, to the Netherlands, where he transacted business with such fidelity, that he was appointed to a commission, granted by Edward IV., for the purpose of confirming or forming a commercial treaty between England and Burgundy, 1464. Lady Margaret of York, who married Charles, Duke of Burgundy, 1468, employed Caxton in her household at Bruges. While thus occupied abroad, he learned French and contrived to acquaint himself with the new art of printing. In 1468 he began, at the solicitation of the Duchess, to translate into English "*Le Recuyil des Histoires de Troye*" de Jean Lefevre (Recueyll of the Histories of Troye *), which he accomplished in three years. He went to Cologne and printed it 1471. This was the first typographic production in the English language. It is so rare that, at a book sale at Roxburgh, a copy sold for £1060. From the translator's own words: "*I practysed and learned at my grete charge and dispense to ordyne this sayde book in prynte,*" we may realize his persevering industry. About 1474 Caxton returned home with presses, types, printing materials, and established a printing room at the entrance of

* There is a facsimile of a portion of this book in the Astor Library, New York.

Westminster Abbey; thenceforth a printing-room was called a *chapel.* Here he issued his version of "Le Jeu d'Echecs Moralisé" (The Game of Chess Moralized*), which was the first book printed in England, 1474.†

Caxton relates an amusing anecdote of Master Sheffelde, a London mercer, who, on his way to Holland, was obliged to land near Kingsgate, where he asked a woman for refreshments, particularly for eggs. She told him she spoke no French. Sheffelde, ignorant of any language but English, became angry; but he might have starved had not a bystander exclaimed "*eyren,*" which was the Kentish for "*eggs.*" Such was the confusion of the English tongue, even as late as the fifteenth century, at which we can hardly wonder, when we consider, as previously stated, that farmers and laborers were not allowed to send their children to school till 1406. Caxton died about 1492, and was buried in St. Margarite's Church, Westminster. Our Extract and Table from his works will show his style. In my humble opinion England had no better and terser writer than Caxton prior to 1500. Even his few poetic strains evince as much ease and fluency as those of his predecessors and cotemporaries, as may be observed by these lines on Chaucer's writings:

> "Redith his werkis ful of plesaunce,
> Clere in sentence, in langage excellent,
> Briefly to wryte suche was his suffysaunce;
> What ever to saye he tooke in his entente,
> His langage was so fayr and pertynente:
> It semeth unto mannys heerynge,
> Not only the worde, but verely the thynge."—*Caxton.*

Any one who will take the trouble to investigate the English literature of the eleventh, twelfth, and thirteenth centuries, may discover that there was no standard in writing from the time of the Franco-Norman conquest to that of Chaucer, who first attempted to harmonize the heterogeneous linguistic elements and provincialisms in his native tongue. Even Chaucer, the Father of the English language, literature, and poetry, shows a singular

* There is a facsimile of this book in the Astor Library, New York.

† November 28, 1814, London saw the first printing done by steam. "The London Times" claims the honor of this improvement upon Caxton's method

want of orthography; for we find throughout his works spelling like this: in one place "*shuln*," in another "*shulde;*" then "*vengeance*," and soon after "*vengeaunce;*" sometimes "*hony*," then "*honcy;*" "*travaile*," and then "*travaille*," &c. When such diversity of one and the same word occurs in poetry, it may be styled "*poetic license;*" but when it occurs in prose, even friends would be obliged to call it "*bad spelling.*" Caxton, by his untiring efforts to introduce printing into England, did more towards forming a standard of English orthography than any one or all of his predecessors, because a printed book is the best spelling-teacher.

Behold some of posterity's *dicta* on Caxton, the self-taught pioneer of varied artistic and intellectual accomplishments:

"Caxton, a man worthy to be held in immortal memory, as the first who gave to England the means for the diffusion of knowledge."—*R. A. Davenport.*

"Caxton, an English scholar and printer, celebrated as the first who introduced printing into England."—*Thomas.*

"In the space of twenty years, he produced between fifty and sixty different books, many of them translations from the French, and judiciously selected to promote a taste for literature and good morals."—*Th. Wright.*

The "Dictionnaire Universel Biographique" styles Caxton:

"Ambassadeur-imprimeur, qui s'adonna au commeree sans négliger la politique et la littérature"—Ambassador-printer, who applied himself to commerce, without neglecting statesmanship and literature.

Thus the life of a good and useful man becomes a center of attraction and reflection: an American looks at Caxton and calls him celebrated; an Englishman surveys the services rendered, and the intellectual treasures derived from France, and generously acknowledges the debt; while a Frenchman collates and welcomes both, as pointing towards more kindly international relations through statesmanship and literature.

A Portuguese mariner, named Diaz, sailed to the southern point of Africa, 1487, and called it *Cape Storm*, which echoed first Portuguese, next Dutch accents. England rebaptized it *Cape of Good Hope*, and extended her language in that direction over an area of 239,112 square miles, twice as large as Great Britain and Ireland.

In 1492 Ferdinand and Isabella took Granada, drove the Moors out of Spain and freed Western Europe from Mahometan rule—a small compensation for the loss of the Greek Empire and its venerable language.

While the Mahometans conquered the Greek Empire in the east, the Christians looked westward and were not disappointed; for during five centuries prior to 1492, discoveries had been made in the west. As early as A.D. 970, an Icelander, named Gunbiörn, discovered Greenland, where Erich Rauda and other Icelanders, 982, settled and built many towns that florished till 1418. In 990 they founded two important cities, Hvattalid and Garda. An Icelander, named Biörn, while on his way to Greenland, 1001, was driven southwest and discovered a level country covered with forests. In the same year Leif Erichson traveled over the newly discovered land, and finding it covered with vines, loaded with grapes, named it *Winland* (Vineland). Subsequently this Vineland, now Canada, was visited from Greenland during 126 years to carry on the fur trade. In 1121 Bishop Erich sailed from Greenland to Vineland to convert his heathen countrymen who had settled there. From that period all information from Vineland ceased.

Next we hear of the discovery and colony of Prince Madoc, from Wales, 1170, and that the remains thereof were found by F. L. Gomara, 1550, as we have before related.

Two Venetian explorers, Antonio and Nicolo Zeno, discovered Newfoundland, 1390, which they called "*Estotiland.*"

The Azores, a group of nine islands in the Atlantic, about 1000 miles west of Lisbon, and about 1800 from New York, were first discovered by a Flemish merchant of Bruges, named John Vanderberg, who was driven thither by a storm, 1439. On his arrival at Lisbon, which was then the great commercial center of Europe, he spoke of his discovery. The Portuguese immediately sailed, took possession of them, and kept them ever since. Portuguese authors relate that Vanderberg found on a high hill in the Isle of Terceira an equestrian statue, whose rider stretched his hand westward; and that strange characters (supposed to be Punic or Carthaginian) were engraved on the pedestal. The learned Anderson mentions this interesting tradition in his "*Historical and Chronological Deduction of the Origin of Commerce.*"

There are other stories of western discoveries prior to 1492, especially that about Martin Behaim of Nüremberg, who is said to have landed on the coast of Brazil, 1486, and to have made a map of it, which was of service to Magellan in the discovery of the straits that bear his name. By this rapid sketch it may be realized, that this was the age of naval adventure and discovery, and that even the Church joined the enthusiasm; for the Pope granted right of possession to any king or prince whose subjects discovered new land and planted the cross and royal insignia thereon. Governments emulated each other in exploring expeditions; mariners were looking out for unknown isles and countries; sailors related wonderful adventures in the mysterious western ocean, that had been current since the Phenicians, Carthaginians, Romans, and Northern Sea-Kings.

Christopher Columbus, born of poor parents at Genoa, growing up amid this *élan* for naval fame, engaged, at the age of fourteen, in a seafaring life, where he had opportunities to hear and read, not only the wonderful sailors' stories, but the actual discoveries of Iceland, Greenland, Newfoundland, Madeira, and Azores (nearly in mid-ocean) by the Scandinavians, Welsh, Venetians, English, Flemings, and Portuguese. About 1470 he went to Lisbon, then the chief seat of nautical science, where he married, resided, and made geographic maps and charts. Thence he sailed to Iceland and accomplished what he states in one of his letters: "In 1477 I navigated one hundred leagues beyond Thule." During this voyage to Iceland, Columbus, no doubt, heard of Greenland and Vineland, previously found by the Norsemen. After his negotiations with John II. of Portugal had failed, Columbus applied to Spain, then engaged in war with the Moors. Meanwhile he sent his brother, Bartholomew, to England to lay his maps, charts, and plans before Henry VII., 1488. Thus Columbus had in vain asked the kings of England, France and Portugal for subsidies to discover a New World; they were obtuse and slow of conception. It required the sagacity and quick perception of woman to hear the problem and realize its bearings. That woman he found in Queen Isabella, who at once saw the possibility of the theme and its immense advantages. Hence we are indebted to Isabella's intuition for the discovery of America, where the loss of the Greek Empire was replaced by a continent with an area of 15,-

896,000 square miles, now, 1878, occupied by a Christian population of 84,524,000, and where 445 languages and 2,000 dialects have been replaced by three European: English, Spanish, and Portuguese. Of the 84,000,000 that now inhabit America, 47,000,000 speak English and 37,000,000 Spanish and Portuguese. Although Columbus first crossed the untried ocean and stepped on the Western Hemisphere's soil August 3, 1492, Americus Vespucius, who accompanied four expeditions as astronomer, not as commander, had his name affixed to the New World on the plea of a letter, dated July 18, 1500, in which he wrote:

"We discovered a very large country of Asia."

It is claimed the country thus mentioned was Brazil.

It may be truly said that one religion, the Christian, and two languages, English and Russian, are expanding; and with them civilization, as lately shown in Russia by the emancipation of 20,000,000 serfs. English is expanding west, east, and south; while Russian tends eastward, like Greek under Alexander the Great. Let every one hail these benign elements of universal progress.

Philology mentions about 900 languages, of which 157 belong to Asia, with a population of 794,000,000—giving an average of 5,050,000 souls per language—53 to Europe with a population of 301,600,000=average 5,600,000 souls per language—125 to Africa with a population of 192,520,000=average 1,540,000 souls per language—120 to Oceanica with a population of 4,365,000=average 36,000 souls per language—and 445 to America, being mostly dead, as are also the nations and tribes that spoke them; and therefore cannot be averaged on the present population of America, like the languages of the other parts of the world.

Philology also mentions 5,000 dialects, about one-half of which belong to America. Humboldt expressed regret, that there were no fixed limits between dialects and languages. The fact that unprogressed parts of the world have so many different languages, shows that the more nationalities are backward in civilization, the more numerous are their dialects. Their words consist almost entirely of vowel-sounds, and designate mostly physical objects and articles of immediate necessity. Certain dialects resemble the chattering of animals and the cackling of

geese; whereas others grow rich and become refined, as the nations who speak them progress in literature, art, and science. Such has been particularly the case with the Ario-Japhetic dialects, whose words became gradually more and more felicitously blended with vowels and consonants, and whose vocabulary expanded beyond physical objects and articles of mere necessity into the realm of metaphysic ideas and vocables. What was true of the European languages three centuries ago would be a libel now. Charles V. (1576), master of an empire vaster than that of Charlemagne, spoke and wrote seven languages; when asked his opinion as to these languages, the monarch is said to have replied: I would speak Spanish with God, Italian with my lady-love, French with friends, German with servants, Hungarian with horses, English with geese, and Bohemian with the devil. Could and would such language escape from the lips of a scholar and great monarch, since Shakespeare, Milton, Pope, Byron, Scott, Mrs. Hemans, Moore, &c., have spoken, written, and sung in English? Since Gellert, Lessing, Schiller, Goethe, Herder, Humbolt, &c., have spoken, written, and sung in German?

As to the 445 Americo-Indian languages and 2,000 dialects, had any of them been *Mother Tongues*, like Sanscrit, Greek, Latin, Hebrew, Arabic, or Gothic, they might have died, but they would not become extinct, as they are doomed very soon to be. However, a progressive world will not lose much by their extinction. Lately philology found analogy between some of the Carib dialects of Eastern America and Western Africa, and between the languages of Eastern Asia and Western America. We hope research will disclose more and more prehistoric links of the early dwellers of the two hemispheres.

Hubert H. Bancroft's "Native Races of the Pacific States of North America" (1877) is a noble contribution towards clearing up the proto history and original dialects of the New World. The six hundred languages and dialects of the Pacific countries from Alaska to the River Darien, so elaborately collated and commented on, are a thesaurus to philology. If Mr. Bancroft bestowed like research on the Eastern and South American races and tongues, he would complete the possible proto-history of the Western Hemisphere, a Herculean and glorious task for any aspiring mortal.

At last Henry VII. of England joined in the enthusiasm for discovery, and furnished Sebastian Cabot the means to start for an island that he and his father had previously discovered. Some think it was Labrador, others Newfoundland. After a successful voyage he returned from the New World with many curious specimens, among which were three natives, whom he presented to King Henry. Robert Fabian, a cotemporary chronicler, thus describes them in his "*Concordance of Histories*":

"There were brought King Henry three men, taken in the new found island: they were clothed in beast's skins, and did eat raw flesh, and spake such speech as that no man could understand them; and in their demeanor were like brute beasts; whom the King kept a time after. Of the which about two years after, I saw two, apparelled after the manner of Englishmen, in Westminster palace, which at that time I could not discern from Englishmen, till I was learned what they were. But as for speech I heard none of them utter one word."

July 8, 1497, the Portuguese navigator, Vasco de Gama, started from Lisbon with 160 men in three vessels, doubled the Cape of Good Hope, sailed along the eastern coast of Africa, landed at Mozambique and Melinda, and crossed over to Calicut on the western coast of India, whence he returned home, 1499. This expedition was important, not only to commerce, but to language, as the starting-point of Europe's acquaintance with Arian, Sanscrit, Zend, &c., mother tongues of the Ario-Japhetic dialects. To European literature Gama's voyage furnished the subject of Camoëns' "*Lusiad*," which Madame de Staël calls "the national glory of Portuguese." To England and her language it opened the way to an Asiatic empire with an area of 936,477 square miles, and a population of 193,108,988. Who can, who will undervalue the consequences that have been, are and will be accruing to mankind from that discovery? Thus has the fifteenth century been pregnant with events having the grandest results: printing, discovery of America, and passage to India, where, as shown in a previous Table, the "*simple elements*" of the Anglo-Saxon dialect started ages ago, near the source of the Indus in Central Asia, and whither the descendants of those Anglo-Saxons have returned with their language enriched by the linguistic treasures of the world. What mysterious influences are ever acting and reacting on our planet! No doubt, the poet had ob-

served and experienced these strange attractions, when he penned this strain:

> "All natural objects have
> An echo in the heart. This flesh doth thrill
> And has connection, by some unseen chain,
> With its original source and kindred substance:
> The mighty forest, the grand tides of Ocean,
> Sky-cleaving hills, and in the vaster air,
> The starry constellations, and the sun,
> Parent of life exhaustless—these maintain
> With the mysterious mind and breathing mould,
> A co-existence and community."

Towards the close of this age a branch of mathematics, subsequently called *Algebra*, which influenced and advanced, not only all the exact sciences, but the arts, mechanics, and commerce, was developed and set forth by an Italian monk, named Luca di Borgo Paccioli, in two works, entitled "*Summa de Arithmetica, Geometria, Proportione*," &c., in which the method of keeping accounts by double entry was first used and explained; and "*De Divina Proportione*," for which his friend, the celebrated Leonardo da Vinci, engraved the plates. This learned monk taught his new science in Rome, Naples, Pisa, and Venice, where his first work was printed, 1494. Here also new terms were added to the vocabulary, and many existing words received new applications.

Thus new devices, discoveries, and inventions occasion and call forth, not only new words and new meanings of existing words, but develop new phraseology and construction, open fresh channels of thought that ramify into all the departments of human experience. Prior to *lithotomy*, crystallization was known to exist in the mineral world, as a natural process; but lithotomy revealed a similar parasitic process in the animal world, which produced new thoughts, ideas, appliances, and instruments, that required names, all of which enriched language. Arithmetic and geometry existed before Paccioli, but his new method of viewing them suggested terms that ultimated in *algebra*, *logarithms*, *integral* and *differential calculus*, *trigonometry*, *statics*, *dynamics*, &c.; the single words had long existed in dictionaries, but had never been used to convey that meaning till Paccioli hinted at, and explained, it in his wonderful work. So with the art of printing, which ex-

cited fresh thought, requiring new terms and new applications of existing words from the *casting of type* to the *folding*, *stitching*, and *covering* of a *pamphlet* or *brochure*, to say nothing of a splendid *morocco-bound embossed folio Family Bible*, *with golden clasps*, words, ideas, and phrases, all due to printing. Hence, any and everything that affects the human mind, either through sight, hearing, tasting, or touching, forms a streamlet, flowing into language, as soon as it finds linguistic expression; therefore, if asked: What is language? we may pertinently answer: Please tell us what it is not.

The year 1453 saw the sanguinary Mahomet II. enter Constantinople, on whose ramparts Constantine XIII. died, defending the city founded by his great namesake. Soon tyranny and its attendant, sterility, spread, not only over the once happy Arcadia, but over the plains of Crete, Egypt, and Asia; and dense forests overgrew the fruitful slopes and valleys of Thrace, Macedonia, Illyria, and Albania, where the renowned Scanderbeg so long successfully baffled the armies sent against him by the haughty Turk. Whining moralists attribute this calamity to the follies, effeminacy, and sins of the Greeks and Romans, as though this flimsy accounting could diminish a loss of such magnitude. As many centuries have elapsed since this infamous rule by sword has been tolerated, not only in the city of Melchisedek and Solomon, but in the city of Byzas and Constantine, we rejoice to hear that the Christian nations are combined to remove the Mahometans from the vast peninsula, originally occupied by the *Thraco-Pelasgi* and their progeny, the Greeks.

Thus fell the vast empire founded by Alexander the Great; but what became of its rich, varied, and elegant language, in which Solon legislated, Socrates moralized, Hippocrates expounded the healing art, Aristotle discussed the natural sciences, Demosthenes harangued, St. Paul preached "*the Unknown God*," &c.? I am told she is dead, DEAD! Modern Greek is but the daughter of ancient Greek, and differs little from it. It is now heard in Athens, and is likely to resound again over Epirus, Albania, Thessaly, Thrace, and Macedonia.

The Greek language *dead!* we may truly say with the great Apostle, "Being dead, yet she speaketh;" for in uttering the words *telegraph*, *charity*, *thermometer*, *theology*, *astronomy*, *gram-*

mar, *philosophy*, and a thousand similar vocables, we speak Greek but slightly modified. True, the ruthless Mahometan destroyed 120,000 MS. books in the imperial library at the sacking of Constantinople, the greatest intellectual loss since the destruction of the library of Alexandria.

Chrysoloras, a native of Constantinople, styled the restorer of Greek in Italy, had carried Greek lore and taught his native tongue to the magnates and youth of Rome, Florence, Milan, Venice, &c., from 1400 to 1415; and his Greek grammar was the standard for many years. Though Greek was little known in Northern and Western Europe, not a single Greek book being found in the library of the King of France, A.D. 1425, it became a favorite study in Italy, whither scores of Greek scholars fled and taught after the fall of their beloved country; and to Italy the students of Western Europe repaired to learn the language of Pythagoras.

The Greek language dead! our Greek dictionary in the hands of students contains about 50,000 words, which may be considered as the richest vocabulary of antiquity, not even excepting Latin. Let a scientist perceive some new device, discovery, or invention, and he will resort to Greek for elements of expression.

Thus Prof. Draper, observing the action of the sun's rays in producing chemical changes, gave us "*actinism*" from ακτιν (ray). So with *photograph*, composed of φωτος (light) and γσαφειν (write), &c. . . . .

You may ask, Why not use the corresponding plain English *light-writing* or *writing by light?* Simply because Greek roots have a peculiar magnetism and seem to combine more readily and euphoniously than any others.

Our leading languages have been thus enriched over four hundred years.

If a modern Greek empire be restored; if the 8,000,000 Christians be encouraged to drive the 2,000,000 indolent Turks from Europe into Asia, and begin a new era of progress; if a government, like Mahomet's, professedly founded on the sword, be swept out of existence, and be replaced by anything less disgraceful to humanity; then, and then only, the cannons of combined Europe will not have boomed in vain at Navarino, 1827; Henry Clay's fervent speeches in the Senate of the United

States in behalf of down-trodden Greece, will not have been "as sounding brass and a tinkling cymbal;" neither will Byron and the many martyrs who fell for the Grecian cause, have died in vain.

Let us for a moment consider the immense advantages, that would have accrued to mankind, if the Greek language and empire had continued with its intellectual, industrious and commercial population in the vast, fertile peninsula of Southeastern Europe, in Crete, Cyprus, Northern Africa, and Western Asia; with Constantinople as its capital, Carthage, Cyrene, Alexandria, Sidon, Smyrna and Sinope as its seaports; the Euphrates, Jordan and Nile as arteries for inland trade.

What production, what industry, what commerce that empire would have exhibited! Why, that vast region could have supported two hundred millions of souls in affluence, and would have had a surplus to exchange with the Hyperboreans for amber, furs and ice, and with the Ethiopians for ivory, gold and precious stones, to say nothing of the intellectual treasures in the melodious Greek tongue and its rich literature, as an expanded instead of a contracted language.

In lieu of this most desirable state of things, we have had the indolent, cruel, intolerant and unprogressive Turk, in whose very atmosphere water stagnates and grass will not grow.

Travelers, who visited parts of European Turkey and her isles, speak of Greek towns and villages, the dialect, manners and customs of whose inhabitants seem as simple and hospitable as they were in the palmy days of Greece twenty-six centuries ago. Should not the ruthless Turk be expelled, so as to give Greek genius and industry a full chance to rise again? When Russia had checked Turkish arrogance (in January, 1878) and consented to confer with the other European powers concerning the future status of the Christian populations in Turkey, there was a noble chance for the Berlin Congress of June, 1878, to perform a statesmanlike duty towards the Greek and Sclavonic races under the Turks. We hoped they would take as a basis Lord John Russell's idea and restore Greece, comprising Thessaly, Albania, Macedonia, Crete, the Egean and Ionian Isles, and all the provinces where the Greek language prevails, leaving the Sclavonic populations in Turkey the choice to join the Greeks,

or unite among themselves, and not force them, like cattle, to be under this or that rule, when humanity and its restless masses yearn for *Magna Charta and government by consent*, as may be realized by the annexation of Cyprus to England. Oh, could rulers and statesmen but understand that yearning, wisely humor its gradual expanse, and thus avert national and social convulsions!

The author spent two years among the simple-hearted Sclavonic peoples, extending from the Adriatic to the Black Sea, desolated by the late Turko-Russian war. They are an industrious race, that has been oppressed for centuries. They have as fertile a country as any in Europe, and if left to themselves would clear and cultivate it with diligence and thrift. The Sclavonic race and its language, the latest of the Ario-Japhetic streams from Asia to Europe, are bound to have their development and expansion. The sooner the Greco-Latin and Gotho-Germanic nations realize that inevitable tendency the better for the world's progress.

We cannot close this account of Moslem tyranny and destruction without giving one specimen of their many contrivances to conquer, pillage, torment, and harass their Christian subjects and neighbors. For three consecutive centuries they yearly selected one thousand of the brightest and finest-looking Christian lads in their dominions, tore them from their parents, trained them to renounce their religion and adopt Mahometism; then they were exclusively educated for a military career. The discipline they had to undergo was rigid; trained to unconditional obedience and to endure fatigue, hunger, and pain, not only without murmuring, but with fortitude, sure that immediate reward, honor, and promotion, would follow such endurance; removed from home and kindred, gorgeously dressed and equipped, and well paid, they were encouraged to gratify every sensual desire and every violent passion. Thus this martial fraternity grew up to become the pliable tool of Mahometan tyranny; they were the atrociously renowned *Janissaries*. After this fiendish institution had florished three hundred years, its patrons boasted of having made 300,000 proselytes. By such means have those Mahometan Cains murdered the innocent Abels and destroyed the most prosperous of ancient empires. Is it not time they should, like Cain of old, be sent to some land of Nod, if any such could be found?

If asked, where is the Greek language, you may safely answer: it encircles the globe; wherever there is a real scholar, there is the Greek language, for no one can be a scholar without it.

In this connection we must not omit the correspondence between C. J. Fox and G. Wakefield, in which the former says:

"I think a lexicon in Greek and English is a work much wanted; and, if you can have patience to execute such a work, I shall consider it a great benefit to the cause of literature. . . . I see innumerable advantages in an English interpretation, to which the only objection is, that it will confine the sale to this country; and how far it may be possible to get two thousand subscriptions for a work useful only to English readers of Greek, I am afraid is doubtful."

In America, Plato's language found a powerful champion in the classic scholar, John Pickering, who, in the Preface to his Greek Dictionary of 1826, says: "It may excite wonder that we should have been destitute of the most important of all books: *A Greek and English Lexicon for the use of schools.*" Hence, John Pickering wrote the first Greek dictionary with English interpretations, in the United States. It was ready for the press in 1814; but as no publisher could be found till 1826, Jones' Greek and English Lexicon was issued three years sooner in England.

Hitherto Greek grammars and dictionaries had been written in Latin, which greatly retarded the progress of pupils; because they had to master Latin before they could understand a word of Greek. We need hardly say that since the Greek classics have been printed in the vernacular dialects, the study of Greek has become more and more popular throughout the civilized world. I am inclined to think the American graduates have a more general idea of Greek literature, while the Europeans have a more thorough knowledge of Greek roots. This may be due to the difference of time they comparatively employ in their studies. Hence we realize that a Greek and English dictionary was a *desideratum* in 1800, which only appeared in England, 1823, and in America, 1826.

Thomas Occleve florished in this age; like his eminent patron and friend, Chaucer, he was bred for the law. Seventeen of his poems are extant, among which the principal are: "*Table of a certain Empress,*" "*Pantasthicon to the King,*" "*Consolation,*

offered by an Olde Man," "*Mercy, as defined by St. Austin,*" "*The Letter of Cupid,*" "*The Story of Jonathas,*" and his poetic translation of "*De Regimine Principis,*" by Romanus Ægidius, which has been considered Occleve's masterpiece. Some of these titles so prejudiced hypercritics, that neither the author nor his works had any chance for a fair criticism. William Browne, 1613, embodied in his "*Shepherd's Pipe*" Occleve's "Story of Jonathas," on which he has these expressive lines:

> "Well I wot, the man, that first
> Sung this lay, did quench his thirst
> Deeply, as did ever one,
> In the Muses' Helicon."

True, Bale, 1563, and Pits, 1616, made little case of Occleve's productions, of which Warton, 1790, observes: "The titles of his pieces indicate a coldness of genius. He has given no sort of embellishment to his original." George Mason, who edited Occleve's poems from MSS., 1796, says:

"Occleve, indeed, adheres closely to the substance of the story, yet embellishes in various places by judicious insertions of his own. The tale would absolutely appear in certain parts as if it had been mutilated, were it not for these additional touches. In some of them there is a strain of pleasantry similar to that of Prior."

Hallam seemed rather bitter on Occleve, when he wrote: "His poetry abounds with pedantry and is destitute of all grace and spirit."

As opinion is so divided on this early bard, we give first an emotional, next a religious specimen from his Muse, so as to enable readers to judge for themselves:

I.

> "But well awaye! so is myne herte wo,
> That the honour of English tonge is dede,
> Of which I wont was han counsel and rede.
> O, mayster dere! and fadir reverent!
> My mayster Chaucer, flower of eloquence!
>
> "What eylid deth? alas! why wode he sle the?
> O deth! thou didst no harm singuliere
> In slaughter of him, bote all the land it smerteth.
> But nathelesse, yit, hast owe no power
> His name to sle," &c. . . . .

This affectionate, well-expressed elegy alone suffices to modify Hallam's sweeping *dictum;* for it not only "*abounds with grace and spirit,*" but with the tenderest feelings of appreciation and gratitude. To Occleve's reverence for his great predecessor we owe the only existing likeness of Chaucer:

II.

"As that I walkid in the monthe of May
Besyde a grove, in an hevy musynge,
Flowers diverse I sy right fresh and gay,
And briddes herde I eek lustyly synge,
That to'myn herte yaf a confortynge.
But evere o thoght me stang unto the herte,
That dye I sholde and hadde no knowynge,
Whanne, ne whidir I sholde hennes sterte."

This stanza evinces deep religious thought, felicitously expressed in connection with musing amid flowers and songs of birds.

Thus critics, who forget comparative advance in thought, language, and literature, will differ as to authors: King Ethelbert's Code, A.D. 597, Caedmon's productions, 680, Beowulf and the Saxon Chronicle, must be judged as belonging to the infancy of England's language; King Alfred's, 900, and Alfric's, 1000, as pertaining to its childhood; Chaucer's, 1400, and Spenser's, 1600, as belonging to its youth; whereas, Shakespeare's, 1616, Milton's, 1674, Newton's, 1727, Scott's, 1832, and Longfellow's, 1875, must be viewed as belonging to the manhood of England's idiom. Those who, in writing or reading a treatise on the English language or literature, expect to find a Chaucer or Spenser in the Anglo-Saxon period, A.D. 597–1200, a Shakespeare, Scott, or Longfellow in the Franco-English Period, A.D. 1200–1600, commit an egregious anachronism and hazard being one-sided and partial. Had the erudite Hallam considered for one moment that Occleve wrote nearly four centuries ago, and during the sophomore years of the English language, his criticism would have been less sweeping.

Of Gower, Hallam says: "He is always polished, sensible, perspicuous, and not prosaic in the reproachful sense of the word." We took an Extract from Gower's masterpiece, "*Confessio Amantis,*" which required 200 common words to furnish 100 different words, and contained fifty-four per cent. particles;

whereas an Extract from Occleve's poems required but 191 common words to furnish 100 different words, and contained only fifty per cent. particles. Hence, Occleve is less prosaic than Gower, and should therefore be less harshly treated by Hallam, who is so opposed to prosaicism. We consider Occleve's writings more perspicuous than Gower's. Sensible is rather a vague term when applied to an author's style. If readers will please compare our Extract from Occleve's invocation to Health with our Extract from Gower's "*Confessio Amantis*," they may yet more fully realize Hallam's hypercriticism on this early poet, who was about thirty years of age when Chaucer and Gower died. Coleridge, speaking of Chaucer's friend, says: "*The almost worthless Gower.*" Alexander Smith observes: "The 'moral Gower' was Chaucer's friend, and inherited his tediousness and pedantry without a sparkle of his fancy, passion, humor, wisdom, and good spirits." Thus three cotemparary modern critics speak of one and the same author of the fourteenth century, simply because they overlooked the time and circumstances in which Gower wrote, and allowed scope to their first impulse.

We read in Oliphant's "Sources of Standard English," 1873:

"The middle of the fifteenth century was the time when English, as it were, made a fresh start, and was prized by high and low alike."

Extracts and Tables from Bishop Peacock, Lydgate, Occleve, Caxton, Wynkin de Worde, and Fabian, showing the style and numeric origin of their vocabulary.

Extract from Bishop Peacock's "Repressor of over much Blaming of the Clergy," A.D. 1450.

"Certis in this wise and in this now seid maner and bi this now seid cause bifille the rewful and wepeable destruccioun of the worthi citee and universite of Prage, and the hoole rewme of Beeme, as y have had ther of enformacioun ynoug. And now, aftir the destruccioun of the rewme, the peple ben glad for to resorte and turne agen into the catholik and general faith and loore of the chirche, and in her pouerte bildith up agen what was brent and throwun doun, and noon of her holdingis can thrive. But for that Crist in his prophecying muste needis be trewe, that ech kingdom devidid in hem silf schal be destruyed, therefore to hem bifille the now seid wrecchid myschaunce. God for his merci and pitee kepe Ynglond, that he come not into lijk daunce. But forto turne here fro agen unto our Bible men, y preie ge seie ge to me, whanne among you is rise a strijf in holdingis and opiniouns (bi cause that ech of you trustith to his owne studie in the Bible aloon, and wole have alle truthis of mennys moral conversacioun there groundid,) what iuge mai therto be," &c.

193 common words, among which

The	occurs	10 times.
a	"	1 "
of	"	10 "
to	"	4 "
from	"	1 "
in	"	7 "
with	"	0 "
by	"	1 "
Pronoun 1st person	"	4 "
" 2 "	"	4 "
" 3 "	"	8 "
be, aux.	"	4 "
have, "	"	2 "
shall, "	"	1 "
will, "	"	1 "
may, "	"	1 "
do, "	"	0 "
that	"	4 "
and	"	13 "
		76
	other particles,	27
		103 particles.

Hence, Bishop Peacock's style requires about 193 common words to furnish 100 different words, and averages about fifty-three per cent. particles, and forty-eight per cent. repetitions.

Origin of 100 *different words from the preceding Extract of Bishop Peacock's "Repressor of over much Blaming of the Clergy," A.D.* 1450.

ARIO-JAPHETIC TYPE OF LANGUAGES:												ARIO-SEMITIC TYPE:
THRACO-PELASGIC, OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:		SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*				*German:*	*Irish:*			
chirche Crist 2	devidid studie, n. faith 3	certis maner cause, n. destruccioun citee universite rewme enformacioun peple resorte, v. turne, v. catholik general pouerte prophecying destruyed myschaunce merci pitee daunce, n.	Bible preie, v. opiniouns moral conversacioun iuge 26	in this wise, n. and now seid bifille the rewful wepeable of worthi hoole y have, aux. ther ynoug aftir glad for	to agen loore, n. her bildith up what throwun doun noon, adj. holdingis can, aux. thrive but that muste needis trewe kingdom silf	schal, aux. wrecchid God kepe come not lijk here fro men ge whanne among rise, v. a strijf owne aloon wole, aux. alle	truthis groundid mai, aux. be, aux. 64	bi as brent, v. 3 *Danish:* trustith 1	ech 1		RESULT: Greek: 2 Latin: 3 French: 26 Anglo-Saxon: 64 German: 3 Danish: 1 Irish: 1 100 31 per cent. Greco-Latin. 68 " Gotho-Germanic. 1 " Celtic.	
Greco-Latin Words: 31 all *words of inherent meaning.*				*Gotho-Germanic Words:* 68 of which 31 are particles, leaving 37 words of *inherent meaning.*					*Celtic words:* 1			

NOTE.—Thirty-three of the 100 different words in this Table are now (1878) spelt as they were A.D. 1450; and only three are now (1878) obsolete.

Extract from John Lydgate's famous Ballad: "London Lyck-penny," 1450.

"To London once my steps I bent,
Where trouth in no wyse should be faynt;
To Westmynster I forthwith went,
To a man of law to make complaynt;
I said for Marie's love, that holy Saynt,
Pity the poore that wolde procede!
But for the lacke of mony, I could not spede.

And, as I thrust the presse amonge,
By froward chance, my hood was gone;
Yet for all that I stay'd not longe,
Till att the Kynge Benche I was one,
Before the judge I kneel'd anone,
And prayed hymm for Goddes sake to take hede;
But for lacke of mony, I might not spede.

Benythe them satte clerkes, a grett rout,
Whych faste dyd wryte by one assente,
There stode up one and cryde about,
"Rycharde! Roberte! and John of Kent,"
I wyst not well what thys man ment,
He cryed out thryse there indede.
But he that lack'd mony myght not spede.

Unto the common plase I yode thro,
Wheare sate one with a sylken hode;
I dyde him reverence (I ought to do so),
I told my case there as well as I colde;
How my goodes were defrauded me by falshood;
I gat not a move of his mouth for my mede,
And for the lacke of mony I colde not spede."

202 common words, among which

The	occurs	3 times.	have, aux.	occurs	0 times.
a	"	3 "	shall, "	"	1 "
of	"	4 "	will, "	"	1 "
to	"	6 "	may, "	"	2 "
from	"	0 "	do, "	"	2 "
in	"	1 "	that	"	2 "
with	"	1 "	and	"	3 "
by	"	3 "			61
Pro. of 1st person	"	21 "			
" 2d "	"	0 "	other particles,		43
" 3d "	"	6 "			104 particles.
be, aux.	"	2 "			

Hence, Lydgate's style requires 202 common words to furnish 100 different words, and averages about fifty-one per cent. particles, and fifty per cent. repetitions.

Origin of 100 *different words from the preceding Extract of Lydgate's famous Ballad:* "*London Lyckpenny,*" *A.D.* 1460.

ARIO-JAPHETIC TYPE OF LANGUAGES:								ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:			SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*	*Anglo-Saxon:*			*German:*	*Welsh:*		
	thrust	faynt	To	wolde, aux.	benythe	as	faste		
	falshood	law	once	but	satte	by		RESULT:	
	move, n.	Complaynt	my	could, aux.	grett	so	1	Latin: 3	
	3	saynt	steps, n.	spede	dyd, aux.	3		French: 21	
		pity, n.	bent	and	wryte			Anglo-Saxon: 70	
		poore	where	amonge	stode			German: 3	
		procede	trouth	froward	about	*Danish:*		Danish: 2	
		mony	in	hood	wyst			Welsh: 1	
		presse, n.	no	yet	well	lacke		100	
		chance, n.	wyse	all	what	silken			
		judge, n.	should, aux.	stayed	thys			24 per cent. Greco-Latin.	
		prayed	be, aux.	longe	ment	2		75 " Gotho-Germanic.	
		clerkes	forthwith	till	thryse			1 " Celtic.	
		rout, n.	went	att	indede				
		assente, n.	a	kynge	yode				
		cryde	man	benche	thro'				
		common	of	before	ought				
		plase	make	kneel'd	told				
		reverence	said	hymm	how				
		case	for	Goddes	gat				
		defrauded	love, n.	sake	mouth				
		21	that	take	mede				
			holy	hede	70				
			the	might, aux.					
Greco-Latin words: 24 all *words of inherent meaning.*			*Gotho-Germanic words:* 75 of which 35 are particles, leaving 40 *words of inherent meaning.*				*Celtic words:* 1.		

NOTE.—Fifty-eight of the 100 different words in this Table are now (1878) spelt as they were A.D. 1460; and none is now (1878) obsolete.

Extract from Thomas Occleve's Poems, 1454.

INVOCATION TO HEALTH, ENTITLED:

"*La Male Regle de T. Occleve*"—(*The Mis-Rule of T. Occleve.*)

" O precious tresor incomparable,
O ground and roote of prosperitee,
O excellent richesse commendable
Aboven alle that in eerthe be,
Who may susteene thyn adversitee?
What wight may him avante of worldly welthe,
But if he fully stand in grace of thee,
Eerthely god, piler of lyf, thou helthe?

" Whil thy power and excellent vigour
(As was pleasant un to thy worthynesse)
Regned in me, and was my governour,
Than was I wel; tho felte I no duresse,
Tho farsid was I with hertes gladnesse;
And now my body empty is, and bare
Of joie, and ful of seekly hevynesse,
Al poore of ese, and ryche of evel fare.

" If that thy favour twynne from a wight,
Smal is his ese, and greet is his grevance.
Thy love is lyf, thyn hate sleeth downright.
Who may compleyne thy disseverance
Bettre than I, that of myn ignorance
Un to seeknesse am knyt, thy mortal fo?
Now can I knowe feeste fro penance,
And whil I was with thee cowde I not so.

" My grief and bisy smert cotidian
So me labouren and tormenten sore,
That what thow art now wel remembr I can,
And what fruyt is in keepynge of thy lore." *

191 common words, among which

The	occurs	0	times.	have, aux.	occurs	0	times.
a	"	1	"	shall, "	"	0	"
of	"	9	"	will, "	"	0	"
to	"	2	"	may, "	"	3	"
from	"	2	"	do, "	"	0	"
in	"	4	"	that	"	3	"
with	"	2	"	and	"	11	"
by	"	0	"			—	
Pronoun of 1st person	"	13	"			69	
" 2d "	"	13	"		other particles,	28	
" 3d "	"	4	"			—	
be, aux.	"	2	"			97	particles.

Hence, Occleve's style requires about 191 common words to furnish 100 different words, and averages about fifty per cent. particles and forty-nine per cent. repetitions.

* This Extract is from a MS. of Geo. Mason, L.E., 1796, p. 27.

Origin of 100 *different words from the preceding Extract of Occleve's Poems, A.D.* 1454:

"There are few such swaines as he
Now adayes for harmonie."—*William Browne*, 1613.

ARIO-JAPHETIC TYPE OF LANGUAGES:											ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*				*German:*			
		Precious	joie	O	fully	empty	fo	as			
		tresor	poore	ground	stand	bare	can, aux.	so			
		incomparable	ese	and	eerthely	seekly	knowe				
		prosperitee	favour	of	god	hevynesse	bisy	2			
		excellent	compleyne	aboven	lyf	ryche	smert				
		richesse	disseverance	alle	helthe	evel	sore	*Gothic:*			
		commendable	ignorance	that	whil	fare	keepynge				
		susteene	mortal	in	unto	twynne	lore				
		adversitee	feeste, n.	eerthe	worthynesse	from		62			
		avante, v.	penance	who	me	a		than			
		grace	grief	may, aux.	wel	smal					
		piler	cotidian	thyn	tho	greet, adj.		1			
		power	labouren	what	felte	love, n.					
		vigour	tormenten	wight	no	hate, n.					
		plesant	remembr	him	with	sleeth					
		regned	fruyt	worldly	hertes	downright					
		governour		welthe	gladnesse	bethe					
		duresse	35	but	now	seeknesse					
		farsid		if	body	knyt					

RESULT:

French:	35
Anglo-Saxon:	62
German:	2
Gothic:	1
	100

35 per cent. Greco-Latin,
65 " " Gotho-Germanic.

Greco-Latin Words:
35
all *words of inherent meaning.*

Gotho-Germanic Words:
65
of which 26 are particles, leaving 39 *words of inherent meaning.*

NOTE.—Forty-eight of the 100 different words in this Table are now (1878) spelt as they were A.D. 1454; and only two (two per cent.) are now (1878) obsolete.

Extract from a Fac-Simile of Caxton's "Game of Chesse," *

The first book printed by him in England, London, 1474—Black letter, without any numbering of pages.

The jjj tractate of the offices of the comyn peple. the first chappitre is of the office of the laboureurs and werkmen. ca. j.

"Or so moche as noble persones can not revle ne go of uerne without the seruyse and werke of the people. Than hit behoueth to deuyse the oultrages and the offices of the werkmen+ than I shal beginne first at the first pawn that is in the playe of the Chesse and signifieth a man of the comyn peple on fote for they be al named pietons, that is as moche to say footmen | and thenne we wyl beginne at the pawn, whyche standeth to fore the rooke on the right syde of the Kyng+ For as moche as thys pawne appartaineth to serve the vycayre or lyeuetenaunt of the Kyng and other officers | vnder hym of necessaries of vytaille | and this maner of peple is fured and ought be maad in the forme and shappe of a man holdyng in his right hande a spade or shouel+ and a rodde in the lyft hand the spade or shouel is for to delue and labour therewyth the erthe+ and the rodde is for to dryue and conduyte with al the leftys unto her pasture | also he ought to haue on his gyrdel a sarpe or croked hachet for to cutte of the superfluytees of the vignes and trees | and we rede in the bible that the first labourer that euer was. was caym the first sone of adã that was so euyl that he slewe his broder abel," &c.

241 common words, among which

The	occurs	31	times.	have, aux.	occurs	0	times.
a	"	5	"	shall, "	"	1	"
of	"	17	"	will, "	"	1	"
to	"	7	"	may, "	"	0	"
in	"	5	"	do, "	"	0	"
with	"	1	"	that	"	4	"
from	"	0	"	and	"	14	"
by	"	0	"			98	
Pro. of 1st person	"	3	"		other particles,	37	
" 2d "	"	0	"			135	particles.
" 3d "	"	6	"				
be, aux.	"	3	"				

Hence, Caxton's style requires about 241 common words to furnish 100 different words, and averages about fifty-seven per cent. particles and fifty-nine per cent. repetitions.

* There is a copy of this book in the Astor Library, New York.

Origin of 100 *different words from the preceding Extract of Caxton's "Games of Chesse," the first book printed in England, London,* 1474:

From 1471 to 1492 this eminent printer and writer issued sixty-four different books, several of which he translated himself. He said he found an amazing difference between the words of his childhood and those of his old age.

ARIO-JAPHETIC TYPE OF LANGUAGES: | **ARIO-SEMITIC TYPE:**

THRACO-PELASGIC OR GRECO-LATIN FAMILY: | **SCYTHO-GOTHO-GERMANIC FAMILY:** | **GOMERO-CELTIC FAMILY:** | **SARMATO SCLAVONIC FAMILY:** | **SEMITIC FAMILY:**

Greek:	*Latin:*	*French:*			*Anglo-Saxon:*				*German:*	*Welsh:*
	tractate	offices	necessaries	*Italian:*	The	that	Kyng	gyrdel	werkmen	croked
	revle, v.	comyn, adj.	vytaille		of	in	other	trees	so	cutte
	2	peple	maner		first	playe, n.	vnder	rede	as	2
		chappitre	fured	rooke	is	a	ought	ever	3
		laboureurs	forme, n.		and	man	maad, v.	sone	*Gothic:*
		noble	labour, v.	1	or	on	shappe, n.	59	than
		persones	conduyte, v.		moche	fote	holdyng		1
		seruyse	pasture		can, aux.	for	hand		*Dutch:*
		deuyse	sarpe		not	al	spade		pawn, n.
		oultrages	hachet		go	named	shouel		1
		chesse	superfluytees		without	say	rodde		
		signifieth	vygnes		hit	thenne	lyft		
		pietons	bible		behoueth	wyl, aux.	delue		
		appartaineth			to	whyche	therwyth		
		serve	31		I	standeth	erthe		
		vycayre			shal	fore	dryue		
		lyeuetenaunt			beginne	right	also		
		officers			at	syde	haue		

RESULT:

Latin:	2
French:	31
Italian:	1
Anglo-Saxon:	59
German:	3
Gothic:	1
Dutch:	1
Welsh:	2
	100

34 per cent. Greco-Latin.
64 " " Gotho-Germanic.
2 " " Celtic.

Greco-Latin words: 34 — *all words of inherent meaning.*

Gotho-Germanic words: 64 — of which 30 are particles, leaving 34 *words of inherent meaning.*

Celtic words: 2

NOTE.—Forty-four of the 100 words in this Table (forty-four per cent.) are now (1878) spelt as they were A.D. 1474; and only three, or three per cent., are now (1878) obsolete.

*Extract from Wynkin de Worde's Preface to Trevisa's translation of Higden's "Polychronicon" * (Universal History), republished by Wynkin de Worde, London,* 1495.

"Grete thankynges, laude and honour we merytoryously ben bounde to yelde and offre unto wryters of hystoryes, whiche gretely haue prouffyted our mortall lyfe, that shewe unto the reders and heerers by what thynge is to be desyred and what is to be eschewed. For those thynges whiche our progenytours by the taste of bitternesse and experyment of grete Ieopardyes have enseygned, admonested, and enformed us excluded fro suche perylles, to knowe what is prouffytable to oure lyfe and acceptable, and what is unprouffytable and to be refused. He is and euer hath ben reputed the wysest, whiche by the experience of the aduerse fortune hath beholden and seen the noble cytees, maners and varyaunt condycions of the people of many dyuerse Regions. For in hym is presupposed the loore of wysedome and polycye, by the experyment of Ieopardyes and perylles whiche haue grown of folye in dyuerse partyes and contrees. Yet he is more fortunate and maye be reputed as wyse, yf he gyue attendaunce withoute tastynge of the stormes of aduersyte that may by the redyng of hystoryes conteynynge aduerse customes, condycions, lawes, and actes of sondry nacyons come unto the knowleche and understandyng of the same wysedome and polycye. In whiche hystoryes so wryten in large and adourned volumes he syttynge in his chamber or studye maye rede, knowe, and understande the polytyke and noble actes of alle the worlde as of one cytee. And the conflyctes, errours, troubles and vexacyons," &c.

244 common words, among which

The	occurs	16	times.	have, aux.	occurs	5	times.
a	"	0	"	shall "	"	0	"
of	"	15	"	will, "	"	0	"
to	"	6	"	may, "	"	3	"
from	"	1	"	do, "	"	0	"
in	"	5	"	that	"	2	"
with	"	0	"	and	"	23	"
by	"	5	"			99	
Pro. of 1st person	"	5	"	other particles,		24	
" 2d "	"	0	"			123	particles.
" 3d "	"	6	"				
be, aux.	"	7	"				

Hence, Wynkin de Worde's style required about 244 common words to furnish 100 different words, and averaged about fifty per cent. particles and sixty per cent. repetitions.

* There is a copy of this book in the Astor Library, New York.

Origin of 100 *different words from the preceding Extract from Wynkin de Worde's Preface to Trevisa's Translation of Higden's "Polychronicon,"* 1495.

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVANIC FAMILY:	SEMITIC FAMILY:
Greek:	*French:*			*Anglo-Saxon:*			*German:*	*Scotch:*		
Latin:	honour, n. merytoryously offre, v. hystoryes prouffyted mortall ensamples passed desyred eschewed progenytours taste, n. jeopardyes enseygned enformed perylles acceptable *refused* reputed *experience*	fortune noble Cytees maners varyaunt condycions lawes people dyuerse regions presupposed polycye folye partyes contrees attendaunce conteynynge customes *actes* nacyons	*large* adourned volumes chamber polytyke errours *troubles* vexacyons 48	Grete thankynges and we ben, aux. bounde to yelde wryters of haue, aux. lyfe that shewe the reders heerers thynges bitternesse fro	knowe he ever wysest beholden seen many in loore wysedome grown more maye, aux. yf gyue stormes sondry come understandyng same	syttynge alle worlde 43	by 1	suche 1	RESULT: Latin: 7 French: 48 Anglo-Saxon: 43 German: 1 Scotch: 1 100 55 per cent. Greco-Latin. 44 " Gotho-Germanic. 1 " Celtic.	
Laude experiment admonested excluded adverse studye conflyctes 7										
Greco-Latin words: 55 all words of *inherent meaning.*				*Gotho-Germanic words:* 44 of which 16 are particles, leaving but 28 *words of inherent meaning.*				*Celtic words:* 1.		

NOTE.—Thirty-three of the 100 words in this Table (thirty-three per cent.) are now (1878) spelt as they were A.D. 1495; and none are now obsolete.

Extract from Robert Fabian's "Concordaunce of Historyes," about A.D. 1498.

"In this batayl (*Agincourt*) were slayne of the nobles of France, the dukes of Barre, of Alanson and of Braban, viii. erlis, and barons aboue lxxx. with other gentylmen in cote armours, to the nombre of iii.M. and aboue; by reason of whiche pyllage the Englisshmen were greatly auaunced, for the Frenshmen were soo assuryd of victory by reason of their great nombre, that they brought the more plentye of rychesse with theym, to the ende to bye prysoners eyther of other. And also after the victory by them opteyned, to shewe vnto Englisshmen their pryde and pompous araye; but God, whiche knewe the presumpcion and pompe, tournyd all thynge contrary to their myndes and ententes. Whan y kynge by grace and power of God, more than by force of man, had thus goten this triumphaunt victorye, and retournyd his people from the chase of theyr enemyes, tydynges were brought vnto him that a new hoost of Frenshmen were commynge toward hym. Wherfore he anon commaunded his people to be enbatayled, and that done made proclamacions thorugh the host, that every man shuld slee his prysoner; by reason of whiich proclamacion, y duke of Orleaunce and the other lordes of Fraunce were in such fere, that they anon by the lycence of the kynge, sent such worde vnto y sayd host y they withdrewe them and the kynge with his prysoners vpon the morowe folowynge toke his way towarde his towne of Calays, where he restyd hym durynge this mayres tyme."

220 common words, among which

The	occurs	16	times.	have, aux.	occurs	1	times.
a	"	1	"	shall, "	"	1	"
of	"	16	"	will, "	"	0	"
to	"	9	"	may, "	"	0	"
from	"	1	"	do, "	"	0	"
in	"	3	"	that	"	5	"
with	"	4	"	and	"	11	"
by	"	6	"			94	
Pro. of 1st person	"	0	"	other particles,		26	
" 2d "	"	0	"			120	particles.
" 3d "	"	15	"				
be, aux.	"	5	"				

Hence, Fabian's style required about 220 common words to furnish 100 different words, and averaged fifty-five per cent. particles and fifty-five per cent. repetitions.

Origin of 100 *different words from the preceding Extract of Robert Fabian's "Concordaunce of Hystoryes," about A.D.* 1498.

"Robert Fabian, though a mercer and sheriff of London, is ranged among the poets and historians of the day."—PETTIT ANDREWS.

ARIO-JAPHETIC TYPE OF LANGUAGES: | **ARIO-SEMITIC TYPE:**

THRACO-PELASGIC OR GRECO-LATIN FAMILY: | **SCYTHO-GOTHO-GERMANIC FAMILY:** | **GOMERO-CELTIC FAMILY:** | **SARMATO-SCLAVONIC FAMILY:** | **SEMITIC FAMILY:**

Greek:	*Latin:*	*French:*		*Anglo-Saxon:*			*German:*	*Scotch:*
		Batayl	tournyd	in	bye, v.	commynge	by	such
		nobles	contrary	this	eyther	toward	soo	1
		dukes	ententes	were, *aux.*	also	wherfore	2	
		barons	grace	slayne	after	anon		
		gentyl	power	of	shewe	done	*Gothic:*	
		cote	force	the	pryde	made		
		armours	triumphaunt	and	but	thorugh	than	
		nombre	people	erlis	God	every	1	
		reason	chase	aboue	knewe	shuld, *aux.*		
		pyllage	enemyes	with	all	lordes	*Icelandic:*	
		auaunced	hoost	other	thynge	fere, n.		
		assuryd	commaunded	men	myndes	sent	/ their	
		victory	enbatayled	to	whan	worde	1	
		plentye	proclamacions	whiche	kynge	sayd		
		rychesse	lycence	greatly	had, *aux.*	withdrewe		
		prysoners	36	for	thus	vpon		
		opteyned		that	goten	morowe		
		pompous		they	from	59		
		araye		brought	tydynges			
		presumpcion		more	a			
		pompe		ende	newe			

RESULT:

French:	36
Anglo-Saxon:	59
Gothic:	1
Icelandic:	1
German:	2
Scotch:	1
	100

36 per cent. Greco-Latin.
63 " Gotho-Germanic.
1 " Celtic.

Greco-Latin Words: 36 all *words of inherent meaning.*

Gotho-Germanic Words: 63 of which 32 are particles, leaving but 31 words of inherent meaning.

Celtic: 1.

NOTE.—Fifty-two of the 100 words in this Table (fifty-two per cent.) are now (1878) spelt as they were A.D. 1498, and none are obsolete.

Synopsis of the different words from the six Tables of the Fifteenth Century:

Greek:	2			
Latin:	14	Greco-Latin:	193	Total of the different words: 422.
French:	176			
Italian:	1			
Anglo-Saxon:	214			
Gothic:	1			
Danish:	3	Gotho-Germanic:	224	
Dutch:	1			
German:	5			
Welsh:	3			
Scotch:	1	Celtic:	5	
Irish:	1			

Hence, the style of Franco-English in the fifteenth century shows a vocabulary of different words, containing about

53 per cent. Gotho-Germanic, including 51 per cent. Anglo-Saxon;

46 " Greco-Latin, including 42 per cent. French;

1 " Celtic.

Two of the 214 different Anglo-Saxon words, or about one per cent., are now obsolete.

Five of the 176 different French words, or about two per cent., are now obsolete.

Eighty-eight of the 214 different Anglo-Saxon words, or about forty-two per cent., are now spelt as they were in the fifteenth century.

Fifty-four of the 176 different French words, or about thirty-one per cent., are now spelt as they were in the fifteenth century.

Foreigners think in England education is confined to, and stations of honor and trust monopolized, by the nobility; but, after witnessing such shining examples of intellectuality as Caxton, Wynkin de Worde and Fabian among the mercantile and mechanic ranks, we must confess, that education could not have been at a low ebb, and personal merit undervalued, where men rose from the people to literary fame and political preferment.

To omit the pioneer linguistic work here would be an unpardonable anachronism. That book is Cardinal Ximenes' "Polyglot Bible" of Alcala, styled in Prescott's "History of Ferdinand and Isabella":

"A monument of piety, learning and munificence, which entitles its author to the gratitude of the whole Christian world."

The completion of that wonderful book, also known as the "Complutesian Polyglot," took fifteen years (A.D. 1502–1517), and cost Ximenes, besides his own labor thereon, 50,000 ducats. It was printed in four languages and six folio volumes. Soon Plantin's "Polyglot" appeared at Antwerp, 1572; De Sacy's, at Paris, 1645; and Walton's, at London, 1657, which "among them contain the Hebrew, Chaldee, Syriac, and Samaritan texts, with Latin versions of each; the Septuagint, the Greek of the New Testament, the Italic and the Vulgate, with some of the Hebrew and Chaldee Paraphrases, and copious indexes and grammatic illustrations." Hutter's "Polyglot," issued at Nuremberg, 1599, is in twelve languages: Hebrew, Syriac, Greek, Latin, German, Bohemian, Italian, Spanish, French, English, Danish, and Polish. No doubt Origen's "*Hexapla*," a collection of the Scriptures in six languages, written by that learned Greek Father, about A.D. 235, suggested the idea of our Polyglot Bibles. *Polyglot* is formed from πολυς, *many*, and γλωττα, *tongue* or *language*, and means *many languages*. Here again may be noticed the advantage of this Greek derivative of eight letters, whereas the corresponding English contains thirteen. Thus did the study of the Scriptures become the dawn of our modern science, "*Comparative Philology*," in which Bopp, Burnouf, Adelung, Sir William Jones, Whitney, Max Müller, Madame Blavatzki, &c., shine with such luster.

John Alcock, Ambassador to Spain, Bishop of Ely and Chan-

cellor, under Edward IV. and Henry VIII., deserves mention here for patronizing learning and founding "Jesus College" at Cambridge about 1490; so does Wynflete, Bishop of Winchester and Chancellor of England from 1456 to 1460, for his progressive ideas in founding "Magdalen College," at Oxford. Thus were the English prelates of this period champions of education. As Thomas Littleton's treatise on "Tenures," written by the author in clear and pure French of his day, has been a standard work in Jurisprudence, we allude to it. It is now considered as the basis of the laws of property in England and indispensable to students of English law. No wonder, English lawyers say, that no man can be an eminent jurist without knowing French, on account of the many French words in the English legal vocabulary.

England's language, thus progressed, echoed in North America, whither the English sailed under Giovanni and Sebastian Cabot, about A.D. 1496 and 1497. It is thought they discovered Labrador or Newfoundland. A few years later the same gallant tars repeated their cruise and sailed southward as far as Florida. Now, 1878, English resounds nearly over all North America, and will soon echo over the New World, if Washington's straightforward and honest policy, as breathed in his Farewell Address, is followed. England, the mother country, will aid her daughter in this noble effort, and the world will applaud it, as shown in the cession of Alaska by Russia. The patent for the discovery of unknown regions, granted to Giovanni Cabot and his sons, by Henry VII., A.D. 1497, clearly indicates England's policy concerning America at that early period. It has been carried out in a measure, for the descendants of Cabot have been, and are now, among the honored families of New England. One of them shone in the Senate of the United States and became the friend of Washington, 1789.

We must not omit to close this century by stating, that England's language found its way to Prague in Central Europe, where John Huss translated Wickliffe's Bible into Bohemian.

SIXTEENTH CENTURY.

"Language is the amber in which a thousand precious and subtle thoughts have been safely imbedded and preserved. It has arrested ten thousand lightning flashes of genius, which, unless fixed and arrested, must have been as bright, but would have also been as quickly passing and perishing as the lightning."—TRENCH'S "*Study of Words.*"

THIS age witnessed the Reformation, Newspapers, Modern Drama, Tragedy, and Comedy. Whether considered in a moral, religious, or social point of view, the prominent event of this century was "THE REFORMATION." As councils and counter-councils were convoked to discuss it; as advocates of reform were martyred, and as volumes have been written on the subject, we shall only say that Reformation has been a great contributor to language, as may be noticed by her varied vocabulary: *Protestant, Protestantism, Lutheran, Episcopalian, Calvinist, Socinian, Baptist, Unitarian, Methodist, Universalist, &c., &c.*, to say nothing of the different sects that arose throughout Christendom, and the copious literature it has produced since Luther, 1517, Henry VIII., 1528, Calvin, 1536, and opened their lips to protest against papal abuses. True, these three champions had noble predecessors in Peter de Bruys, burned 1147; Waldo, 1179; Ockham, 1330; Wickliffe, 1377; and Huss, burned 1414, who, one and all, protested against the same papal tyranny in their day and generation, whatever else may have been imputed to them by treacherous priestcraft to excite the ignorant and superstitious masses against these pioneers of Reform. Wherever Reformation existed, it gave a new *élan* to language. This was especially the case in Germany, where Luther's version of the Bible, 1534, was the starting and rallying point of the German idiom. This colossal work was a compromise between High and Low German. Prior to it Germany had but coarse provincialisms, and her scholars and literati had written in Latin. As Italy dates her language to Dante, so can Germany date hers

to Luther, who may be styled not only the Father of her religion, but of her language. England, Holland, Sweden, Denmark, and Norway may trace much of their idioms to Reformation, which ever starts and agitates thought and exercises language.

Of the disputes, hatreds, and bloodshed, evoked by opposers and advocates of Reformation, it may be truly said: had the clergy, from pope to village priest, from prior to domicellus, been and remained as pure, virtuous, earnest, and industrious as their predecessors Bede, Wilbrord, Ceolfrid, Winfrid, and Benedict Biscop; had the Benedictine rule that every monk must earn his living by some manual labor been adhered to; had they heeded the dictum, "*It is not good that the man should be alone; I will make a helpmeet for him*"; in other words, had they continued to marry, raise families, and live natural instead of selfish lives, there would have been no need of Reformation.

We should dwell on the changes brought about in England by Henry VIII.; but as J. A. Froude has recently portrayed that important period in history with such consummate erudition, we refer readers to his work.

This age saw quite a galaxy of women with rare, but varied gifts. We will cursorily refer to their intellectual productions, generous deeds, and heroic sentiments: Mary, Countess of Arundel, translated from English into Latin "*Sentences and Memorable Actions of the Emperor Alexander Severus*"; afterwards, "*The Origin and Family of Alexander Severus, and the Signs that portended him the Empire.*" She also translated from Greek into Latin "*Select Sentences from the Seven Greek Sages,*" "Comparisons gathered from the Books of Plato, Aristotle, Seneca, and other Philosophers," which she dedicated to her father. These were remarkable works for a lady and countess, who was a bright exemplar for Anna Maria von Schurmann, author of "*Opuscula Hebræa, Græca,*" &c., and for Madame Dacier, who translated many Greek and Latin works. Margaret, Countess of Richmond and Derby, 1509, was renowned for her munificence. She founded Christ's College, 1505; St. John's College, 1508; the Lady Margaret Professorship of Divinity at Cambridge, and a like professorship at Oxford. She was, and deserved to be, the mother of a king. She translated several books of devotion into English, and wrote

"*Rules of Costumes and Etiquettes.*" It was this zealous princess who said: "If the Christian princes would unite and march against their common enemy, the Turk, she would be willing to follow the army as a laundress." She died 1509, three months after her son, Henry VII. The example of these pioneer authoresses stimulated the fair sex of England; for Queen Elizabeth, the Duchess of Norfolk, Lady Jane Grey, and many other English ladies of rank were conversant with Plato, Xenophon, Cicero, &c.

William Tindale had to quit his country, because he favored the doctrines of Luther. He went to Antwerp, where he translated the New Testament into English. About this version Bishop Burnet relates this amusing anecdote:

"William Tindale, a worthy native of Wales, bred at Oxford, had with great cost and labor printed at Antwerp (1528) an incorrect and faulty impression of the New Testament in English. While mourning over the low state of his finances, which would not enable him to amend his work, it chanced that Bishop Tonstall, passing through Antwerp, thought he could do no greater service to the Roman Catholic faith than by buying up Tindale's Testaments and committing them to the flames. Tindale received the good prelate's money with rapture, and employed it in printing a correct edition, which he instantly transmitted to England, where it made many proselytes. Sir Thomas More, in 1529, expressing surprise at the frequency of those prohibited books, was answered in council, that it was owing to the liberal encouragement of Bishop Tonstall."

Tindale's version of the Pentateuch, in which Miles Coverdale aided him, appeared 1530. Soon the zealous translator was arrested, it is said, at the instigation of Henry VIII., tried for heresy, and, after long imprisonment, burnt at the stake at Vilvorden, near Antwerp. Behold the martyr's last words: "*Lord, open the eyes of the King of England.*" The Lord's prayer from Tindale's Version will show his style and vocabulary:

"Our Father, which arte in heven, halowed be thy name. Let thy kingdom come. Thy wyll be fulfilled, as well in erth as hit ys in heven. Geve vs this daye oure dayly breade, and forgeve vs oure treaspasses, even as we forgeve them, which treaspas vs. Leede vs not into temptacion, but delyvre vs from yvell. Amen."

In Taine's "*Histoire de la Littérature Anglaise*" we read:

"Try to picture these yeomen, these shopkeepers, who, in the evening, placed this Bible on their table, and bare-headed, with veneration heard or read one of its chapters. Hence have sprung much of the English language and half of the English manners."

Vesalius' great work, entitled "*De Corporis Humani Fabrica, Libri Septem,*" 1543 (Seven Books on the Structure of the Human Body), caused a revolution in anatomy. Senac, physician of Louis XV., styled it the discovery of a new world. Like most grand and new ideas, it evoked violent opposition, because it proved some of Galen's doctrines erroneous. Vesalius was born at Brussels, studied medicine at Montpellier and Paris, and was professor of anatomy at Padua. Charles V. showed sagacity in choosing Vesalius for his physician. Such a scientist could but grace the great emperor's court. It is said the Inquisition became jealous of Vesalius' influence, and was the cause of his pilgrimage to the Holy Land, whence on his return he was wrecked and perished near the Isle of Zante, A.D. 1563. From his works language derived new words and phraseologies.

Paracelsus, professor of the University of Bâle, 1526, burned Galen's works, which had been the medical authority for fourteen centuries. He was the founder of pharmaceutic chemistry and corrected the defective materia medica of his day. His colleagues became jealous of his fame, and styled him quack and charlatan. Yet medical history has usually a section styled "Period of Paracelsus." His works, written in Latin, were much read and admired. He it was who introduced antimony, sulphur, mercury, iron, gold, tinctures, essences, and extracts, into the healing art; he first used the magnet and cured nervous and mental diseases. It is a suggestive item in the history of medicine, that Paracelsus, a regularly bred M.D., a professor of one of the most celebrated faculties of Europe, the son of a distinguished physician, was handed down to posterity as a charlatan and quack!!! Vesalius was persecuted and vilified by priests, Paracelsus by physicians.

Towards the beginning of the sixteenth century the Greek language began to attract the attention of English scholars.

William Lily went to study it in Greece. On his return to England he opened a school in London, where he first taught Greek in 1509. Linacre went to Italy and studied Greek with

Chalcondylas at Florence, and medicine at Rome. On his return he taught Greek at Oxford, and was greatly favored by Henry VIII., who employed him as physician and preceptor of Prince Arthur.

About this period Erasmus issued the first Greek edition of the New Testament, which stimulated the study of Socrates' language more than ever. He had visited England in 1498. About 1510 Erasmus became Professor of Greek at the University of Cambridge. Soon the monks considered Erasmus' version of the Scriptures as an innovation, and proscribed it as "*an impious, fanatical boke.*" Henry Standish, a D.D., ridiculed Erasmus for his attachment to Greek, and called him "*Graeculus iste,*" which became a synonymous term for *heretic.* A preacher at St. Mary's, Oxford, denounced the study of Greek with bitterness. When this was mentioned before Henry VIII., he decreed that the study of Greek should be encouraged throughout his dominions.

Now the court chaplain began to preach against the scriptural elucidations, that were fostered by the study of Greek. The king conferred on the subject with Sir Thomas More, who assured the monarch that he was more reconciled to Greek, since he found *that it was derived from Hebrew!* Henry, observing this utter ignorance, ordered his chaplain to say no more on that subject before him.

The discussion became so animated in the English universities that two parties were formed, one styled "*Greeks,*" the other "*Trojans.*" The *Trojans,* supported by the monks, being the strongest, assailed the *Greeks* in the streets with hisses and other insults; but as truth, progress, and wisdom had the *élite* of England on their side, the Greek language became a classic and favorite study throughout the British Empire.

In 1536 Henry VIII. instituted a professorship of Greek at Cambridge, and invited Erasmus to England, in order to work with John Cheke to create a taste for that branch of knowledge. Cheke became Greek professor at Cambridge, 1540. About the same time the king founded a professorship of Hebrew in the same university. Thenceforth the English language could derive ancient linguistic lore from original sources. No doubt, many of the Greek and Hebrew roots, now in the English idiom, owe their introduction to that period.

According to Barrington, *anatomy* was favored by a law, 1540, allowing the united Companies of Barbers and Surgeons yearly the bodies of four criminals to dissect. This science formed a streamlet that carried its tribute of scientific terms into the English idiom. Branching into *osteology*, *myology*, *physiology*, *phrenology*, *comparative anatomy*, *&c.*, it has ever since widened its domain and increased the English vocabulary. Thus has language been enriched from century to century, from year to year, by tributaries of new sciences, devices, inventions, and discoveries.

We must not omit here a work that made an epoch in science: Copernicus' "*De Orbium Celestium Revolutionibus*" (Revolutions of the Celestial Bodies), written about 1530, and printed 1543. In this sublime work the Polish sage confirms the idea of Pythagoras, who, 500 B.C., taught that the sun is the center of the solar system, and the theory of Philolaus, who, 350 B.C., claims that the earth, besides its revolution around the sun, has a rotation on its own axis. Copernicus also suggested, in his treatise on the solar system, that gravitation is not a central tendency, but an attraction common to matter, and probably extending to the heavenly bodies, which was a hint at Sir Isaac Newton's subsequent discovery. His book not only modified geography, astronomy, and navigation, but agitated the whole scientific world. Under the flimsy pretext that it gainsaid the "*Sta sol*" of Joshua, the pope interdicted it. During this controversy between pure science, founded on positive observation, and scholastic puerilities, based on mere speculations, language gained in vocabulary, and literature expanded.

Copernicus died on the very day he received the first copy of his great work, May 24, 1543, having just strength enough to touch it with his hand. Could the great astronomer have dreamt that about A.D. 1876 a cion of the Fatherland, Dr. Schöpher, would attempt to prove in *Berlin!!!* that the Earth is motionless? What will, what shall, what can the world henceforth think of science?

Hitherto burnings at the stake for heresy had been the exclusive privilege of the Inquisition, under papal patronage; now one was performed by Protestants: Michael Servetus was born in Spain, 1509; studied medicine at Paris, 1533; practised at

Lyons; wrote "De Trinitatis Erroribus (*On the Errors of the Trinity*), and "Christianismi Restitutio" (*Christianity Restored*), about which a controversy arose between him and Calvin, who informed against Servetus. The opposer of the dogma of the Trinity was arrested for heresy by the Inquisition, but escaped and sought shelter at Geneva, where the Protestants, under the guidance of Calvin, tried and burned him at the stake, 1553. Protestants and liberal Catholics have been, are, and ever will be branding that atrocity as worthy only of Father Dominic. Thus the blood of Pierre de Bruys, 1147, Huss, 1414, and Tindale, 1536, cries against the Catholics, while that of Servetus, 1553, rises against the Protestants.

This century witnessed the progress of an institution that ever did and ever will do much for the development of language, literature, and art: that institution is the Drama, Tragedy, Comedy—in short, the theatre or stage. True, theatric performances originated in the feasts of Bacchus; they soon became a resort for popular amusement, instruction and refinement, where vice was exposed, folly ridiculed, virtue and heroism encouraged and extolled. Much has been said and written against this popular school, which has been, and may be made as powerful an engine for good and against evil as the Pulpit, Forum, and Press—only do not ostracize actors, but treat them socially so that they do not ostracize themselves. In remote antiquity Egypt had theatricals in her mysteries, from which sprang the "Eleusinian Mysteries" of Greece. Also the Hindus and Chinese had, and have now, theatric amusements, which in India were for the higher castes, whereas in China they are for all classes.

Greek and Roman civilization owes much to theatric performances, which began in the days of Themistocles, about 480 B.C. Soon Eschylus, Sophocles, Euripides, &c., enriched the Greek language and literature with their immortal scenic compositions, which have ever been models for succeeding peoples, languages, and literatures. The Romans copied from the Greeks through Accius, Plautus, and Terence; but under the empire the instructive drama and innocent popular amusement degenerated into vulgar buffoonery and revolting gladiatorial shows, which were deservedly rebuked by Christ's ethics, and stopped by the inroads of our Gotho-Germanic ancestors, who, though styled bar-

barians, were horrified to witness such orgies and cruelties under the garb of popular amusement.

About A.D. 380, Gregory Nyanzen wrote sacred dramas on the Greek model, in which he substituted Christian hymns for the Greek chorus. His compositions were probably the occasion of the Medieval "Myracle Plays," in which princes, nobles, and monks became dramatis personæ; in those plays Biblic passages and martyrdoms of saints were performed. These representations continued, until the opening of the sixteenth century, when Ariosto wrote classic comedies, that were performed at Ferrara, about A.D. 1526. Soon Tasso introduced and popularized modern drama.

The Reformation did away with "Myracle Plays" in England. Lord Dorset wrote the first English tragedy, styled "Ferrer and Porrex" (1565), of which his distinguished cotemporary, Sir Philip Sidney, says: "It is full of stately speeches and well-sounding phrases, climbing to the height of Seneca's style, and as full of notable morality." Next Sir Philip Sidney produced "The Lady of the May," a masque performed with éclat, 1578. About 1580, John Lilly penned several dramas, among which figured "Euphues" or "Anatomy of Wit." This production was welcomed with great favor at Elizabeth's court. Hallam says: "It deserves notice on account of the influence it had over the public taste." Hence the terms: *Euphuistic, Euphuism, Euphuist,* ridiculed by Scott in his "Monastery."

Such was, is, and will be the stage. An institution, that developed intellects like Sophocles, Terence, Tasso, Ariosto, Sheridan, Shakespeare, Rev. James Townley, Lope de Vega, Calderon, Corneille, Molière, Schiller, Goethe, &c., does credit to humanity, whatever pope, priest, or so-called moralists may say.

If the theatre is an evil, it is certainly preferable to drinking and gambling establishments, dance-halls, billiard-saloons, and even club-houses, where men spend their evenings away from their families. As crowded centers must and will have amusement of some kind, the drama, tragedy, comedy, and opera have been, are, and may be made intellectual and refining resorts, where the whole family can go together, be amused and edified. While at Vienna I visited the imperial "Burg Theatre," where moral pieces are chosen and performed by the highest and best

German talent. Here vice is made odious and virtue extolled, folly ridiculed and wisdom exalted, and the people go away contented and morally elevated. Have such in every large city; let the masses have refining amusement cheap, even at public expense, and the moral tone will rise higher and higher; thus may the theatre be made a school of refinement and morals.

As it may be of interest to Americans to know when and where the first regular dramatic performance was enacted in this country, we allude to it here: "*The Merchant of Venice*" was performed to a delighted audience by a regular company of actors, under the management of Lewis Hallam, on the 5th of September, 1752, at *Williamsburg*, then the capital of Virginia. Mr. and Mrs. Rigby seem to have been the stars of the performers. New York was the second city that witnessed a theatrical performance by regular actors. "*The Conscious Lovers*" was played at the new theatre in Nassau street, September 17, 1753, and was pronounced a success. The Bostonians allowed no such doings in their midst: even as late as 1792, the authorities arrested the actors during the performance of "Douglas" and "The Poor Soldier," announced as "Moral Lectures," which caused a quasi riot in the American Mecca. Yet "Douglas" is a tragedy written by Rev. J. Home, which was performed at Edinburgh, 1756, amid great applause, as a high-toned moral essay. We cannot help closing this article by what Richard H. Dana wrote on seeing Kean's acting:

"We cease to consider it as mere amusement—it is a great intellectual feast; and he who goes to it with a disposition and capacity to relish it, will receive from it more nourishment for his mind than he would be likely to in many other ways in four-fold the time. Our faculties are opened and enlivened by it; our reflections and recollections are of an elevated kind, and the very voice, which is sounding in our ears long after we have left him, creates an inward harmony, which is for our good."

Orientalists delight in telling us that Hindu drama antedates and surpasses anything we have. Strange, these enthusiasts see no merit in European discoveries, inventions and improvements, if they were previously known in Egypt, Assyria, India, or China! They seem to give no credit to re-discoverers, re-inventors, re-improvers at home.

Among the reformations of this era, none were so humane and

Christ-like as the "*Foundling Asylum*," established at Paris, 1638, by Vincent de Paul. No pope ever affixed *Saint* more deservedly to any name than to that of this great philanthropist. Hence, Pope Clement XII. merits humanity's thanks for telling St. Vincent de Paul: "Well done, good and faithful servant." True, foundling asylums have no direct reference to language and literature, but as the idea has been welcomed by civilized nations and communities all over the Earth, it deserves mention in a history of language and literature.

In 1558 England hailed the advent of Queen Elizabeth, who, under the tuition of the learned Ascham, became so proficient in classic lore, as to translate Boethius' "*De Consolatione Philosophiæ*" into her native tongue, after it had been turned into Anglo-Saxon by Alfred the Great, 890, and into Franco-English by Chaucer, 1360. Hear how Elizabeth appreciated the merits and services of her tutor: when she heard of his death, she exclaimed, "I had rather have thrown ten thousand pounds into the sea, than have lost my Ascham."

Besides reading Greek and Latin with ease, she was fluent in French and Italian. She refused the hand of the Duke d'Angoulême, son of Francis I., King of France. She also refused Eric, King of Sweden, Philip, King of Spain, the Archduke Charles of Austria, and the Duke d'Anjou. She said to her Parliament, that the most flattering epitaph to her would be: "Here lies Elizabeth, who lived a virgin and queen." The French biographer, in "*Dictionnaire Universel Biographique*," observes:

"The reign of Elizabeth was one of the most beautiful spectacles that England has ever witnessed: her commerce extended to the four quarters of the globe; great manufactories were established; the laws became settled, and the police perfected. Elizabeth was opposed to luxury, proscribed carriages, long cloaks, swords, and all that was superfluous in dress and armor."

Pope Sextus V. said:

"There were in the world but three personages who knew how to govern: the King of France, Henry IV., Queen Elizabeth, and himself."

It was her policy to surround herself with the most able men in every department of the government. The "*Invincible Armada*" of 150 ships, manned by 30,000 Spanish warriors, was dispersed. Abroad she encouraged liberal religion, at home education, liter-

ature, science, art, and commerce. No wonder a reign which saw Gascoigne and Spenser, Ben Jonson and Shakespeare, should be called the "ELIZABETHAN ERA." Hume says of this Western Semiramis: "Without any violence or tumult, the whole system of religion was altered by the will of a young woman."

Gascoigne, after a short military career under the Prince of Orange, devoted himself to literature, and headed the English classic poets by writing "*Jocasta*," a tragedy with Greek *dramatis personæ*. It met with favor: hence, it was not, as usually claimed, Jonson, but Gascoigne, who introduced the classic drama in England. Afterwards appeared "*Steel of Glass*" (a satire), "*Comedy of Supposes*," "*Arraignment of a Lover*," and other poems of merit, all of which attracted attention to Gascoigne, who shone in Elizabeth's retinue. After thus heading the array of modern English literati, he died, 1577, at the early age of forty-two years. Of him posterity says:

"He has much exceeded all the poets of his age in smoothness and harmony of versification."—*Warton.*

"His minor poems have much spirit and gayety."—*Hallam.*

Our Extract and Table from Spenser's "*Faërie Queene*," showing his vocabulary, gives but a faint idea of his style. The bard's Essays consist of "*Shephearde's Calendar*," 1577, dedicated to Sir Philip Sidney; "*Colin Clout's come Home Again*," 1591, dedicated to Sir Walter Raleigh; "*Astrophel*," an elegy on Sir Philip Sidney, 1595; and an epithalamy on his own union with Miss Nagle, which Hallam calls "a splendid little poem—an intoxication of ecstasy, ardent, noble, and pure." Spenser was "*poet-laureate*" to Queen Elizabeth. His "*Faërie Queene*," 1596, was an allegory on her reign. He was born 1553 and died 1598; he ever wished to be buried in Westminster Abbey, by the side of Chaucer, whom he always admired; his wish being carried out, he has since rested near his great predecessor. No doubt their spirits hover in spheres where their union is forever indissoluble. As England's ablest pens traced this early bard's praises, let us listen to them as they float down the stream of time:

"Whose deep conceit is such
As passing all conceit needs no defence."
—*Shakespeare*, 1600.

"Spenser had studied Virgil to as much advantage as Milton had done Homer."—*Dryden*, 1700.

"He casts a delicacy and grace over all his compositions."—*Warton*, 1781.

"If Ariosto transports us into the region of romance, Spenser's poetry is all fairy-land."—*Hazlitt*, 1830.

"No poet has ever had a more exquisite sense of the beautiful than Spenser."—*Wilson*, 1854.

Spenser had worthy cotemporaries in Italy, France, and Portugal. Ariosto's "*Orlando Furioso*" was so popular that sixty editions were sold in the sixteenth century, and it has been translated into most of the European languages. Among English translations that of Rose is considered the best. Tasso's "*Gerusalemme Liberata*" took the literary world by surprise about A.D. 1580. Edward Fairfax translated it into English, A.D. 1600. Rabelais was a favorite with the chivalrous Francis I., A.D. 1545, when he wrote the famous romance entitled "*Les Faits et Dicts du Géant Gargantua et de son Fils Pantagruel* (Deeds and Sayings of the Giant Gargantua and his Son Pantagruel), of which Hallam says:

"The most celebrated, and certainly the most brilliant performance in the path of fiction that belongs to this age, is that of Rabelais. Few books are less likely to obtain the praise of a rigorous critic; but few have more the stamp of originality, or show a more redundant fertility always of language and sometimes of imagination."

Coleridge observes:

"Beyond doubt, he was among the deepest as well as boldest thinkers of his age, &c. . . . I class Rabelais with the great creative minds—Shakespeare, Dante, Cervantes," &c. . . .

Ronsard gave France odes, elegies, pastorals, and his poem styled "*Franciade.*" Francis I. favored him. While page of James V., King of Scotland, he learned English.

Next he traveled extensively, and studied Italian and German. He was versed in Greek and Latin, which he mixed so profusely in his writings, that they were almost unintelligible to readers. Portugal ever cherished Camoëns' "*Os Lusiadas*," of which Madame de Staël says:

"The national glory of the Portuguese is there illustrated under all the forms that imagination can devise. The versification is so charming and stately, that even the common people know many stanzas by heart, and sing them with delight."

The biography of this bard, patriot, and hero will afford a treat to any reader. Thus, England had her Caedmon six centuries before Italy had her Dante; she had her Chaucer, Gower, Occleve, Lydgate, and Spenser before France had Rabelais and Ronsard, before Portugal had Camoëns, before Spain had Cervantes, and before Germany had any bard of note.

This age witnessed progress, not only in language and literature, but in printing. The first Greek book printed in England is dated 1543, and the first Hebrew book, 1592. In 1582 the Catholic princes adopted the Gregorian Calendar. By this change the confused counting of dates from the reigns of emperors and kings disappeared, and chronology became more uniform; yet the Protestant rulers refused to adopt it, because suggested by the Pope. Here the Protestants must have seemed small, even to themselves; for prejudice should not stand in the way of improvements, whether suggested by pope, czar, or sultan, especially an improvement that involved the advent of Christ's sublime mission and ethics.

A fresh source of linguistic treasure was opened for the English tongue by Thomas Tusser. His poem, entitled "*Five Hundreth Points of Good Husbandrie*," was to England what Theocritus' "*Idyls*" were to Greece, 270 B.C., Varro's "*De Re Rustica Libri tres*" to Rome, 43 B.C., and Olivier de Serres' "*Théâtre d'Agriculture*" to France, A.D. 1600. Tusser was not only England's theoretic, but practical agronomic bard; for, after having been at court, he retired to his farm in Essex, where he devoted himself to rural pursuits and improvements. He ennobled tillage, domestic economy, and husbandry, not only in precept, but by example. The farmer, the economic husband and wife, and even the saving servant, all had a share in his *Bucolics*, in which the farmer could find rustic life extolled, its beauties enhanced, and its morals made attractive to high and low, rich and poor. Tusser's work must ever be considered as having furnished the richest agricultural vocabulary, which did more towards diffusing pure English among the yeomanry than any score of

other books. No wonder, in the edition of 1812, it is styled "*The Ladder of Thrift.*" This simple-hearted poet died 1580. Our Extract and Table from this rustic poet shows the language and style of one of the most useful of English authors.

Here a one word addition to language will not seem out of place, because the substance of that one word, from a new linguistic source, proved of incalculable benefit to mankind, preventing, as it did, starvation in countries that would periodically have suffered famine without the *potato*, from the Indian term "*batatas*," a native of America, introduced into Europe during the sixteenth century. Its first carrying to Europe has been claimed for Sir John Hawkins, 1545; Sir Francis Drake, 1573; Sir Walter Raleigh, 1586. Whoever first carried it was a benefactor. We leave the real introducer's claim in abeyance, and hasten to authentic mentions of the *esculent tuber:* The early botanist, Gerarde, in his *Herbal*, issued 1597, says that he planted it in his garden at London, about 1590. In the cook's marketing account *potatoes* are mentioned at two shillings per pound, in the time of Anne, Queen of James I. Next the Royal Society, 1663, urged the cultivation of this productive root as a means to prevent starvation. Since that date this excelling vegetable, eaten and liked by young and old, rich and poor, has extended over the globe, so that now Europe, America, and Asia realize its benefits as an article of food. Lately its conversion into flour for the baker and confectioner, into starch for the laundress, and into poor brandy, has enhanced its value. Botany styles it *solanum tuberosum;* England, *potato;* France, *pomme de terre* (apple of the earth); Germany, *Erd-apfel* (earth-apple). Now potatoes are not two shillings a pound, as in the days of James I., nor one-tenth of that sum; for, being easily cultivated, harvested, stored, cooked, and eaten without condiment, they are a boon and blessing to humanity; while *tobacco*, another American plant, has been a curse; for, wherever it extended, it produced national drowsiness, mental stagnation, and domestic poverty, whether smoked, chewed, or snuffed; yet tobacco's vocabulary is more numerous than that of potato. Thus did every newly discovered animal, plant, mineral, metal, gas, or imponderable add its quota to language; for we might give analogous accounts of the *tomato* as a vegetable, of *cinchona* as a

medicine, of *wool*, *indigo*, *India rubber* as articles of clothing, manufacture, and mechanics, &c. . . . but we let the poor and rich man's vegetable, *potato*, stand as the prominent linguistic article of food next to *bread*.

The Franco-Normans carried to England feudalism, with its attendant architecture, social institutions, and modes of life: the residences of feudal lords were solitary castles, constructed so as to be turned into fortifications at any moment: ventilation, health, and comfort were secondary considerations in those days of adventure and aggression, massive walls producing and harboring dampness, small doors and windows preventing the genial rays of the sun from penetrating and shining upon the inmates. Even now the tourist, traversing England, France, and Germany, may behold the ruins of these feudal abodes, pitched on high hills, in dark forests, or amid dismal swamps. Such was the mode of life of feudal lords from 1100 to 1550, when adventure began to be considered as idleness, and aggression as a crime. As soon as laws were so altered that person and property became more sacred, the feudal lords abandoned their fortified castles, settled in villages, towns, and cities, and mingled more with the people, which produced improvement in language, manners, and social intercourse.

At the close of this pregnant age an accession of new words, hitherto little appreciated, was brought about by William Gilbert, physician to Queen Elizabeth, in a work entitled "*De Magnete, Magneticisque Corporibus*," &c. (On the Magnet and Magnetic Bodies, &c.). Galileo and Erasmus eulogized Gilbert's production.

Dr. Whewell, in his "History of the Inductive Sciences," observes: "It contains all the fundamental facts of the science, so fully examined, that even at this day we have little to add to them." Gilbert may have conceived the idea of his book from the writings of Nemesius of the fifth century. This new science has, through Franklin, Morse, Faraday, and others, become Magneto-Electricity, and brought with it a linguistic stream, forming a dictionary of its own, which is daily increasing in volume and branching into other sciences. Thus, with fresh discoveries and inventions, the human intellect is expanding into new realms of thought, expression, and language.

To overlook the pioneer phonetist, John Hart, A.D. 1569,

would be unpardonable. When he saw disharmony, inconsistency, and superfluous letters in his native tongue, he called for reform in the following strain:

"*Orthographie, conteyning the due order and reason howe to write or painte thimage of manne's voice, moste like to the life or nature.*"

This title alone shows what English was three hundred years ago, and that there was room for improvement. As six of these twenty-three words: *orthographie, conteyning, howe, painte, manne,* and *moste,* have since become *orthography, containing, how, paint, man,* and *most,* by slight changes and dropping of useless French final *e* mute, Hart's early clamoring against disharmony, and for writing and painting the image of man's voice has been a decided benefit to the English language; for *ie* in the names of science: *anatomie, theologie, philosophie,* &c.; *doctour, professour, neighbour, conquerour, predecessour, honour, labour, vigour,* &c.; are now *anatomy, theology, philosophy,* &c.; *doctor, professor, neighbor, conqueror, predecessor, honor, labor, vigor,* &c. All must agree that dropping French final *e* mute from *howe, painte, manne, moste,* was an advantage; hence why not drop final *e* mute from thousands of other English words? Such pruning, clipping, and weeding would make English more Laconic, and render it more and more worthy of being the world's telegraphic medium.

It seems Sir Philip Sidney delighted in harmony and simplicity of language, when he penned these lines, about A.D. 1575:

"English is void of those cumbersome differences of cases, genders, moods, and tenses, which I think was a piece of the Tower of Babylon's curse, that a man should be put to schoole to learn his mother tongue; but for the uttering sweetly and properly the conceit of the minde, which is the ende of speech, that it hath equally with any other tongue in the world."

Here also *schoole, minde,* and *ende* appear "à la Française" with final *e* mute!

The *Newspaper* has been the most powerful promoter of thought, ideas, correct spelling, grammatic language, and intellectual progress; yet its origin seems obscured by hypercritic cobwebs, unless we trace it to "*acta diurna*" (diurnal acts), furnished to the Romans under their emperors. Venice claims the

idea of the first modern newspaper, styled "*Gazetta*," from the coin that was its price, A.D. 1536. It was started to give the people an account of the war against the Turks.

Behold the heading of an early Latin news-letter, dated at Douay, France, A.D. 1563:

LATIN.	ENGLISH.
"*Memorabilis* *	*Memorable*
Et perinde stupenda de crudeli Moscovitarum Expeditione narratio, è Germanico in Latinum conuersa.	And likewise stupendous narrative concerning the eruel Expedition of the Moscovites, from German into Latin translated.
* * * *	
1563.	1563.
DVACI.	*DOUAY.*
Ex Typographia Iacobi Boscardi, Typographi iurati Regiæ Maiestatis."	*From the Typography of Jacob Boscard, sworn Typographer of his Royal Majesty.*

Next follows a graphic account of the Moscovite or Russian invasion of Poland and Lithuania, of the barbarities committed there, and closes with an appeal to the European princes to combine and stop those ravages. As the account of the Russian invasion of Poland and Lithuania was translated from German into Latin, A.D. 1563, news-sheets must have been written, printed, and circulated in Germany prior to 1563, which would almost make them coeval with the Venice Gazetta, 1536.

Behold, the following lines, printed at Rouen, and alluded to in Paris:

FRENCH.	ENGLISH.
"La Gazette en ces vers	The Gazette in these verses
Contente les cervelles;	Contents the brains;
Car de tout l'univers	For from all the universe
Elle reçoit nouvelles.	It receives news.
Paris, jouxte la copie imprimée a Rouen, par Jean Petit, 1609.	*Paris, just the copy printed at Rouen, by John Petit,* 1609.

This jocose stanza clearly shows that news-sheets must have been widely disseminated in the sixteenth century.

* From a curious pamphlet, entitled "*An Early News-sheet*," issued by Chatto & Windus, London, 1874, and J. W. Bouton, 706 Broadway, New York; an exact fac-simile, containing valuable notes on early news-sheets.

It seems, in 1588, when the *armada* approached England, regular sheets were issued to inform the people of its progress; specimens shown in the British Museum have been pronounced forgeries. The idea of *journalism* seems to have reached France, 1631, and assumed a tangible form under the name of "*Gazette de France*," which continued ever since, with but slight interruptions during the Revolution of 1792. A regular series of sheets, in 163 volumes, is shown from 1631 to 1792. That remarkable *journal* has ever adhered to the idea of Divine Right, which it advocates now. We read that the English court moved to Oxford, 1665, on account of the plague, and that a daily sheet was issued to transmit the status of the epidemic. This paper was called "Gazette," which, we are told, has appeared twice a week ever since as the court and government organ. It is also claimed that papers styled "*Mercuries, Intelligencers*," &c., were regularly issued during the civil wars in England. Such have been the claims as to the origin of newspapers, which Hudson in his erudite work, entitled "Journalism," considers as mere "newsletters and news circulars, written in Rome, Venice, Paris, London," &c., stating that "there are thirty volumes of these newsletters preserved in the Magliabecchi Library of Florence," and that "in the Vienna Library is a collection from 1568 to 1604." After thorough research he found that a paper called "*Gazette*" was printed in Nuremberg as early as 1457; that Ulric Zell issued the "*Chronicle*" at Cologne 1499; and that "*Die Frankfurter Oberpostamts Zeitung*," published 1615, was the first daily paper in the world. It is still published, and a monument is to be raised to its editor, Egenolf Eurmel, as the father of newspapers. The London "*Weekely Newes*" appeared in 1622. The learned author of "Journalism" makes allusion to the *Gazette de France*, published by Renaudot, May 30, 1831. He calls the first modern attempts at spreading intelligence "news-letters, news circulars," as though the name could make any essential difference. We consider them as an expansion of "Acta diurna," which were but written Greek φαμα and Latin *Fama*, whence our *Fame*, all of which originated in, and were corollaries of, what we read, Genesis xlv. 16: "The *fame* thereof was heard at Pharaoh's house, saying, Joseph's brethren are come." Thus did ancient *Fama* metamorphose herself to enrich language and lit-

erature, in the shape of oral tradition, "Acta diurna," Gazetta, and Newspapers with their varied vocabulary.

Towards the opening of the eighteenth century almost every European capital and commercial center had a newspaper. Russia had her "*St. Petersburg Gazette*," in whose success Peter the Great took a special interest, 1703. "*Gaceta de Madrid*" appeared in Spain, 1704. Even distant India saw the "*Calcutta Gazette*" in 1781. America's first newspaper was "*Publick Occurrences*," issued in Boston by Richard Pierce, for Benjamin Harris, Sept. 25, 1690. It was immediately suppressed by the government. In 1704 appeared the "*Boston News-Letter*," which was regularly published. Boston added another newspaper, called "*Gazette*," 1719. Philadelphia imitated Boston by issuing the "*American Mercury*," 1719. The "*New York Gazette*" appeared 1725. Maryland had "*Annapolis Gazette*," 1727; South Carolina, "*Charleston Gazette*," 1737; Virginia, "*Williamsburg Gazette*" 1736. Thus did the communities and cities of the New World vie in heralds of intelligence, which they have ever since continued, as may be seen by these curious statistics of newspaper expansion, 1870:

Table, showing different Countries, their Populations, Newspapers, and Souls per Newspaper, thus giving a general idea of the world's reading capacity.

Countries.	Population.	Newspapers.	Number of souls per newspaper.
United States	38,555,983	5,871	6,550
Switzerland	2,669,147	394	6,775
Denmark	1,784,741	96	18,580
Holland	3,618,016	174	20,793
France	36,102,821	1,668	21,045
Sweden and Norway	5,957,177	184	26,887
Belgium	5,387,105	194	27,748
Germany	41,058,139	1,276	32,177
Great Britain's English-speaking	51,444,017	1,456	35,332
Italy	26,716,309	723	36,953
Spain	16,641,980	306	54,386
Austria	35,904,435	650	55,238
Portugal	5,000,000	26	192,307
Russia	81,925,428	337	243,102
Egypt	8,000,000	7	1,142,727
Turkey	26,973,000	8	3,371,626
Africa	.....	14	.....
Asia	.....	30	.....
Other countries	.....	150	.....
		13,564	

Thus in 1870 the world had 13,564 newspapers, of which 7,527 belonged to the ninety English-speaking millions, who printed

that year 1,850,000,000 copies, which were as many teachers and diffusers of English spelling, grammar, and language. As newspapers indicate a popular desire and demand for reading, which is the first step towards knowledge, we rank nations in the above Table according to their number of souls per newspaper. That the two most liberal countries—United States and Switzerland—surpass all other countries in the demand for daily reading and information, augurs well for republics; that there is much more demand for reading in Christian than Mahometan countries, augurs ill for Moslem. As the Cossack shows sixteen times more desire for reading than the Turk, he will prove himself sixteen times superior to the Turk. Such seem to be the facts shown by the above statistics. No doubt, the increase of newspapers is a criterion of a people's thirst for daily information, of which reading must be the forerunner.

As the Press has been of the people and from the people; has usually been the champion of freedom, and protected the weak against the strong, and the innocent against the guilty, despotic governments and ambitious individuals have ever looked upon it with disfavor. Much has been said and written against newspapers, their blackmailing, their distortion of daily occurrences, their perverting truth and making falsehood appear plausible. Yet where there is one newspaper that favors such practices, there are at least nine that look upon them with disdain. How could it be otherwise, when we consider that all those connected with the press, from type-setters to reporters, editors, and proprietors, are highly intelligent and hard-working people? Moreover, an institution that gives us at our breakfast-table what occurred yesterday in San Francisco, London, Rome, St. Petersburg; an institution that announces the tempest raging a thousand miles off and approaching our shores, thus giving sailors timely notice to avoid it; an institution that is Argus-eyed to detect the vicious and warn the good against their dark designs; an institution that encourages the industrious and scores idlers; an institution whose columns earn money by procuring work for chambermaids, seamstresses, and laborers, and spend it to assist Livingstones and Stanleys in distant scientific explorations, as has been done by the New York Herald and Daily Telegraph; in short, a modern institution

that has made itself as indispensable to the mind as food to the body. What would, how could the world do without it? As the ultimate result of our analysis shows the vocabulary and style of the press, we say no more on that subject.

Physical science had a pioneer in Battista Porta, who popularized experiments in optics, made improved lenses, constructed a camera obscura, and wrote "*Perspectiva*," 1555; "*Magiæ Naturalis*" (Natural Magic), 1558; "*Phytognomonica*" (Knowledge of Plants), 1583; a Treatise on Physiognomy, 1586; "Villæ Libri XX." (Treatise on Agriculture), 1592, and "De Refractione Optices Parte" (On Refraction, a Part of Optics), 1593. Here was a rich stream of scientific terms flowing into the European languages; for the books of this zealous scientist had many editions. No doubt, our *perspective*, *phytonomy*, *refraction*, and numerous other scientific words, originated with Porta in the sense in which they have since been used. Sir David Brewster, speaking of the telescope, observes: "We have no doubt that this invaluable instrument was invented by Roger Bacon or Baptista Porta, in the form of an experiment; though it had not perhaps, in their hands, assumed the maturity of an instrument made for sale, and applied to useful purposes, both terrestrial and celestial." Some ascribe the first telescope to Zacharias Jansen.

We would hardly expect to find an alphabetic improvement as late as the sixteenth century, yet there was one, for about 1560, Pierre de la Ramée (Ramus) realized the confusion caused by using *i* as vowel and consonant in words like *ialousie*, *iustice*, &c. Also the confusion caused by using *u* as vowel and consonant in words like *ualour*, *uengeance*, *uertue*,* &c. Consequently he substituted j for i, wherever *i* was to be pronounced like an as pirate, as in *jalousie*, *justice*, &c. He also replaced *u* by *v*, wherever *u* was to be uttered like a labial, as in *valeur*, *vengeance*, *vertu*, &c. J and v were called "*Ramist consonants*." Although this distinction between *i* and *j*, *u* and *v* was a decided improvement, Pierre de la Ramée did not live to see it adopted; for the

* Even in the first edition of Shakespeare's works, 1623, we find *ialousie*, *iustice*, *iniurie*, *ioynt*, &c.; *ualour*, *uengeance*, *uertue*, *heauen*, *euery*, &c.; now *jealousy*, *justice*, *injury*, *joint*, &c.; *valor*, *vengeance*, *virtue*, *heaven*, *every*, &c.

liberal savant was butchered during the Massacre of St. Bartholomew, 1572. A publisher, named Gilles Beys, first used *j* and *v* in "*Commentaire de Mignault sur les Epitres d'Horace*," Paris, 1584. Next Louis Elzevir, a progressive Dutch publisher, used the Ramist consonants in his publications about 1650. It is to be hoped in this nineteenth century will arise a savant and publishers, who can appreciate the long-felt need of writing and printing English as it is pronounced.

We read that the Greeks gradually added letters to the ancient Cadmean sixteen letter alphabet, and accents to the letters, as they felt the want thereof; and that about 240 B.C. the grammarian Carvilius added *g* to the Roman alphabet, probably to supply the want of a mild guttural? So the Jews introduced *vowel points*, the French *accents*, *diëresis*, *cedilla*, and the Germans *umlaut*. Hence alphabetic, diagraphic, and phonetic changes and additions to harmonize letter and sound are no novelty, and the English-speaking populations risk nothing, and will not be called radical in imitating their illustrious Hebrew, Greek, Roman, French, and German predecessors.

Dryden died in May, 1700, after his varied muse had worthily enlivened the sixteenth century. Lord Brougham calls his prose "matchless, rich, various, natural, animated, pointed." Macaulay styles him "an incomparable reasoner in verse." His "Ode on Saint Cecilia's Day" has been pronounced a masterpiece. He also enriched English with the classic lore of the ancients; for Pope says: "His translation of Virgil is the most noble and spirited translation I know in any language." Such versatility in prose, poetry, and criticism, made Dryden the master-mind of his day, and entitled him to the honorable post of poet-laureate, which he deservedly obtained.

In this age of reviving progress, the science of the Shepherd Kings and Magi came in vogue, and towers somewhat similar to those of Babel and Osymandias were raised to contemplate the heavens; but instead of being called after kings, they were simply styled *observatory* from Latin *observatum* (to observe). Germany, imitating the ancients, erected the first astronomic observatory at Cassel, 1561. In 1577 Denmark rivaled Germany: her liberal king, Frederick II., reared in the Isle of Huen a magnificent observatory, which he named *Uraniburg* (Castle of

the Heavens), and gave it as a grant for life to Tycho Brahe, who at the age of seventeen discovered an astronomic error in the "Alphonsin Tables." Soon the Danish star-gazer won the title, "*Restorer of Astronomy*," for he catalogued 777 stars and ascertained the true theory of comets. Sir David Brewster epitomizes Tycho Brahe's discoveries thus:

"As a practical astronomer, Tycho has not been surpassed by any observer of ancient or modern times. The splendor and number of his instruments, the ingenuity which he exhibited in inventing new ones, and his skill and assiduity as an observer, have given a character to his labors and a value to his observations, which will be appreciated to the latest posterity. His improvements in the lunar theory were still more valuable. He discovered the important inequality called the *variation*, and also the annual inequality, which depends on the position of the Earth in its orbit."

This pioneer scientist died 1601, leaving a worthy pupil in Kepler.

Extracts and Tables from six authors and writings of the sixteenth century, showing their style and the origin of their vocabulary.

[By these Extracts readers may realize that the language of this age differs little in spelling and grammar from English of 1878.]

Extract from the English Prayer-Book (1548), *from Cranmer, Peter Martyr, Bernard Ochin, and Melancthon:*

"Almighty and most merciful Father! We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things, which we ought to have done; and we have done those things, which we ought not to have done; and there is no health in us. But Thou, O Lord, have mercy upon us miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them, that are penitent; according to Thy promises, declared unto mankind in Christ Jesu, our Lord. And grant, O most merciful Father for His sake; That we may hereafter live a Godly, righteous, and sober life," &c.

"Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance, in the holy state of matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?"

"Dearly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others," &c.

240 common words, among which

The	occurs	3 times.	have, aux.	occurs	7 times.
a	"	1 "	shall, "	"	1 "
of	"	2 "	will, "	"	2 "
to	"	7 "	may, "	"	1 "
from	"	1 "	do, "	"	0 "
in	"	5 "	that	"	4 "
with	"	0 "	and	"	12 "
by	"	0 "			85
Pro. of 1st person	"	12 "	other particles,		36
" 2d "	"	15 "			121 particles.
" 3d "	"	11 "			
be, aux.	"	1 "			

Hence, the style of this early prayer-book required about 240 common words to furnish 100 different words, and averaged about fifty-one per cent. particles and fifty-eight per cent. repetitions.

Origin of 100 *words from the preceding Extract from the English Prayer-book,* 1548, *from Cranmer, Peter Martyr, Bernard Ochin, and Melanchton.*

ARIO-JAPHETIC TYPE OF LANGUAGES:												ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:		SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*				*German:*				
Christ	offended	merciful	certainly	Almighty	holy	righteous	weakness	so				
1	State	erred	visitation	and	left	wilt, aux.	wherefore	as				
	matrimony	devices	cause, n.	most	undone	woman	whatsoever	2				
	3	desires, n.	patience	Father	things	wedded	sent					
		laws	example	we	which	wife	whether					
		miserable	25	have, aux.	ought	together	67					
		confess		strayed	to	love, v.						
		faults		from	not	keep						
		restore		thy	there	sickness						
		penitent		ways	is	forsaking	*Icelandic:*	*Swedish:*				
		according		like	Lord	others						
		promises		lost	spare	long						
		declared		sheep	God	both						
		grant, v.		followed	that	shall, aux.	their	try				
		sober		much	mankind	dearly						
		ordinance		the	sake	know	1	1				
		comfort, v.		of	may, aux.	death						
		honour, v.		own	hereafter	all						
		pertaining		hearts	live	youth						
		age		against	a	strength						

RESULT:

Greek:	1
Latin:	3
French:	25
Anglo-Saxon:	67
German:	2
Icelandic:	1
Swedish:	1
	100

29 per cent. Greco-Latin.
71 " Gotho-Germanic.

Greco-Latin words: 29 all *words of inherent meaning.*

Gotho-Germanic words: 71 of which 28 are particles, leaving 43 *words of inherent meaning.*

NOTE.—The 100 different words in this Extract and Table are now (1878) spelt as they were in the sixteenth century, and none of them are now (1878) obsolete.

Extract from Tusser's "Five Hundreth Good Pointes of Husbandrie," 1580.

"THE LADDER TO THRIFT." L.E., 1812, p. 18.

"To take thy calling thankfully,
And shun the path to beggary.

To grudge in youth no drudgery,
To come by knowledge perfectly.

To count no travell slavery,
That brings in penny saverly.

To follow profit, earnestly,
But meddle not with pilfery.

To get by honest practisy,
And keep thy gettings covertly.

To lash not out, too lashingly,
For fear of pinching penury.

To get good plot, to occupy,
And store and use it, husbandly.

To shew to landlord courtesy,
And keep the covenants orderly.

To hold that thine is lawfully,
For stoutness, or for flattery.

To wed good wife for company,
And live in wedlock honestly.

To furnish house with housholdry,
And make provision skilfully.

To join to wife good family,
And none to keep for bravery.

To suffer none live idely,
For fear of idle knavery.

To courage wife in huswifery,
And use well doers gently.

To keep no more but needfully,
And count excess unsavoury.

To raise betimes the lubberly,
Both snorting Hob and Margery.

To walk thy pastures usually,
To spy ill neighbour's subtilty."

177 common words, among which

The	occurs	2	times.	Pron. 2d pers.	occurs	5	times.	that	occurs 2 times.
of	"	2	"	" 3d "	"	1	"	and	" 10 "
to	"	24	"	be, aux.	"	0	"		—
from	"	0	"	have, aux.	"	0	"		54
in	"	4	"	shall, "	"	0	"	other particles,	18
with	"	2	"	will, "	"	0	"		—
by	"	2	"	may, "	"	0	"		72 particles.
Pro. 1st pers.	"	0	"	do, "	"	0	"		

Hence, Tusser's style required about 177 common words to furnish 100 different words, and averaged about forty-one per cent. particles and forty per cent. repetitions.

Origin of 100 *different words from the preceding Extract of Tusser's "Five Hundreth Good Pointes of Husbandrie,"* 1580.

Posterity styled this Book "The Ladder to Thrift." L. E., 1812, p. 18.

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*French:*			*Anglo-Saxon:*				*German:*	*Welsh:*		
Latin:	count, v. travell, n. saverly profit, n. pilfery honest practisy covertly pinching plot, n. occupy use, v. courtesy covenants orderly	lawfully flattery company furnish provision join family bravery suffer courage, v. gently excess unsavoury betimes Margery	pastures, n. usually spy, v. subtilty 34	To take thy thankfully and shun the path in youth no come knowledge that brings	penny follow earnestly but with get keep too for fear, n. of good it husbandly shew	landlord hold is or wed wife live wedlock house make skilfully idely knavery well doers	more needfully raise both snorting walk, v. ill neighbour's 53	by lash, v. 2 *Danish:* beggary meddle 2 *Dutch:* stoutness 1	grudge, v. lubberly Hob. 3 *Irish:* store, v. 1 *Scotch:* drudgery 1	RESULT: Latin: 3 French: 34 Anglo-Saxon: 53 German: 2 Danish: 2 Dutch: 1 Welsh: 3 Irish: 1 Scotch: 1 100 37 per cent. Greco-Latin. 58 " Gotho-Germanic. 5 " Celtic.	
Greco-Latin words: 37 all words of inherent meaning.				*Gotho-Germanic words:* 58 of which 16 are particles, leaving 42 words of inherent meaning.					*Celtic words:* 5		

NOTE.—Ninety-four of the 100 words in this Table are now (1878) spelt as they were A.D. 1580; and two are now (1878) obsolete.

* Trench, in his "*Study of Words*," p. 230, observes: "How important is the truth which we express in the naming of our work in this world, our "*vocation*," or, which is the same finding utterance in homelier Anglo-Saxon, our "*calling*." I am sorry to be obliged to differ with the tersest and most interesting writer on a science as dry as language. I find καλειν; *Calo, calare, calavi, calatum, to call, call out, proclaim*, as applied to the pontifex, who called out on the calends how many days there were till the new nones. *Comitia calata* were meetings of the people, *called* together by the priests, in which priests were consecrated, wills ratified, &c. Hence we trace "*calling*" to Latin and thence to Greek, in which it has the full natural and moral meaning as used in modern English. True, there are the Anglo-Saxon *giellan, gyllan*, to yell, Sw. *Kalla*, Dan. *Kalde*, W. *galw*, to call; Dutch, *kallen*, to talk; also Dan. *gale*, to crow. This word may have been original in one of th se languages; but it is more probable that it was taken into English from Latin and Greek. Perhaps Ulfilas, when translating the Greek Bible into Gothic, about A.D. 376, introduced it from Greek into Gothic, whence it passed into Swedish and other Gotho-Germanic and Celtic idioms.

Extracts from John Norden's "Historical and Chorographical" Descriptions of Cornwall and Essex about 1594.

CORNWALL (1584).

"Of late the Cornish men have muche conformed themselves to the use of the Englishe tounge, and their Englishe is equall to the beste, especially in the easterne partes; even from Truro easwarde it is in manner wholly Englishe. In the weste parte of the countrye, as in the hundreds of Penwith and Kerrier, the Cornishe tounge is moste in use amongste the inhabitantes, and yet (whiche is to be marveyled), though the husband and wife, parentes and children, master and servantes, doe mutually communicate in their native language, yet ther is none of them in manner but is able to convers with a straunger in the Englishe tounge, unless it be some obscure people, that seldome conferr with the better sorte: But it seemeth that in few yeares the Cornishe language will be by litle and litle abandoned." *

ESSEX (1594).

"There are in this shire some especiall groundes noted generallie, in regarde of their fertilletie, by this comon Rime or Prouerbe, &c.:

"About the town of Walden groweth great store of saffron, whose nature, in yelding her fruite, is verie straunge, and bindeth the laborer to greate trauaile and dilligence; and yet at length yealdeth no small aduantage to recomforte him agayne."

191 common words, among which

The	occurs	16	times.	have, aux.	occurs	1	times.
a	"	1	"	shall,	"	0	"
of	"	7	"	will,	"	1	"
to	"	4	"	may,	"	0	"
from	"	1	"	do,	"	1	"
in	"	12	"	that,	"	1	"
with	"	2	"	and	"	8	"
by	"	2	"			—	
Pron. of 1st per.	"	0	"			70	
" 2d "	"	0	"	other particles,		29	
" 3d "	"	10	"			—	
be, aux.	"	3	"			99	particles.

Hence, Norden's style required about 191 common words to furnish 100 different words, and averaged about fifty-two per cent. particles and forty-eight per cent. repetitions.

* This soon happened, for Dorothea Pentreath, who died 1778, was the last person who could speak Cornish.

Origin of 100 *different words from the preceding Extracts of John Norden's "Descriptions of Cornwall and Essex," about* 1594.

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*			*German:*	*Irish:*		
	Equall inhabitantes communicate verie 4	Conformed use, n. especially partes manner countrye marveyled parentes master servantes mutually native language able convers straunger obscure people conferr sorte	abandoned noted generallie regarde, n. fertilletie comon rime prouerbe nature fruite laborer trauaile, n. dilligence auantage recomforte, v. 35	of late the men have, aux. much themselves to tounge and is beste in easterne even from eastwarde wholly weste hundreds	moste amongste yet whiche though husband wife children doe, aux. ther none but with a unless that seldome seemeth few yeares	will, aux. litle this shire groundes or about town groweth great whose yelding bindeth at length small agayne 57	as by 2	store, n. 1 *Armoric:* saffron 1	RESULT: Latin: 4 French: 35 Anglo-Saxon: 57 German: 2 Irish: 1 Armoric: 1 100 39 per cent. Greco-Latin. 59 " Gotho-Germanic. 2 " Celtic.	
Greco-Latin words: 39 all words of inherent meaning except one.				*Gotho-Germanic words:* 59 of which 30 are particles, leaving 29 *words of inherent meaning.*				*Celtic words:* 2.		

NOTE.—Sixty-two of the 100 words in this Table are now (1878) spelt as they were A D. 1594; and none are now (1878) obsolete.

*Extract from Richard Mulcaster's "Elementarie," p.*167, *A.D.* 1582.

A standard educational book in the time of Elizabeth.

"I take this present period of our English tung to be the verie height thereof, bycause I find it so excellently well fined both for the bodie of the tung itself, and for the customarie writing thereof, as either foren workmanship can give it glosse, or as home-wrought hanling can give it grace. When the age of our people, which now vse the tung, will alter and change; which change in the full harvest thereof maie prove comparable to this; but, sure for this, which we now vse, it seemeth euen now to be at the best for substance, and the brauest for circumstance, and whatsoever shall become of the English state, the English tung cannot prove fairer than it is at this daie, if it maie please our learned sort so to esteme of it, and to bestow their trauell upon such a subject." First Part, p. 159.

"For easie obtaining is enemie to iudgement, not onlie in words and natural speche, but in greater matters and verie important. Aduised and considerat cumming by, as it proves by those tungs, which we learn by art, where time and trauell be the compassing means emplanteth in wits both certaintie to rest on, and assurance to rise by our natural tung cummeth on vs by hudle, and therefor hedelesse, foren language is labored, and therefore learned, the one still in vse and neuer well known, the other well known and verie seldom vsed. And yet continewal vse should enfer knowledge in a thing of such vse, as the naturall deliurie of our mind and meaning is. And to saie the truth what reason it is, to be acquainted abrode and a stranger at home? to know foren tungs by rule, and our own by rote. If all other men had been so affected to make much of the foren, and set light by their own, as we seem to do, we had neuer had these things, which we like of so much, we should neuer by comparing have diserned the better."

190 common words, among which

The	occurs	11	times.	have, aux.	occurs	0	times.
a	"	5	"	shall, "	"	1	"
of	"	1	"	will, "	"	1	"
to	"	6	"	may, "	"	2	"
from	"	0	"	do, "	"	0	"
in	"	3	"	that	"	0	"
with	"	0	"	and	"	8	"
by	"	2	"			56	
Pron. of 1st per.	"	7	"		other particles,	45	
" 2d "	"	0	"			101	particles.
" 3d "	"	9	"				
be, aux.	"	0	"				

Hence, Mulcaster's style requires about 190 common words to furnish 100 different words, and averages about fifty-three per cent. particles and forty seven per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Richard Mulcaster's "Elementarie,"* 1582.

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*			*German:*	*Scotch:*		
glosse	verie	present, adj.	esteme	I	workmanship	whatsoever		such	RESULT:	
1	alter	period	trauell	take	can	shall, aux.		1	Greek: 1	
	state, n.	bycause	easie	this	give	become			Latin: 5	
	subject, n.	excellently	obtaining	of	or	fairer	so		French: 35	
	considerat	fined	enemie	tung	home	daie	as		Anglo-Saxon: 54	
	5	customarie	iudgement	to	wrought	if	by		German: 3	
		foren	naturall	be	hanling	learned	3		Gothic: 1	
		grace, n.	matters	the	when	bestow			Scotch: 1	
		age	important	height	which	upon			100	
		people	aduised	thereof	now	a	*Gothic:*			
		vse	art	find	will, aux.	not			41 per cent. Greco-Latin.	
		change, v.	time	it	in	onlie	than		58 " Gotho-Germanic.	
		prove	compassing	well, adv.	full	words			1 " Celtic.	
		comparable	means, n.	both	harvest, n.	speche	1			
		sure	emplanteth	for	maie, aux.	54				
		substance	35	bodie	but					
		brauest		itself	seemeth					
		circumstance		and	euen					
		please		writing, n.	at					
		sort, n.		either	best					
Greco-Latin words: 41 all words of inherent meaning, except one.				*Gotho-Germanic words:* 58 of which 30 are particles, leaving 28 words of inherent meaning.				*Celtic word:* 1.		

NOTE.—Eighty-one of the 100 words in this Table are now (1878) spelt as they were A.D. 1582; and none are now (1878) obsolete.

Extract from "The Replication of the most Rev. Father in God, John Archbishop of Yeorke, Complainant, to the Demurrer and answer of Thomas Robinson, Defendant," dated A.D. 1591.

Thomas Hearne's Works, 1810, vol. iv., p. 416.

"The said Complainant averreth his said Bill of Complainte, and every matter and thinge therin contayned, to be juste and true, in such manner and forme as in the said Bill of Complaynt is playnly set forth and declared. And further saith, that the said Demurrer and Answer of the Defendant is very uncertayne, untrue and insufficient in the Law to be replyed unto, for divers, very manifest, and apparent matters and causes therein contayned; the advantage of the insufficiencye whereof unto this Repliant at all tymes hereafter sacred, for further Replication thereunto, this Complainant saith, in all and every Matter, Article and Thinge, as he before, in his said Bill of Complaint, hath playnly and truly set forth and declared. And further saith, that, for as much as the said Defendant, by his said Answer, without any *color* of cause, pretendeth, that this Complaynant, beynge priviledged in thexchequer, as the *Collector* of the annuall Tenths and Subsydies, havinge, in this Court a place of accompte, as well for that Collection of the Subsydie and Benevolence hath not Priviledge to maintayne Suit in this Court; and for that also, that the said Defendant, by untrue Surmises of a Concealment, hath obtayned in Fee —Farme a Hospitall, not dissolved nor dissolvable, nor yet concealed, for a yearly Rent, aunswerable in this Courte; therefore this Complanant is only to seeke his Remedy in this honorable Court, and not elsewhere. And for that if this Repliant by Judiciall Decree hath had Redresse in the same Court, against such pretended Purchasses of supposed Concealments of this Complainant's See and Archbishopricke; and for as much as the sayd Defendant, by his said Answer, confesseth the same to have beene a Hospitall, which," &c. *

289 common words, among which

The	occurs	14	times.	have, aux.	occurs	4	times.
a	"	5	"	shall, "	"	0	"
of	"	10	"	will, "	"	0	"
to	"	5	"	may, "	"	0	"
from	"	0	"	do, "	"	0	"
in	"	12	"	that	"	7	"
with	"	0	"	and	"	21	"
by	"	3	"			—	
Pron. of 1st pers.	"	0	"			90	
" 2d "	"	0	"	other particles,		58	
" 3d "	"	5	"			—	
be, aux.	"	4	"			148	particles.

Hence, the legal style in the sixteenth century required about 289 common words to furnish 100 different words, and averaged about fifty-one per cent. particles and sixty-five per cent. repetitions.

* As we quoted the first regular deed, written in England about the beginning of the seventh century, lawyers may compare and realize how the legal style progressed within nine hundred years.

Origin of 100 *different words from the preceding Extract of a Law Paper, dated A.D.* 1591.

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*French:*			*Anglo-Saxon:*			*German:*	*Scotch:*		
Latin:	Complainant averreth bill matter contayned juste manner forme, n. plainly declared demurrer defendant uncertayne law replyed divers manifest apparent causes, n. advantage	tymes sacred article pretendeth priviledged exchequer annuall subsydies Court place, n. accompte collection benevolence maintayne suit surmises, n. concealment obtayned farme hospitall	rent, n. remedy, n. honorable iudiciall decree redresse, n. purchasses supposed confesseth 49	the said his and every thinge therin to be true in of set forth further that answer for wherof this	at all hereafter before hath much without any tenths a well also fee not yearly only seeke elswhere if same	against see, n. 42	as by 2	such 1	RESULT: Latin: 6 French: 49 Anglo-Saxon: 42 German: 2 Scotch: 1 100 55 per cent. Greco-Latin. 44 " Gotho-Germanic. 1 " Celtic.	
very insufficient color,* n. dissolved collector* Archbishopricke 6										
Greco-Latin words: 55 all words of inherent meaning, except one.				*Gotho-Germanic words:* 44 of which 27 are particles, leaving but 17 words of inherent meaning.				*Celtic word:* 1.		

NOTE.—Seventy-six of the 100 words in this Table are now (1878) spelt as they were A.D. 1591; and none are now (1878) obsolete.

* Here we find *color* and *collector* relatinized in a law paper of 1591, which clearly shows there was no universal assent to *our* in *color* and the like words even three hundred years ago.

Extract from Spenser's "Faërie Queene," ii., c. 3, *A.D.* 1596.

"Her face so faire, as flesh it seemed not,
But hevenly pourtraict of bright angels how,
Cleare as the skye, withouten blame or blot,
Through goodly mixture of complexions dew;
And in her cheekes the vermeill red did shew,
Like roses in a bed of lillies shed,
The which ambrosiall odours from them threw,
And gazers sence with double pleasure fed,
Hable to heale the sicke and to revive the ded.

In her faire eyes two living lamps did flame,
Kindled above at th' Hevenly Makers light,
And darted fyrie beames out of the same,
So passing persant, and so wondrous bright,
That quite bereav'd the rash beholders sight:
In them the blinded god his lustfull fyre
To kindle oft assayd, but had no might;
For, with dredd maiestie and awfull yre,
She broke his wanton darts, and quenched bace desyre,

Her yvorie forhead, full of bountie brave," &c.

147 common words, among which

The	occurs	8 times.
a	"	1 "
of	"	5 "
to	"	3 "
from	"	1 "
in	"	4 "
with	"	3 "
by	"	0 "
Pron. of 1st per.	"	0 "
" 2d "	"	0 "
" 3d "	"	9 "
be, aux.	"	0 "
have, "	"	0 "
shall, "	"	0 "
will, "	"	0 "
may, "	"	0 "
do, "	"	2 "
that	"	1 "
and	"	7 "
		44
other particles,		19
		63 particles.

Hence, Spenser's style requires 147 common words to furnish 100 different words, and averages about forty-three per cent. particles and thirty-three per cent. repetitions.

Origin of 100 *different words from the preceding Extract of Spencer's "Faërie Queene," A.D.* 1596.

"There is a something in Spenser that pleases one as strongly in one's old age as it did in one's youth."—POPE.

ARIO-JAPHETIC TYPE OF LANGUAGES:

THRACO-PELASGIC OR GRECO-LATIN FAMILY:

Greek:	*Latin:*	*French:*	
skye	Angels	face, n.	assayd
Ambrosiall	mixture	pourtraict	maiestie
	lillies	cleare	bace
2	hable	blame, n.	desyre
	yre.	complexions	yvorie
		vermeill	bountie
	5	roses	brave
		odours	
		sence (sense)	25
		double	
		pleasure	
		revive	
		lamps	
		flame, v.	
		darted	
		passing	
		persant	
		quite	

Greco-Latin words: 32
all *words of inherent meaning.*

SCYTHO-GOTHO-GERMANIC FAMILY:

Anglo-Saxon:				*German:*
Her	cheekes	two	oft	so
faire	red	living	had	as
flesh	did, aux.	kindled	might, n.	rash
seemed	shew	above	for	
not	like	at	dredd, adj.	3
but	a	Makers	awfull	
hevenly	bed	light, n.	broke	*Gothic:*
of	shed	fyrie	quenched	
bright	which	beames, n.	forhead	
how	from	same		blot, n.
the	threw	wondrous	62*	
withouten	with	that		1
or	fed	bereav'd		
through	to	beholders		
goodly	heale	sight		
dew	sicke, n.	blinded		
and	ded	god		
in	eyes	lustfull		

Gotho-Germanic words: 66
of which 23 are particles, leaving 43 *words of inherent meaning.*

GOMERO-CELTIC FAMILY:

Welsh:
wanton
1

Celtic word: 1.

SARMATO-SCLAVONIC FAMILY:

ARIO-SEMITIC TYPE:

SEMITIC FAMILY:

Hebrew:
gazers.
1

Semitic word: 1.

RESULT:

Greek:	2
Latin:	5
French:	25
Anglo-Saxon:	62
German:	3
Gothic:	1
Welsh:	1
Hebrew:	1
	100

32 per cent. Greco-Latin.
66 " Gotho-Germanic.
1 " Celtic.
1 " Semitic.

NOTE.—Seventy-three of the 100 words in this Table are now (1878) spelt as they were A.D. 1596; and none are now (1878) obsolete.

* Sharon Turner found eighty-one per cent. Anglo-Saxon, and nineteen per cent. other words; whereas, in Spenser's "*Faërie Queene*" we find but sixty-two per cent. Anglo-Saxon, and thirty-eight per cent. other words. He counted particles as many times as they occurred; we only count each particle once.

Synopsis of the different words from the six Tables of the Sixteenth Century.

Greek:	4			
Latin:	20	Greco-Latin:	208	
French:	184			
Anglo-Saxon:	211			
Gothic:	3			
Danish:	2			
German:	5	Gotho-Germanic:	224	Total of the different words: 431.
Swedish:	1			
Dutch:	1			
Icelandic:	1			
Welsh:	4			
Scotch:	2			
Irish:	1	Celtic:	8	
Armoric:	1			
Hebrew:	1	Semitic:	1	

Hence, the Franco-English style in the sixteenth century shows a vocabulary of different words, containing about

50 per cent. Gotho-Germanic, including 47 per cent. Anglo-Saxon;

48 " Greco-Latin, including 43 per cent. French.

2 " Celtic, and traces of Semitic.

Not one of the 211 different Anglo-Saxon words is now obsolete.

Not one of the 184 different French words is now obsolete.

One hundred and thirty of the 211 different Anglo-Saxon words, or about fifty-eight per cent., are now spelt as they were in the sixteenth century.

One hundred and thirty-two of the 184 Greco-Latin words, or about seventy-one per cent., are now spelt as they were in the sixteenth century.

ULTIMATE NUMERICAL RESULT OF THE ORIGIN OF THE VOCABULARY OF THE FRANCO-ENGLISH PERIOD, A.D. 1200–1600.

Each of the four synopses of this Period shows the origin of the Francō-English vocabulary for one century; to reach the origin of the whole Franco-English vocabulary, we must drop all repetitions from the twenty-two Tables of the Franco-English Period, so as to arrive at the number of ultimate different words.

ORIGIN OF THE FRANCO-ENGLISH VOCABULARY:

Anglo-Saxon:	533			
Gothic:	2			
Danish:	4			
German:	14	Gotho-Germanic words:	557	
Dutch:	2			
Swedish:	1			
Icelandic:	1			
Greek:	5			Total of the ultimate different words: 1,088.
Latin:	47	Greco-Latin words:	518	
French:	464			
Italian:	2			
Welsh:	6			
Irish:	2	Celtic words:	11	
Scotch:	2			
Armoric:	1			
Hebrew:	2	Semitic words:	2	

Hence, the Franco-English vocabulary counts

51 per cent. Gotho-Germanic, including 49 per cent. Anglo-Saxon;

47 " Greco-Latin, including 43 per cent. French;*

1 " Celtic, and

Traces of Semitic, which came through the Bible.

* As French rose to forty-three per cent. in England's language from A.D. 1200 to 1600, it must be conceded that *Franco-English* (not "*Early English*") is the most appropriate qualificative for this period.

For later comparison, we desire readers to remember:

1. That 487 (forty-five per cent.) of the above 1,088 ultimate different words are now (1878) spelt as they were prior to A.D. 1600; whereas the Anglo-Saxon vocabulary of A.D. 1200 shows but nine per cent. of its words spelt as they were before A.D. 1200.

2. That only 67 (twelve per cent.) of the above 533 ultimate different Anglo-Saxon words of the Franco-English Period are now obsolete; whereas the Anglo-Saxon vocabulary of A.D. 1200 shows fifty-four per cent. obsolete words. Yet Sharon Turner and his followers (without ever having made a close analysis) insinuate that only about five per cent. of the Anglo-Saxon dialect is obsolete, and that they have been replaced by Latin and French. Thus are the ninety English-speaking millions kept in darkness as to the origin of their language.

Synopsis of the Numeric Result of the twenty-two Extracts from Authors of the Franco-English Period, showing the style of writing from A.D. 1200 *to* 1600.

AUTHORS AND WRITINGS.	NUMBER OF WORDS IN EACH EXTRACT.		WORDS OF INHERENT MEANING.	PARTICLES.	
Layamon's, 13th Century.....	233	including	123	110 (47	per cent.)
Lord's Prayer, Creed, &c., 13th....	198	"	106	92 (46	")
Robert Gloucester, 13th.....	267	"	126	141 (53	")
Robert Manning, 14th.....	195	"	94	101 (50	")
Adam Davie, 14th.....	223	"	133	90 (40	")
Robert Langland, 14th.....	173	"	89	84 (49	")
Mandeville, 14th.....	268	"	127	141 (52	")
Gower, 14th.....	210	"	97	113 (54	")
Chaucer, 14th.....	229	"	93	136 (60	")
Prayers, 14th.....	202	"	112	90 (45	")
Bishop Peacock, 15th.....	193	"	90	103 (53	")
Lydgate, 15th.....	202	"	98	104 (51	")
Occleve, 15th.....	191	"	94	97 (50	")
Caxton, 15th.....	241	"	106	135 (57	")
Wynkin de Worde, 15th.....	244	"	121	123 (50	")
Fabian, 15th	220	"	102	118 (54	")
Prayers, 16th	240	"	119	121 (51	")
Tusser, 16th.....	177	"	105	72 (41	")
Norden, 16th.....	191	"	92	99 (52	")
Mulcaster, 16th.....	190	"	89	101 (53	")
Law Paper, 16th.....	289	"	141	148 (51	")
Spenser, 16th.....	147	"	84	63 (43	")
	4,723		2,341	2,382	

For comparison in the English Period, readers will please remember:

1. That the twenty-two Extracts from the prominent Franco-

English authors and writings aggregate 4,723 words, averaging 215 words for each of the twenty-two Extracts; whereas the Extracts of the Anglo-Saxon Period average 242 words per Extract.

2. That the twenty-two Extracts, numbering 4,723 words, contain but 1,088 (twenty-three per cent.) ultimate different words, leaving 3,635 (seventy-seven per cent.) ultimate repetitions; whereas the Extracts of the Anglo-Saxon Period contain twenty-two per cent. ultimate repetitions.

Such we find the origin of the vocabulary and the style of the best authors and writings of the Franco-English Period. Anglo-Saxon words were altered, dropped, and replaced by Greco-Latin to the amount of forty-seven per cent. As the best authors and writings of the Anglo-Saxon Period, from A.D. 597 to 1200, show but eight per cent. Greco-Latin, it becomes evident that England's national language gained forty per cent. Greco-Latin from A.D. 1200 to 1600, and that nine-tenths of this gain came through the French.

We realize by this strict numeric analysis, that the Franco-English Period averages 215 words for each Extract; whereas the Anglo-Saxon Period averages 242. Again, the Franco-English Period numbers 25 repeated words less per Extract than the Anglo-Saxon, and shows an increase of one per cent. ultimate different words. True, the Anglo-Saxon Period averages 7 particles less per Extract than the Franco-English, which is due to the more frequent use of the particles *of, to, from*, &c., that replaced the Anglo-Saxon inflections in the declension of nouns and adjectives. On this score the learned Grimm tells us that modern English gained in spiritual maturity what it may have lost in Anglo-Saxon inflections. Hence, England's language improved in conciseness by dropping 27 words for every Extract; in force by decreasing repetitions of words and adding one per cent. ultimate different words; in clearness and precision by substituting invariable monosyllabic particles for complicated inflections.

We cannot help mentioning here the first public library of printed books in England. Hitherto knowledge had been confined to obscure and musty manuscripts, kept in monasteries and royal palaces, which were inaccessible to ordinary readers and the laboring classes. Anyhow manuscripts, unless written in a very clear, lucid style, and well preserved, are poor conveyers of in-

formation even to scholars, to say nothing of novices. A printed book is an easier and safer teacher than the finest manuscript. We read that during Medieval times even bishops died without having seen a fully written or printed Bible; because manuscripts and printed books were so rare and costly. Towards the close of this century England had a statesman, who, while ambassador to France, had occasion to discover the machinations of the Jesuits; that statesman was Francis Walsingham, who narrowly escaped being murdered during the "Massacre of St. Bartholomew." He had watched the persecutions of the Huguenots and had realized that, to dissipate superstition and ignorance, general information must be made free and accessible, not only to students and scholars, but to the masses. Hence, as soon as he was made Prime Minister by Queen Elizabeth, he used his influence and means to found the Royal Library at Cambridge, a center, whence knowledge soon radiated over the British Isles. Caxton had printed many popular books before his death; and Wynkin de Worde had issued Trevisa's translation of Higden's "Polychronicon" (Universal History) and other works, which, being in the vernacular tongue, were well calculated for a printed pioneer library. England and the world must ever feel grateful to Francis Walsingham for an educational institution, open to all who desired and sought information. Yet we find this event, so beneficent to popular education, unnoticed by English publicists, and only casually thus mentioned in "Biographie Portative Universelle," P. Ed. 1852:

"On doit à Walsingham la fondation de la bibliothèque du roi à Cambridge."

We owe to Walsingham the foundation of the King's library at Cambridge.

It is said this champion of general education died so poor, 1590, that his private library had to be sold to pay his funeral expenses. To him, surely, honest politicians may point with pride.

After showing numeric improvements as to the origin of words and style of writing, it might be interesting to show how the Anglo-Saxons and Franco-Normans prepared their dialects by dropping affixes and suffixes to form English. As Tables exhibit such changes more clearly than any other way, we beg readers to glance at the following Tables of Anglo-Saxon and French verbs:

TABLE OF ANGLO-SAXON INFINITIVES,

Showing how the terminations an, ian, *and* on *were dropped or changed during the transition from Anglo-Saxon to English. Most of the words thus formed are one or two syllables shorter than their Anglo-Saxon analogues. It may be remarked, that many of these altered Anglo-Saxon verbs became not only English verbs, but forcible English nouns.*

Anglo-Saxon:	*English:*	*Anglo-Saxon:*	*English:*	*Anglo-Saxon:*	*English:*	*Anglo-Saxon:*	*English:*
acan	ache, n. & v.	dencgan	ding	gnagan	gnaw	sealan	seal, n. & v.
ascian	ask	dragan	drag	gretan	greet	sagan	say
ækan	eke	drehnigean	drain, n. & v.	grindan	grind	sceolan	shall
bacan	bake	dreman	dream, n. & v.	grinnian	grin, n. & v.	sendan	send
bærnan	burn, n. & v.	drifan	drive, n. & v.	gropian	grope	seowian	sew
bathian	bathe	drincan	drink, n. & v.	growan	grow	sincan	sink, n. & v.
bendan	bend	dripan	drip	hangian	hang	singan	sing
beon	be	dropian	drop, n. & v.	hatian	hate	slipan	slip, n. & v.
biddan	bid, n. & v.	drygan	dry, adj. & v.	hlinian	lean	smeokan	smoke, n. & v.
bindan	bind	dubban	dub	hnæppian	nap, n. & v.	spittan	spit
blessian	bless	ærnian	earn	hreddan	rid	stunian	stun
blowian	blow	eatan	eat	hringan	ring, n. & v.	swymman	swim
blyscan	blush, n. & v.	endian	end, n. & v.	lappian	lap, n. & v.	tæcan	teach
borian	bore	fælan	feel	lettan	let	thawan	thaw, n. & v.
bregdan	braid, n. & v.	findan	find	locian	look, n. & v.	tellan	tell
breckan	break	flogean	fly, n. & v.	metan	meet	teran	tear
bringan	bring	fligan	flee	missian	miss	thincan	think
cnittan	knit	flowan	flow, n. & v.	naman	name, n. & v.	tian	tie, n. & v.
cnocian	knock, n. & v.	fremman	frame, n. & v.	pleigan	play, n. & v.	wagian	wag
cohhetan	cough, n. & v.	freogan	free	pluccian	pluck, n. & v.	warnian	warn
creopan	creep	fyllan	fill	pullian	pull, n. & v.	wegan	weigh
cuellan	kill	gamian	game, n. & v.	readan	read	wenan	wean
dagian	dawn, n. & v.	ganian	yawn, n. & v.	riddan	rid	wepan	weep
deman	deem	gifan	give	rotian	rot, n. & v.	willan	will, n. & v.
demman	dam, n. & v.	glowan	glow, n. & v.	rypan	rip, n. & v.	yrnan*	run

* The Greek infinitive is ειν (*ein*), Gothic *an*, Anglo-Saxon *an*, and German *en:* this analogy arose probably when Ulfilas translated the Bible from Greek into Gothic, A.D. 376. As the Jutes were of Gothic stock, they kept *an* in Anglo Saxon.

TABLE OF FRENCH INFINITIVES,

Showing how the terminations er, ir, oir, *and* re *were dropped or changed during the transitions from Anglo-Saxon to English. Most of the words, thus formed, are one syllable shorter than their French analogues. It may be remarked, that many of these altered French verbs became, not only English verbs, but forcible English nouns.*

English Verbs formed from	*these French Verbs:*	*English Verbs formed from*	*these French Verbs:*	*English Verbs formed from*	*these French Verbs:*	*English Verbs formed from*	*these French Verbs:*
abandon	abandonner	attack, n. & v.	attaquer	search, n. & v.	chercher	defend	défendre
abate	abattre	attend	attendre	cherish	chérir	delay, n. & v.	délayer
abolish	abolir	avow	avouer	choose	choisir	demand, n. & v.	demander
abridge	abréger	balance, n. & v.	balancer	combat, n. & v.	combattre	denounce	dénoncer
abstain	abstenir	banish	bannir	commence	commencer	deny	dénier
accompany	accompagner	bombard	bombarder	compose	composer	despatch, n. & v.	dépêcher
achieve	achever	boil	bouillir	concert, n. & v.	concerter	dispute, n. & v.	disputer
adopt	adopter	calm, n. & v.	calmer	conceive	concevoir	double, adj. & v.	doubler
adjourn	ajourner	caress, n. & v.	caresser	confront	confronter	efface	effacer
allow	allouer	cause, n. & v.	causer	congeal	congeler	embark	embarquer
appeal, n. & v.	appeler	cauterize	cautériser	counsel, n. & v.	conseiller	embarrass	embarrasser
approach, n. & v.	approcher	certify	certifier	cover, n. & v.	couvrir	impeach	empêcher
arrange	arranger	chagrin, n. & v.	chagriner	cry, n. & v.	crier	employ n. & v.	employer
assail	assaillir	change, n. & v.	changer	deign	daigner	encourage	encourager
assemble	assembler	charge, n. & v.	charger	dance, n. & v.	danser	enrich	enrichir
assort	assortir	chase, n. & v.	chasser	debauch	débaucher	envy, n. & v.	envier
attach	attacher	chant, n. & v.	chanter	date, n. & v.	dater	environ, n. & v.	environner

escort, n. & v.	escorter	pass, n. & v.	passer	reprimand, n. & v.	réprimander	trace, n. & v.	tracer
execute	exécuter	pay, n. & v.	payer	retard	retarder	train, n. & v.	trainer
exercise n. & v.	exercer	people, n. & v.	peupler	revolt, n. & v.	révolter	treat, n. & v.	traiter
fail	faillir	pray	prier	reveal	révéler	transfigure	transfigurer
fatigue, n. & v.	fatiguer	peel, n. & v.	peler	revenge, n. & v.	venger	transude	transuder
feast, n. & v.	fêter	pierce	percer	revoke	révoquer	track, n. & v.	traquer
finish, n. & v.	finir	place, n. & v.	placer	rinse	rincer	tremble	trembler
flatter *	flatter	prolong	prolonger	retrench	retrancher	trespass, n. & v.	trépasser
force, n. & v.	forcer	powder, n. & v.	poudrer	risk, n. & v.	risquer	trot, n. & v.	trotter
gain, n. & v.	gagner	pronounce	prononcer	roast, n. & v.	rôtir	trouble, n. & v.	troubler
guard, n. & v.	garder	prove	prouver	ruin, n. & v.	ruiner	tyrannize	tyranniser
glean	glaner	publish	publier	seize	saisir	use, n. & v.	user
govern	gouverner	punish,	punir	save	sauver	usurp	usurper
grease, n. & v.	graisser	quarrel, n. & v.	quéreller	second, adj. & v.	seconder	value, n. & v.	valoir
harangue, n. & v.	haranguer	quit	quitter	sign, n. & v.	signer	vanish	évanouir
ignore	ignorer	quote	quoter	suffer	souffrir	vanquish	vaincre
implore	implorer	ravish	ravir	suck	sucer	vaporize	vaporiser
influence, n. & v.	influencer	realize	réaliser	suppose	supposer	varnish n. & v.	vernir
intrigue, n. & v.	intriguer	receive	recevoir	surmount	surmonter	vary	varier
join	joindre	refuse	refuser	sound, n. & v.	sonder	vault n. & v.	voûter
judge, n. & v.	juger	regard, n & v.	regarder	sound, n. & v.	sonner	vend	vendre
languish	languir	reign, n. & v.	régner	submerge	submerger	verify	vérifier
league, n. & v.	liguer	regret, n. & v.	regretter	subsist	subsister	vex	vexer
maintain	maintenir	rejoice	réjouir	support, n. & v.	supporter	veil, n. & v.	voiler
measure, n. & v.	mesurer	remark, n. & v.	remarquer	tan n. & v.	tanner	visit, n. & v.	visiter
murmur, n. & v.	murmurer	remedy, n. & v.	remédier	tend	tendre	vitrify	vitrifier
nourish	nourir	repent	repentir	terrify	terrifier	void, n. & v.	vider
obey	obéir	repeat	répéter	touch, n. & v.	toucher	vote, n. & v.	voter
offer, n. & v.	offrir	reserve, n. & v.	réserver	turn, n. & v.	tourner	vow, n. & v.	vouer
outrage, n. & v.	outrager						

* Flatter is the only French verb taken into English without alteration.

Table of 150 *Anglo-Saxon verbs, that became obsolete and were replaced by Latin, French, and Welsh verbs, usually one, two, and even three syllables shorter :*

Obsolete Anglo-Saxon verbs :	*Replaced by :*	*Obsolete Anglo-Saxon verbs :*	*Replaced by ;*
accutan	prove, French.	hlænsian	chastise, F.
ældian	delay, n. & v., F.	hleotan	appoint, F.
andætan	confess, F.	hlosian	perish, F.
athylgian	envy, n. & v., F.	hlythrian	purify, F.
athywian	appear, Latin.	hogian	study, n. & v., L.
aydlian	fail, F.	hræswan	meditate, L.
bereotan	deplore, F.	hrepian	touch, n. & v., F.
bonnan	proclaim, F.	hreran	move, n. & v., L.
brætan	change, n. & v., F.	hrywsian	lament, F.
bredan	roast, n. & v., F.	hudenian	examine, F.
breman	celebrate, L.	hwotheran	murmur, n. & v.. F.
buwian	cultivate, L.	ingebugian	inhabit, L.
byrgan	taste, n. & v., F.	ingewadan	enter, F.
cænnan	justify, F.	inwyrcan	influence, n. & v., F.
cleopian	cry, n. & v., F.	lathian	invite, F.
cwencan	vanish, L.	leoran	depart, F.
dwæsian	extinguish, L.	lithian	moderate, L.
dreagan	suffer, F.	lyftetan	flatter, F.
drefan	trouble, n. & v. F.	mænsumian	marry, F.
eadmodan	esteem, n. & v., F.	mathelican	harangue, n. & v., F.
eafnian	execute, F.	medmian	mediate, L.
ealgian	protect, L.	metian	measure, n. & v., F.
eaphalsian	blaspheme, F.	mestucian	punish. F.
ehtian	chase, n. & v., F.	mithan	avoid, F.
essian	consume, F.	molsnian	corrupt, L.
fadian	dispose. F.	mynegian	note, n. & v., F.
fægan	plant, n. & v., F.	myngian	mark, n. & v., F.
fægnian	rejoice, F.	myrran	obstruct, L.
fiolan	happen, Welsh.	mythgian	quiet, L.
fræpgian	accuse, F.	nægan	address, n. & v., F.
freomian	profit, n. & v., F.	neotan	enjoy, F.
fullestan	aid, n. & v., F.	nesan	visit, n. & v., F.
fysan	desire, n. & v., F.	nethan	press. n. & v., F.
galan	enchant, F.	nydan	compel, L.
ge-acnian	conceive, F.	onbeodan	promise, n. & v., L.
ge-refenlæcan	imitate, L.	onbestelan	surprise. n. & v., F.
ge-algian	defend, F.	onclypian	invoke, F.
ge-arian	pardon, n. & v., F.	onwrecan	revenge, n. & v., F.
ge-anberan	resist, F.	næfnian	persevere, F.
ge-arwian	procure, F.	retan	comfort, n. & v., F.
ge-anbidian	expect, L.	romigan	cede, F.
ge-bildan	imagine, F.	ricsian	abound, F.
geddian	chant, n. & v., F.	sacan	quarrel, n. & v., F.
ge-hiwian	form, n. & v., F.	sæccan	preach, F.
geldan	pay, n. & v., F.	samnian	assemble. F.
ge-hwirfnian	turn, n. & v., F.	scadan	divide, L.
ge-logian	place, n. & v., F.	scænan	destroy, F.
ge-lydan	arrive. F.	sceawian	consider, F.
ge-lomlæcan	use, n. & v., F.	scyfan	suggest, L.
ge-munan	remember, F.	scyftan	order, n. & v., F.
ge-metherian	humble, adj. & v., F.	scyndan	excite. F.
ge-rædian	arrange. F.	serwian	conspire, F.
ge-scippan	create, L.	sethan	affirm, F.
ge-swutelian	declare, F.	sprangettan	pant, F.
ge-teorian	languish, F.	spurian	trace, F.
ge-unrotsian	offend, L.	stellan	dance, n. & v., F.
ge-unthwærian	differ, F.	symblian	feast, n. & v., F.
ge-widmærsian	publish, F.	tealan	blame, n. & v., F.
ge-wlitegian	adorn, L.	teallan	number, n. & v., F.
gihaman	cover, n. & v , F.	tearflian	roll, n. & v., F.
hafetan	applaud, F.	tehhan	determine, F.
hawian	regard, n. & v., F.	teian	produce, n. & v., F.
hergian	ravage, n. & v., F.	telgian	florish, n. & v., F.

Obsolete Anglo-Saxon verbs:	*Replaced by:*	*Obsolete Anglo-Saxon verbs:*	*Replaced by:*
teofrian	portray, F.	wæpnian	arm, n. & v., F.
theowian	serve, F.	wærdian	guard. n. & v., F.
teohhian	resolve, n. & v., L.	wealdan	govern, F.
treman	fix, F.	weallian	travel, n. & v., F.
twæman	separate, L.	wedan	rage, n. & v., F.
tyddrian	propagate, L.	werdian	injure, F.
tyslian	procure, F.	wilan	couple, n. & v., F.
tythian	grant, n. & v., F.	wrixlian	converse, F.
unstillian	agitate, L.	wuldrian	glorify, F.
underlutan	submit, L.	wunian	continue, F.
upstigan	ascend, F.	ymbfrætwian	embroider, F.
waegnian	delude, F.	ymtheatwian	consult, F.

The first Table shows how the Franco-Normans dropped *an*, *ian*, and *on*, from the Anglo-Saxon *infinitive*, and made other slight changes in the root of Anglo-Saxon verbs; the second, how the Anglo-Saxons returned the compliment by altering French verbs in a similar way. To enable readers who may not have learned French to understand this Table fully, we will state that French, like Latin, has *four conjugations*, each distinguished by its infinitive ending in *er*, *ir*, *oir*, or *re*, which were omitted by the Anglo-Saxons, as may be seen by looking at these few verbs, taken from among the 8,000 verbs in the English language. By dropping these terminations and by some other slight alterations, French verbs became amenable to the four conjugative English inflections, *est*, *s*, *ed*, and *ing*. Sometimes, not only the characteristic endings *er*, *ir*, *oir*, and *re*, are omitted, but also the letter immediately preceding, which rendered each of these adopted verbs one syllable shorter. By such selecting and clipping England went back to linguistic roots, and obtained a simple, strong, precise, telegraphic, and nearly uninflected language.

When the changes in the verbs of the French Table are realized, a few practical remarks will make us reap the full benefit, intended by the framers of the English language. These 185 verbs average from two to four syllables and nearly all end in *r*, which was dropped, except in one single instance: *flatter* (to flatter). We add the four conjugative English inflections: *est*, *s*, *ed*, and *ing*, to one French verb of each conjugation, in order to show how they would look, to say nothing of how they would sound with a letter as harsh as *r* in the last syllable:

1ST CONJUGATION:

Indicative present: I abandonner, thou abandonner-*est*, he abandonner-*s*, &c.
Imperfect: I abandonner-*ed*, thou abandonner-*edst*, &c.
Participle present: Abandonner-*ing*. English, *abandon*.

2D CONJUGATION:

Indicative present: I assaillir, thou assaillir-*est*, he assaillir-*s*, &c.
Imperfect: I assaillir-*ed*, thou assaillir-*edst*, &c.
Participle present: Assaillir-*ing*. English, *assail*.

3D CONJUGATION:

Indicative present: I recevoir, thou recevoir-*est*, he recevoir-*s*, &c.
Imperfect: I recevoir-*ed*, thou recevoir-*edst*, &c.
Participle present: Recevoir-*ing*. English, *receive*.

4TH CONJUGATION:

Indicative present: I joindre, thou joindre-*st*, he joindre-*s*, &c.
Imperfect: I joindre-*d*, thou joindre-*dst*, &c.
Participle present: Joindre-*ing*. English, *join*.

As all readers can supply the respective English verbs, let us proceed. There was not only great linguistic wisdom, but euphonic tact displayed in dropping one, two, or three final letters, and in adapting the words for the new language, so as to avoid harshness of sound and prolixity of useless letters and syllables. Our readers may have observed how final *ier* was changed into *y*, and *quer* into *ck* and *k*. Another noteworthy fact may be observed in this Table: 85 of the 185 verbs are, with some slight alterations, excellent English nouns: *appeal, attack, cause, charge, chant, combat, delay, dispute, escort, fatigue, force, gain, harangue, intrigue, judge, league, measure, place, quarrel, regret, ruin, sign, sound, touch, trouble, use, veil, vote*, &c. This is a linguistic tolerance not to be found in other languages. Had these euphonic changes not been made in the adoption of French verbs during the transition from Anglo-Saxon to English, the two English inflections for declension and number, namely *s* for the possessive case and for the plural, would have looked and sounded as badly in nouns as in verbs.

As the Table of 150 obsolete Anglo Saxon verbs, replaced by 123 French, 26 Latin, and 1 Welsh, speaks for itself, we add no comment, except that the loss of the many Anglo-Saxon verbs, and other words with the cumbersome affix *ge* was an advantage to English. Before we pass to the English Period, we must not

omit to mention that, while these highly improving surgical operations as to grammatic inflections, verbal omissions, substitutions, and other changes were going on, phonetic inconsistencies, odd provincialisms, and disharmony between letter and sound crept into the otherwise progressing national language, as may be noted by the following Tables and phonetic suggestions:

A few of the many Phonetic Anomalies in the English Language, in which the very same letter, or combination of letters, is pronounced differently in every other word.

Simple Vowels:

A in: sh*a*ll and h*a*ll; f*a*r and w*a*r; w*a*s and w*a*ste; p*a*st and p*a*ste; v*a*t and w*a*ter; p*a*lisade and p*a*lsy, &c.

E in: m*e* and m*e*t; m*e*at, m*ee*t and m*e*te; *e*ye, k*e*y and th*e*y; d*e*ar and b*e*ar, &c.

I in: f*i*nite and inf*i*nite; sl*i*ce and pol*i*ce; ent*i*ce and not*i*ce; compromise and promise; undermine and determine; ch*i*ld and ch*i*ldren; gu*i*de and langu*i*d; ind*i*ct and ed*i*ct; k*i*nd and k*i*ndle; m*i*nd and m*i*nt, &c.

O in: d*o*me and c*o*me; m*o*ve, l*o*ve, gr*o*ve and gr*oo*ve; c*o*mb, c*o*mbat and t*o*mb; bl*oo*d and g*oo*d; d*oo*r and p*oo*r, &c.

U in: *u*se and *u*s; c*u*t and ac*u*te; fl*u*te and disp*u*te, &c.

Y in: m*y* and arm*y*; b*y* and shabb*y*; appl*y* and ampl*y*; tr*y* and countr*y*; sk*y* and risk*y*; sh*y* and fish*y*, &c.

Double Vowels:

AU in: c*au*ght, dr*au*ght and l*au*gh; g*au*ze and g*au*ge; be*au* and be*au*ty, &c.

ou and **ow**, which Walker, in his "*Pronouncing Dictionary*," calls "The most irregular assemblage of vowels in our language."

OU in: b*ou*gh, c*ou*gh, en*ou*gh, d*ou*gh and thr*ou*gh; b*ou*ght and dr*ou*ght; f*ou*r, h*ou*r and y*ou*r, &c.

OW in: sh*ow* and sh*ow*er; n*ow* and kn*ow*; all*ow* and l*ow*; fl*ow*er and l*ow*er; fr*ow*n and gr*ow*n, &c.

We are aware that grammarians and orthoëpists try to account for these anomalies on the ground of tonic accent, stress, emphasis, &c. We think no tonic accent, stress, or emphasis should cover or account for inconsistencies, that complicate the most

precious of sciences, language, cause loss of time and waste of thought and memory.

Although the great English lexicographer and orthoëpist, Walker, calls *ou* and *ow* "*the most irregular assemblage of vowels in our language*," he suggests no remedy towards their being regularized.

Thus every other word in the English language, or 45,000 of the 90,000 English words, are exceptions, and must be committed to memory by foreigners and English children; yet a slight effort on the part of the British and American Governments might, with little trouble and expense, contrive a method to phonetize English and bring it to some plain phonetic rule like the German: *Write as you pronounce, and pronounce as you write;* then introduce that method into their government printing and schools, which would be a decided step towards what the lamented Charles Sumner called "*Harmony between the written and spoken word.*" Competent teachers say it takes on an average five years to teach children English spelling; whereas it would take but two years, if there was harmony between letter and sound. What a saving of precious time to foreigners and children, to say nothing of adults, who are constantly obliged to have a dictionary at their elbow, and refer to it to retain the so-called *English orthography!!!* The three years lost in spelling conundrums, like the above, might be applied to chemistry, botany, drawing, vocal music and other mechanic and manufacturing arts, including elements of cooking for girls, and agriculture for boys. The English-speaking populations number now about ninety millions; hence, any system that could save three years per child, would save three times ninety millions, or two hundred and seventy million years to the next generation, and every generation after it. Such an amount of time, devoted to useful arts and sciences, would improve the race in a short time.

As the London Board of Education, endorsed by one hundred provincial Boards and ten thousand elementary teachers, have already applied for the appointment of a royal commission to inquire into the expediency of phonetizing English, it is time the great Republic of forty millions should join a movement that will prove such a boon to popular education. Let us not omit to state, that the American Philologic Societies, including eminent

professors and teachers, have been working towards the same noble end.

Behold what Ex-Chancellor Lowe, M.P., wrote to the Philologic Conference of professors, divines, and scholars, assembled at London, May 29th, 1877: "*There are, I am informed,* 39 *sounds in the English language; there are* 24 *letters; I think that each letter should represent one sound; that* 15 *new letters should be added, so that there be a letter for every sound, and that every one should write as he speaks.*" We think English can be phonetized with less radicalism, less sacrifice of intimacy, of pleasantness to the eye, and of home feeling. With fifteen new letters it would seem a foreign language.

Consider how phonetic Anglo-Saxon words were distorted during the Franco-English transition from A.D. 1154, when Anglo-Saxon ceased to be a written dialect, to A.D. 1600, when the language became English. Letters were changed to suit provincial patois, and letters were added to ease the utterance of certain Anglo-Saxon words for the Franco-Normans.

Anglo-Saxon prior to, and under Alfred the Great, A.D. 880. *English in its Anglo-Saxon vocabulary from A.D. 880 to 1878.*

English.	*Anglo-Saxon.*
board	bŏrd
coal	cól
foam	fám
float	flót
loaf	láf

In such English words, *o* has the sound of *o* as in *note*; so in *groan, loan, moan, moat, road, roam*, &c., hence *a* is superfluous and might be dropped; because it only confuses the mind of the beholder.

English.	*Anglo-Saxon.*
iron	iren
love	luf
field	feld
wolf	wulf
need	néd
tongue	tunge
rain	rén
loss	los
thee	the
black	blac
daughter	dohter

Were the above changes improvements? If not, return to Anglo-Saxon, which is phonetic and numbers one or two letters less per word than English.

English.	*Anglo-Saxon.*
house	hús
you	yu
mouse	mús
young	iung
thou	thu
wound	wund
ground	grund
mouth	muth
out	ut
borough	burh

O was added to this class of Anglo-Saxon words, to enable the Franco-Normans to produce the Gotho-Germanic sound of *u* as in *blue*, which the French represent by *ou*. Later *o* received the sound of *a* as in *father*, which is inconsistent.

English.	*Anglo-Saxon.*
cow	cú
brown	brun
down	dun
tower	tur
town	tún
how	hu
bower	búr
now	nu
owl	ula

Adding *o* and changing *u* into *w* did not simplify these plain Anglo-Saxon words; nor was it rational to give *ow* the diphthong sound of Gotho-Germanic *au* as now in German *haus, maus, braun*, &c.

English.	*Anglo-Saxon.*
blood	blód
good	god
door	dór
book	bóc
floor	flór
broom	bróm
flood	flód
food	foda

In this class of phonetic Anglo-Saxon words, *o* was doubled to represent *o* as in *not*, *o* as in *note*, and *u* as in *blue*. That such a change should have been made in the Dark Ages is not surprising; but to keep such anomalies on any plea now seems absurd.

English.	*Anglo-Saxon.*
bright	briht
brought	brohte
knight	cniht
fight	fiht
fright	friht
light	liht
might	miht
right	riht
thought	thoht

Surely unpronounced *g* might be dropped without inconvenience to sound, looks, history or etymology: it is but a mark that the Laconic Anglo-Saxon dialect passed through an impractical barbarous age. This useless *g* only appeared as a provincialism about the beginning of the thirteenth century.

This Table numbers 50 Anglo-Saxon words, represented by 179 letters, each averaging 3 letters, all of which are pronounced; whereas the 50 corresponding English words are represented by 234 letters, each averaging 4 letters, of which at least one is unpronounced; thus the mother dialect being phonetic and more concise than the daughter. As these superfluous letters crept into English through provincialisms, to drop them and return to plain Anglo-Saxon under Alfred the Great, would phonetize about one-quarter of the English language and render it more Laconic, two decided advantages, which ought to enlist Anglo-Saxonists in this movement, especially when they consider that the English vocabulary numbers about three-quarters of Greco-Latin words, which need less phonetizing than the Anglo-Saxon quarter, as may be seen by our two Tables.

English from A.D. 1400 to 1878 in its Greco-Latin Vocabulary.

Behold how little Greco-Latin words, introduced by Robert Manning, A.D. 1303, Sir John Mandeville, 1356, Langland, 1362, Chaucer, 1380, and Gower, 1400, have changed as compared with Anglo-Saxon:

English, A.D. 1400.		English, 1878.	English, A.D. 1400.		English, 1878.
folie	R. M.	folly	table	Ch.	table
outrage	"	outrage	college	"	college
passage	J. M.	passage	fruit	"	fruit
translate	"	translate	silence	"	silence
visite	"	visit	force	"	force
turn	"	turn	possibilitee	"	possibility
fever	L.	fever	ignorance	"	ignorance
planet	"	planet	prologue	"	prologue
part	Ch.	part	danger	"	danger
religion	"	religion	curious	"	curious
maladie	"	malady	charge	"	charge
affinitie	"	affinity	guide	"	guide
prison	"	prison	face	"	face
latitude	"	latitude	change	"	change
refuge	"	refuge	pardon	"	pardon
double	"	double	philosophie	"	philosophy
regard	"	regard	flatter	"	flatter
nature	"	nature	labour	"	labor
vice	"	vice	fortune	"	fortune
famine	"	famine	gain	"	gain
phollogie	"	philology	emperour	G.	emperor
cause	"	cause	noble	"	noble
talent	"	talent	mirrour	"	mirror
volume	"	volume	prince	"	prince
surprise	"	surprise	courage	"	courage

This Table numbers fifty Greco-Latin words, all of which, except ten, are now in French and English, as they were five centuries ago; hence the Greco-Latin part of the English vocabulary may be easily phonetized.

As languages from Hebrew to Icelandic have been simplified and phonetized by slight marks or diagrams, English need hardly remain an exception. When Hebrew was threatened with confusion, Jewish scholars devised the Masora with vowel points, accents, &c. When Greek expanded from the Hellespont to India and Egypt, letter and sound were harmonized by accents and other slight marks. When French became the diplomatic medium, accents, diëresis, and cedilla were introduced. When the Germans perceived phonetic defects they resorted to the *umlaut* ä, ö and ü. It is said when Spain saw that her written word contained unpronounced letters, her academy ordered

them to be weeded out. To avoid increasing their alphabet, numbering twenty-six letters, the Scanic peoples: Icelanders, Norwegians, Danes, and Swedes, added accents, umlaut, and diagrams to eight of their alphabetic characters. Now, to avoid adding "*fifteen new letters*" to the English alphabet, as proposed by the Hon. ex-Chancellor Lowe, why should not the highly practical English and Americans imitate their Semitic, Greco-Latin, and Gotho-Germanic predecessors? By adding fifteen letters they would complicate education and render useless all the English archives and books now in libraries and record offices.

PHONETIC CRITICISMS, BY THE MOST PRACTICAL ENGLISH PHILOLOGISTS.

"Our orthography has done its utmost to perplex pronunciation."—*Walker's Dictionary.*

"The evil of our irregular orthography is extensive beyond what is generally known or conceived. A due regard to the purity of the language, to the convenience of learners, whether citizens or foreigners, and to the usefulness of a language which is to be the most extensive on the globe, and the chief instrument of civilizing and christianizing nations, seems to demand, and surely justifies the labor of correcting the more enormous anomalies which deform it. One would suppose, that these considerations, concurring with the honor of our nation, would induce the lovers of literature to make some concessions of private opinions for the accomplishment of these desirable objects."—*Noah Webster's Dictionary.*

"To mention all the contradictory singularities, which are found in reading and speaking English, would be too serious a task."—*Wright's Dictionary.*

"The orthography of our language is attended with much uncertainty and perplexity."—*Goold Brown's Grammar of Grammars.*

"The agitation of spelling-reform, which appears in cultivated nations from time to time, aims at restoring the harmony between letter and sound. Of the three languages we may say that the German is (comparatively speaking) phonetic, and the French consistent; while the English is neither the one nor the other."—*Earle's Philology of the English Tongue* (1873).

"There must be harmony between the written and spoken word."—*Hon. Charles Sumner* (1873).

Let us for a moment attend the teaching of the alphabet and the "Indispensable Spelling Book:" Mama tries hard to teach her darling A, B, C, &c. . . . Blocks, figures, diagrams and all sorts of contrivances are applied. At last connection between letter and sound is mastered, so that sight of letter produces its sound. After some lessons of two-letter syllables come three-

letter words: *fat, bad, can,* &c. . . . Ma, you told me this is *ai;* now you tell me another sound for it.

Mother perceives the contradiction, but passes to *fate, ape, late,* &c. . . . in which *a* accords with the sound taught in the alphabet. Next day *fall, all, ball,* meet the child's eyes and ears. Ma, this sound is very different from *ai* on the block. How shall I ever learn? Mama caresses the little one and tells it, all would come out right. Another lesson brings *far, car, father,* &c. . . . But, Ma, when teaching me the block, you said this letter is *ai,* now you say it is *ah.* It cannot be so, you must be mistaken, Ma, I never can learn all this. So *e* has two sounds; *i* two; *o* three, *u* three; *y* two, and each of the six vowels is often mute. Rather worried, Mama dismisses her pet with a kiss. How fortunate children soon forget. For the first time Ma realized discord between letter and sound, saw difficulties ahead for her darling in hundreds of words, especially such as *cow, low; bough, cough; our, four; caught, draught; right, write, writ, rite, wright,* &c., . . . in which the same letters are pronounced differently. There should be a humanitary movement like that of the philotheric Bergh, to prevent this cruel conundric instruction to children; fathers, mothers, rulers, and philanthropists of all grades, should unite and contrive some method to harmonize letter and sound, so as to save useless mental worriment to the innocent and unconscious martyrs of this most irrational spelling system, a hideous legacy of the Dark Ages, through which the language passed.

In reading Mr. Oliphant's "Standard English," we are pleased to find that English scholars begin to perceive disharmony between letter and sound in their native tongue. He says p. 128: "A foreigner may well despair of pronouncing English vowels, when he finds that the words *rune, wound,* and *mood,* are all sounded in the same way." Hence a foreigner must despair, when he finds that the same *ough* in *bough, bought, enough, dough, trough, through,* is sounded six times differently, without the slightest mark, sign, or indication of any change of sound. When I attentively listen to English utterance, I perceive hardly any difference between the suffixes *ar, er, or,* in *scholar, matter, doctor,* &c. . . . The example is so contagious that I have become as careless in English utterance as my neighbors; yet when I

speak or read French or German, I pronounce distinctly; so when I read Greek or Latin. The educated are to blame for this: to keep their language harmonious they should practise a standard utterance and writing, and exact it from others.

In our Table of English vowels are 14 vowel-sounds, represented by 6 vowels. Here are 43 English vowel-combinations called *diphthongs* and *triphthongs:*

aa, ae, ai, ao, au, aw, ay, aye * = ...	8
ea, eau, ee, ei, eo, eou, eu, ew, ewe,† ey, eye ‡ = ...	11
ia, iaou,§ ie, ieu, iew, io, iou, iu = ...	8
oa, oe, oei,‖ oeu,¶ oi, oo, ou, ow, oy = ...	9
ua, ue, ui, uo, uoy,** uy = ...	6
ye = ...	1
	43

Vowel-combinations are probably more numerous in English than in any other European language, owing to the multifarious origin of its vocabulary; but incongruous as these may seem, they are nearly all covered by the fourteen single vowel sounds, and may therefore be more easily harmonized than would appear at first sight.

The Danish monk, Orrmin, in his Ormulum about A.D. 1200, tried hard to double every consonant, while others multiplied vowel-combinations as shown above; the simple monosyllables *for, hand, him, it, that, with*, &c., he wrote *forr, hannd, himm, itt, thatt, withth*, &c.; but this glaring insult to common sense was spurned; yet *plough*, which arose about the same period, took the place of simple Anglo-Saxon *plog*, and has been kept to this day. We think many of these heterogeneous combinations are owing to foreign monks and copyists, who fancied they could improve the new idiom.

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* This vowel combination only occurs in the sense of *yes* and of *ever*.
† " " " " " female sheep.
‡ " " " " word *eye*.
§ " " " " " *giaour*.
‖ " " " " " *oeillads*, used by Shakespeare in "*King Lear*."
¶ " " " " Franco-English word *manoeuvre*.
** " " " " Gothc-Germanic word *buoy*.

As it might interest readers to know how some simple Anglo-Saxon words changed, till they reached their present complicated English form, we give the changes as far as we have ascertained :

	ANGLO-SAXON :	CHANGES :	DATE OF THEIR PRESENT FORM :
Mouth	muth	A. D. 600 to 1100	mouth 1250
Down, adv.	dun	" doun 1250	down 1330
Thou	thu		thou 1270
Drought	drugothe	" drouth and drowth about 1260	(?)
South	suth	"	south 1280
House	hus	" hous 1300	house 1340
Fowl*	fugel	" foule 1611	(?)
Town	tun	" toun 1300	(?)
How	hu	"	how 1303
Now	nu	"	now 1303
Out	ut	" oute 1303	(?)
Our	ur	" oure 1307	our 1320
Wound	wund	" wownde 1320	(?)
Hound	hund	"	hound 1320
Ground	grund	" grond 1340	ground 1380
	FRENCH :		
Tower	tour	tour 1300, toure 1310	(?)
Power	pouvoir	powere 1303	(?)
Flower	fleur	flur 1310	(?)

The above words clearly show that *ou* and *ow* only appeared after the Franco-Norman Conquest, and that with it also came this capricious pronunciation and orthography; for the spelling of the Anglo-Saxon words is simple. Hence the plea of *etymology* cannot be urged against freeing English from Medieval distortions by adapting letter to sound. It is noteworthy that, where there is one Franco-English word that underwent considerable change, there are ten Anglo-Saxon, that were so capriciously altered, that they are hardly recognizable. Most words, introduced into English by Robert Manning, Adam Davie, Chaucer, and Gower, especially in *age*, *ege*, *ige*, *ence*, *ense*, *ance*,

* As late as 1611 we find this word *foule* in King James' Bible, Gen. i. 20. Who first substituted *w* for *u* and dropped the final useless mute *e*, we know not.

as *courage, privilege, vestige, prudence, defense, arrogance,* are now as they were five centuries ago. This seems unaccountable in the midst of such linguistic changes.

Present English owes its disharmony between letter and sound to provincialisms, that accidentally crept into it during the Franco-English transition from Edward the Confessor, 1043, to Henry VII., 1509, when the English idiom approached its present form. During that period almost every shire and every city had a peculiar brogue or patois both as to utterance and writing. A few characteristic words may suffice to illustrate the Medieval "Babel" in England. Hence let us watch the origin, progress, and ultimate form of the sonorous Gothic *ganah;* Anglo-Saxon *genog*, till about 1135, when it became *onoh;* next *inoh* and *inou*, about 1160; *anog*, 1230; *ynow*, 1303; *ynoug*, 1450, and *ynough*, in Chaucer about 1380. Thus this one and the same vocable, starting from Gothic *ganah*, underwent eight changes, from neither of which any one could imagine its present English form, sound, or meaning. I myself, patient reader, have yet to find out the genius in whose brain the inconsistent combination of letters and sound for *enough* originated. Why not make short work of this most heterogeneous compound as to letters and sound, write it *enuf*, as pronounced, and wipe out accidental forms that resulted from ignorance and carelessness, or reassume the venerable Gothic *ganah?*

The German has been and is now *genug*, written as pronounced and pronounced as written, and differing but slightly from the Anglo-Saxon *genog*.

Witness the petrifactions of an Anglo-Saxon word not quite as erratic as *enough*. Pardon our expression, since a geologic linguist styled written language "*petrified thought*." Anglo-Saxon *micle* in King Ethelbert's Anglo-Saxon Code, A.D. 597. From 597 to 1120 we see *micel, mycel, mycele, mucele*, and *moche* in writings of the different shires. We find it *muche* and *muchel*, 1160; *muchele*, 1230; *moche* in Robert Manning's "*Handlyng Synne*," 1303; *mochel* in Chaucer's "*Canterbury Tales*," about 1380; *moche* in the fifteenth century. Since it reassumed its form of 1160 minus *e*, or *much*, whose exact date we cannot state. *Mucchio* in sunny Italy, *mycken* in hyperborean Scandinavia, and *mucho* in Spain, for one and the same idea, might

seem linguistic accidents, did not history relate that the Goths, fifteen centuries ago, overran and conquered those countries. *Mekyl* is yet heard in the Scotch Highlands. A French metamorphosis might be interesting after the two Anglo-Saxon: *croune*, 1250; *corune*, 1280; *coroune*, 1340; now *crown* in English and *couronne* in French. If there is *etymology* in such capricious changes, ετυμος, *true*, and λογος, *word*, must have lost their original meaning.

When the English language has been phonetized—so that the vowel- and diphthong-sounds have corresponding letters, marks or signs, we suggest their being literally harmonized, as much as art and science can do it, thus forming a standard for both sound and letter, in order not to lose that corresponding sound, letter and sign, as happened in Greek and Latin, whose real sounds, letters and accents have been a subject of discussion for centuries.

Since the human voice has already been artificially imitated with partial success, we see no reason why governments that spend millions in polar expeditions, transits of Venus, and other scientific experiments, should not direct the attention of institutes, academies and learned societies to think of, and find means to perpetuate a score of linguistic corresponding sounds and letters, as a standard for their native tongue, whether that standard be in the shape of a linguistic *automaton*, a *tuning-fork*, *diapason*, *harmoniphon*, *accordion*, *telephone*, *phonograph*, or any other melodious name. If such a standard is impossible, let an English Masora * be devised. But as harmonists have already determined the *pitch of primitive vowel-sounds*, the carrying out of our suggestion seems feasible. Prof. Edison might find this desideratum.

Before the *Victoria Version* of the Bible is issued, England and America ought to have a convention of practical men, including linguists, elocutionists, phonographers, physiologists, and printers to accord letter and sound, as much as practicable, and to remove the few grammatic irregularities, so that this version might go forth

* A book explaining the pronunciation and reading of Hebrew according to *vowel-points* and *accents*, written by learned Rabbis about A.D. 800. *Masora* means *pronunciation*, *delivery*, *elocution*, &c. . . . If, a thousand years ago, the Jews thought it worth while to harmonize letter with sound and sound with letter, why should not the English-speaking populations do likewise?

in English, rendered as simple, easy and direct as possible, not only for natives and foreigners of enlightened countries, but especially for the benighted races it is to christianize and civilize. The *James' Version* of 1611 was printed in black letter, which was superseded by the Roman character, in which it had soon to be published. There were then probably twenty millions of English-speaking people, since increased to ninety millions. If the *Victoria Version* lasts 267 years, like that of James I., the English-speaking populations will reach five hundred millions—yea, English will probably be the universal language! Hence, let England and America make an Herculean effort here and now to perfect their native tongue for its grand mission.

It is said the Japanese government expressed a desire to see the English language phonetized, so that they could teach it more readily in their schools.

No doubt the harmonizing of letter and sound is the important literary and scientific question for the English-speaking populations.

About twenty methods of harmonizing letter and sound by means of phonetic alphabets, numbering from thirty to forty letters, have been proposed; but as such a change might cause confusion in education, writing, reading, literature, and science, and destroy millions of property in the shape of type, printing apparatus and books, the world pronounces it impracticable.

The most prominent of the twenty methods to harmonize letter and sound are John Hart's "*Orthographie conteyning the due order and reason howe to write or painte thimage of manne's voice, moste like to the life or nature*" (1569), and Pitman's alphabet of thirty-eight characters, 1843.

As we find but fourteen vowel-sounds, most of which are mere shades of sound, we propose to phonetize English with the present alphabet with very little change or expense, and involving no confusion either in writing, reading, education, literature, science, and without interfering with books now in our libraries.

We hope a few personal remarks on authors of this period will not be considered out of place here: The vocabulary of Robert of Gloucester's "Chronicle" forms the transition between Anglo-Saxon and Franco-English; as such it deserves the notice of philologists and literati. It averages about twenty per cent.

French. Robert Manning's and Adam Davie's writings open the fourteenth century, and prepare the way for Chaucer and Gower.

No English education is complete unless the individual who claims it, went with Chaucer from *Tabard* to Canterbury in company with "Prioresse Eglantine," the Sergeant of the Lawe, Monk, Sompnour, and the other twenty-five pilgrims. We must confess we were agreeably disappointed to find in the fourteenth century a book, which, for its critical acumen, delicate satire and dry wit, reminded us of our college years' classics: Theophrastus' ἠθικοι χαρακτηρες, Cervantes' "Don Quixote," La Bruyère's "Charactères," and Wieland's "Abderiten;" only the touch and go style, in description of character, surpasses anything we ever read. We met "*Madame Eglantine*" in convents of our day; Sompnours, who "wold speken no word but Latin," we saw and heard in our travels; Sergeants of the Lawe are legion; so are "Doctours of phisike" here and now. Read "Canterbury Tales," then peruse Tyrwhitt's comments thereon; for, if you read Tyrwhitt's comments before or while reading Canterbury Tales, your literary ardor will be cooled.

If in Chaucer's day Greek books had been common in Western Europe, we should say he read Theophrastus' "Moral Characters" and received the ideal of his personages and characters thence. We think Cervantes, who died the same day as Shakespeare, April 23, 1616, scanned the Canterbury Tales and obtained the first glimpse of his knight-errantry therefrom. Surely, "*Ye Knightes Tale*" is sufficiently quixotic, for he commences by telling:

> "How wonnen was the regne of Feminie,
> By Theseus, and hy his chevalrie;
> And of the grete bataille for the nones
> Betwix Athenes and the Amasones;
> And how asseged was Ipolita,
> The faire hardy quene of Scythia."

As to La Bruyère, 1688, he may have perused Chaucer; but he himself tells us his characters are Theophrastic. No doubt, Wieland, who was versed in English, and made the first German translation of Shakespeare's dramas, was acquainted with Chaucer's writings, and conceived therefrom ideas for his Abderites.

"*The Man of Lawes Tale*," who opens his story by thus chiding the beggar:

> "Maugre thin hed thou must for indigence
> Or stele, or bege, or borwe thy dispence,"

was well calculated to suggest ideas for the characters of judges and lawyers of ancient Abdera. From this standpoint alone Chaucer merits to be styled, not only the Father of English Literature, but the giver of European literary ideals.

Gower's writings could never rouse our enthusiasm; the fault may be in us and not in the poet's productions. We cannot help holding Lydgate's writings and character in high esteem. Langland's vocabulary seems to us choicer and clearer than that of any other writer of this period. We were delighted to find so much more in Occleve's works than we expected. As Spenser closes our Extracts and Tables, he may be considered the transition author; of him Campbell says: "He threw the soul of harmony in our verse, and made it more warmly, tenderly, and magnificently descriptive than it ever was before, or, with a few exceptions, than it has ever been since."

It is a mistake to say and think, that these Medieval authors are difficult to understand: only the first look at their productions gives that erroneous impression; on a second attempt the words and phraseology become interesting on account of their very primitiveness, simplicity, and quaintness, as may be realized by the few lines we quote from Chaucer's "*Canterbury Tales*."

A retrospect of the arts and mechanics of the Franco-English Period (A.D. 1200–1600) will not be out of place here; for they have been, are, and ever will be rich sources of linguistic lore: through them language gains in vocabulary, force and refinement. About the opening of this period bands of artists, mechanics and workmen of different trades and countries formed themselves into societies, under the blessing of the Pope, styled themselves "*Free-Masons*," and offered their skill to liberal princes, nobles, bishops and abbots. Henry III. of England was one of their most zealous patrons. It is claimed, that during his reign (1216–1273), 157 abbeys, priories and other religious houses were founded. These vast and numerous structures attracted foreign artisans to England, and introduced through them technic terms into the starting

English idiom; this, no doubt, must have directly and indirectly contributed to make English the composite language it now is. Beautiful specimens of the delicate, yet solid, style of Gothic architecture rose: among the most noteworthy are the cathedrals of Salisbury, Winchester, York, Coventry, &c., which rival anything of the kind, not excepting those of Strasburg, Paris, Burgos, Vienna, &c. This architecture has been, is and ever will be the admiration of mankind for its ethereality; yet it does not lack solidity, as shown by its having resisted atmospheric and other influences over four centuries. Thus was England studded with architectural monuments of every description from A.D. 1200 to 1600. The magnificent Gothic structure, St. Michael's cathedral at Coventry, was begun during the reign of Edward III. (A.D. 1327–1377), by two brothers, Adam and William Bota, at their own expense. It took them twenty-two years to build it, and cost about £2,000. It has one of the most graceful steeples in Europe; the length of the main edifice and the height of the steeple are the same, namely 303 feet, the width of the building being 104 feet. Its style is as chaste and ethereal as that of "*La Sainte Chapelle*" at Paris.

As yet England had no eminent painters; but already Zeuxis and Apelles had inspired Raphael, A.D. 1500, and Albert Dürer, A.D. 1508; Phidias and Praxiteles had reappeared in Michael Angelo, A.D. 1510, and in his pupil Torrigiano, who wrought the monument of Henry VII. at Westminster, A.D. 1518, for which he received the liberal sum of £1,000. This eminent artist died a victim of the Inquisition in Spain, A.D. 1522. Hans Holbein found, through his friend Erasmus, such liberal patrons in Sir Thomas More and Henry VIII. that he went to England, where he practised his art and died A.D. 1554. The great German artist took portraits of the family of Henry VIII. and of many noble families. Those portraits are now the pride of the English Museums. Thus did art radiate over the Earth and enrich language, and through it literature and science; thus found the fine arts remuneration in England, where taste and elegance were studies, as may be observed in the refined manly and womanly bearing and expression of character. Surely, the mixing of the Anglo-Saxon, Franco-Norman and Celtic races in Britain was an anthropologic improvement. Let us not omit that, while this

artistic activity was going on in England, superb structures were reared in France, Italy, Germany, Netherlands, and Spain.

During this Period books and manuscripts were written with initial letters, in which human figures were drawn and adorned with water colors. Likenesses, styles of dress, and even manners and customs have been obtained from that source. The art has been called *illumination.*

The melodious art that soothes or excites the nerves, according to its style, had zealous admirers and patrons in Britain: Henry V., himself a performer and singer, had a band, in which were ten clarions. This band played one hour morning and evening before his tent, about A.D. 1416. It is said James I. of Scotland (1424) could perform on eight different instruments. Music had votaries in England during the sixteenth century; for Henry VIII. was a lover of the harmonious art; and Queen Elizabeth not only favored it, but must herself have been no mean performer, if she could play the pieces in her virginal book. Marbeck and Tallis were the foremost English composers and contributors of the musical vocabulary in the English language. Marbeck wrote a work entitled "Book of Common Prayer Noted," 1550, while Tallis composed anthems that are considered of high value now. Lulli, styled the Father of Dramatic Music, only appeared in the seventeenth, Mozart in the eighteenth, and Bellini in the nineteenth century. The learned antiquarian, Strutt, thinks the following lines on music were penned during the reign of Henry VII. (A.D. 1485–1509). We cite them as a specimen of the musical vocabulary of that time:

"Who pleyethe on the harpe, he sholde pleyé trewe;
Who syngythe a songe, let hys voyce be tunable;
Who wrestythe the clavycorde, mystunynge eschewe;
Who blowethe a trompet, let ys wynde be mesurable;
For instromentes themselves be firme and stable,
And of trowthe, wolde trowthe to every man's songe,
Tune them then trewly, for in them is no wronge."

Final mute *e* has been dropped with advantage from sixteen words of these lines. The English idiom would gain in simplicity, terseness, and force if final mute *e* was dropped from thousands more. Dryden calls music "*inarticulate poetry.*" We think music is more exactly and harmoniously articulated than any

poetry, especially when the term is applied to instrumental music.

Naval architecture lost its Anglo-Saxon frailty and lightness. This change became imperative, when naval warfare and distant commercial enterprise came in vogue; massive oak walls were needed to face oceanic storms and cannonading. Now more and more new naval terms flowed into the English language. Spain's "*Invincible Armada*," commanded by some Don, could not withstand England's "*Men of War*," commanded by a "*gallant tar*," A.D. 1588.

Gradual accessions to the Anglo-Saxon Dialect from the close of the sixth to the close of the sixteenth century.

	Anglo-Saxon or Gotho-Germanic:	Greco-Latin:	Celtic:	Semitic:
From A.D. 500 to 600...	94 per cent.	6 per cent.		
" 600 " 700...	94 "	6 "		
" 700 " 800...	86 "	14 "		
" 800 " 900...	94 "	6 "		
" 900 " 1000...	95 "	4 "		1 per cent.
" 1000 " 1100...	95 "	5 "		
" 1100 " 1200...	88 "	12 "		
" 1200 " 1300...	74 "	24 "	1 per cent.	1 "
" 1300 " 1400...	60 "	38 "	1 "	1 "
" 1400 " 1500...	53 "	46 "	1 "	
" 1500 " 1600...	50 "	47 "	2 "	1 "

This Table shows that only in the sixteenth century and at the close of the Franco-English Period the foreign element, Greco-Latin, Celtic, and Semitic, equalled the native Anglo-Saxon or Gotho-Germanic, each being fifty per cent.

ENGLISH PERIOD, A.D. 1600–1878.

SEVENTEENTH CENTURY.

"There is not perhaps any language in the world, which has experienced so many revolutions as the English; and, like the political constitution of the country, it seems to have gained both strength and energy by every change."—FRY'S *Pantography*, p. 60.

AT the opening of this period the language had passed through the Anglo-Saxon and Franco-English transitions, and become pure English. Free from complicated Gotho-Germanic declension, conjugation, inflections, syntactic puerilities, and having attained more directness in construction, it could easily admit words, thoughts, ideas, and modes of expression from any and all languages. As scientists, literati, inventors, and discoverers in all departments of knowledge became numerous, we must attend to classes, genera, species, and overlook individual thinkers and writers. During the Anglo-Saxon and Franco-English periods, when vernacular authors were few and far between (most works being written in Latin), we commented on every one, because we were glad to see any thought blooming into vernacular expression. We dilated on every chronicler: an alphabet, an allusion to any personage or event, a few lines, a short prayer in the vernacular was welcome; even poor Latin was a forerunner of, and guide to, vernacular thought, conception, ideas and expression. The hitherto contracted linguistic horizon expanded beyond the British Isles: England, with a mixed enterprising population of Goths, Germans, Celts, and French, was ready to enter upon her grand mission and become cosmopolitan, as indicated by her isolated island home. As this period opens with an unparalleled vista of great intellects, not only in Britain, but in most countries, we shall notice mental productions, whether in

the domain of science, art, or mechanics, by a method in harmony with progressive strides and vast results.

During the seventeenth century England founded colonies in America and Asia, where her language began to echo in 1607 and 1612: hence this century may be styled England's colonizing era. As the Puritans and Quakers were intellectual people and brought pure English to the New World, America has no patois or provincialisms like the mother country. When we consider that the United States, stretching from the Atlantic to the Pacific, 2,000 miles, started with the Virginia settlement, 1607, and the Plymouth colony, 1620, it is an astounding fact. So is the Indo-British Empire, extending from Cashmere to Cape Comorin, 1,900 miles, starting from a humble factory, erected at Surat about 1612.

This mania for emigration was not confined to England; it agitated Europe, which became a swarming bee-hive: after various attempts, France succeeded in founding a colony at Quebec, Canada, 1608. Hollanders settled New Amsterdam (now New York), 1614; the Cape of Good Hope, 1650, and Celebes Isles about 1667. Swedes and Finns founded a colony on the Delaware, 1627; but within about one hundred and fifty years England captured and annexed most of those colonies and extended her language and sway over them. Thus had a spirit of adventure seized upon the children of the Medieval Goths and Germans. As long as such an *élan* does not tend to war between nations, let it rise and subside like the beneficent storm that clears and purifies a heavy atmosphere; let it ebb and flow like the waves that stir and mingle the waters of the deep; for such activity is calculated to produce expansion of races, mixing of peoples, and approaching of remote tribes towards civilization. Moreover, this spirit is an attribute of the soul that yearns for a higher existence, ever asking where, when, and what is it, while intuition points to a home beyond the grave. It is neither of yesterday nor of to-day; it parted Noah's progeny at Babel, fired Abraham in Chaldee, inspired Moses in Egypt, and led the Phenicians to Carthage, Betica and the British Isles. It accompanied Pytheas to Ultima Thule, Columbus to America, Gama round the Cape of Good Hope, Cooke round the world, Humboldt and Bonpland over the Andes, Fremont over the Rocky Mountains, Sir John Franklin and Dr. Kane to the North Pole,

Du Chaillu, Livingstone, and Stanley, through Equatorial Africa. It is a noble spirit; it is divine.

Among the stirring personages and events of this period, we must allude to some that incalculably influenced civilization and progress: "Plymouth Rock" became a household word in the American mind; the landing of that band of resolute men and women, with their families, stamped on the New World characteristics of enterprise, economy, and thrift, that have been, are, and will be expanding over this hemisphere. Mrs. Hemans' poem on the Pilgrims is a befitting tribute to that bold colony of combined heroes and heroines, who sought new homes for a progeny, whose industry turned the sterile New England rocks into gardens, and into communities, where language, education, literature, science, art, mechanics, and manufactures, made unparalleled strides. A chivalric colony, headed by a warrior, explorer and geographer, landed about the same time in a more fertile region, where his life was saved by a gentle Indian princess, after he had earned laurels against the Turks. You already think of Pocahontas and Captain John Smith, who explored and mapped Chesapeake Bay and the coast of New England, from 1608 to 1614, wrote "General History of Virginia, New England, and the Summer Isles" (*Bermudas*), 1627, and "True Travels and Adventures of Captain John Smith in Europe, Asia, Africa, and America," 1630. As young and old know the touching story of Pocahontas and Captain Smith, and as art has so skilfully portrayed it, we attempt no narration thereof. We should be remiss in omitting here the author and martyr, who penned "Great Case of Liberty of Conscience Debated and Defended," 1671; "Spirit of Truth Vindicated," 1672; "England's Present Interest Considered," 1674, &c., and founded an American colony (1682), that did honor to human nature—namely, *William Penn*, whose name is so felicitously affixed to the Latin root *sylvia*, which, older than Rome, found a new application in the Western Hemisphere. The capital of *Pennsylvania* was another mark of rare linguistic choice in the term *Philadelphia* (φιλος, *friend*, and δελφος, *brother*). Of this most peaceful colony, and Penn's treaty with the Indians, the astute Voltaire says: "The only league between the Aborgines and Christians that was never sworn to and never broken." Roger Williams,

banished from Massachusetts for preaching liberal doctrines, went among the Narraganset Indians, who received him hospitably, 1636, and became the founder of the colony of Rhode Island. He wrote a Treatise against Persecution and "Experiments on Spiritual Health." Thus the Protestants of the New World only banished and did not burn their victim, as the Calvinists did Servetus, which was a decided improvement on the old-fashioned way of punishing heretics.

The seventeenth century is distinguished for literary achievements: the translation of the Scriptures, 1611, by order of the British Government, appointing the ablest divines and scholars to perform that important work. It was begun, 1607, and completed, 1611, under James I. The main text was originally in "*black letter*," while the headings of the chapters, and expletives in the text, were in Roman character. It was truly the largest literary undertaking at that date in England. Strange, King James allowed a tax to be levied on each Bible! Haydon's "*Dictionary of Dates and Universal References*" says the Bible contains 773,746 words, which our strict analysis enables us to divide and approximate thus: about one-half are mere particles, or *words without inherent meaning*, among which *the* occurs about 115,768 times; *and* 96,718 times; the pronoun of the third person, 24,055 times; *in* 14,654; *that* 11,685 times; *to* 10,258 times; *of* 8,792 times; *from* 7,327 times; *be*, auxiliary, about 1,465 times, &c. A large proportion of the other half are proper names and repetitions of nouns, verbs, adjectives, and qualificative adverbs, which, if deducted, will leave but a small number of *words of inherent meaning*. As commentators, divines, and especially the translators of the new version, are particularly interested in this matter, the English-speaking populations may look to them for a Bible in unison with the present standard of science, art, and literature. Surely, seven-tenths of the 96,718 *and* might be dropped without impairing the text in any way; also the quantities of *the*, *that*, *to*, &c., might be considerably reduced, being in many instances mere expletives. By such pruning and weeding of particles, the Bible would not only become clearer and shorter, but more direct and forcible. Our Extract and numeric Table from an early copy of the James' version will fully show its style and vocabulary.

As the Scriptures were translated under Athelstan, A.D. 925–941, and James I., 1611, and are now being revised under Victoria, 1878, these sovereigns may be styled Scriptural *par excellence.* Speaking of the James' version in his "Standard English," p. 303, Oliphant says: "The Koran alone can boast an equal share of reverence, spread far and wide." When we consider that eighty-four Bible societies and agencies distributed 110,000,000 Bibles from 1804 to 1873, and that at least twice that number was issued besides, we must doubt the writer's statement, that the Koran can boast "*an equal share of reverence spread far and wide,*" till it is confirmed by approximate figures.

In 1623 appeared a complete edition of Shakespeare's writings. It was the earliest important English work printed entirely in the clear, distinct Roman type, and not in the angular Gothic black letter. We hope our Extract and Table from that edition, of which there is a copy in the Astor Library, will prove interesting to readers.

April 23, 1564, saw William Shakespeare's birth; April 23, 1616, witnessed his death at the premature age of fifty-two. He was a favorite of Queen Elizabeth and of James I. Sam Johnson says:

"The merit of Shakespeare is such as the ignorant can take in, and the learned add nothing to."

As the writings on Shakespeare by English and American biographers, critics and essayists would make a small library, we shall only mention some of the foreign writers on the immortal bard of Stratford-on-Avon. Wieland translated and issued Shakespeare's Dramas from 1762 to 1766, in eight volumes. Lessing, in his "*Dramaturgie,*" says:

"Of all poets, perhaps, Shakespeare alone has portrayed the mental diseases, melancholy, delirium, lunacy, with such wonderful, and in every respect definite truth, that the physician may enrich his observations from them in the same manner as from real cases."

Eschenburg gave to Germany "*Ueber W. Shakespeare,*" a translation of Shakespeare's dramas in fourteen volumes. In his lectures on "Dramatic Art and Literature," 1815, Schlegel observes:

"Never, perhaps, was there so comprehensive a talent for the delineation of character as Shakespeare's. It not only grasps the diversities of rank, sex and age, down to the dawnings of infancy; not only do the king and the beggar, the hero and the pickpocket, the sage and the idiot, speak and act with equal truth, but he opens the gates of the magic world of spirits, calls up the midnight ghost, peoples the air with sportive fancies and sylphs; and these beings, existing only in the imagination, possess such truth and consistency that, even when deformed monsters like Caliban, he extorts the conviction that, if there should be such beings, they would so conduct themselves."

Elsewhere he says:

"If Shakespeare deserves our admiration for his characters, he is equally deserving of it for his exhibition of passion, taking this word in its widest sense, as including every mental condition, every tone, from indifference or familiar mirth to the wildest rage and despair."

After this exhaustive and masterly criticism, we cannot help citing Byron's:

"Shakespeare and Milton have had their rise, and they will have their fall."

Could Byron, who was ever at war with himself and the world, but visit New York Central Park and gaze at Shakespeare's splendid statue, he would surely be agreeably disappointed; for he must by this time be at peace with himself and the universe. No doubt, similar monuments will arise wherever there is an English-speaking population. For the world never can bestow too much on a character, of whom his cotemporary and rival, Ben Jonson, wrote these lines:

"I loved the man and do honor his memory—on this side idolatry. He was indeed honest and of an excellent fancy and gentle expressions."

Franz Horn's "*Shakespeare's Schauspiele erläutert*" (Shakespeare's Dramas illustrated), in five volumes, 1822–1831. Gervinus' "*Shakespeare*" in four volumes, 1849–1850. Delius' "*Mythus* von *W. Shakespeare*" (Myth of W. Shakespeare), 1851. Such were some of Germany's Shakespearian admirers. Guizot's "*Shakespeare et son Temps*," 1851. Chasle's "*Etudes sur Shakespeare*," 1832. Victor Hugo's "*William Shakespeare*," 1864. Hagberg's "*Shakespeare och Skalderna*," in Swedish, 1848. All these works show how universal has been the admiration for

Shakespeare. Not only England, but Spain lost her greatest bard, April 23, 1616: on that day Shakespere died aged fifty-two years; on the same day died Cervantes, aged sixty-nine. Was this accident, chance, or magnetism? When we read Shakespeare's glowing pages, we ask: could a man of ordinary birth, with few, if any, educational advantages, have conceived and written dramatic scenes, that interest high and low, learned and ignorant? But, when we consider his features, character and the circumstances of his life and death, as transmitted by cotemporaries, suspicion and doubt vanish like mist before a genial sun; we realize that his physical, mental and moral qualities blend into a consistent whole, and we begin to admire the man as much as his writings. We attribute the uninterrupted favor and success of Shakespeare's dramas to his mingling spiritual entities with his *dramatis personæ;* it required a master-hand to do it, a delicate and skillful touch.

Say what we will, spurn as we may the idea of intercourse between beings of Earth and of the spheres; call it superstition, if you please—yet the traditions, records, teachings, sermons and performances, that contain most of it, have ever been most read, studied, listened to and admired; witness Bible, Vedas, Zendavesta, Orpheus' descent to Hades for Euridice, Eneas in Elysium, Numa's Egeria, Socrates' Demon, Lucian's "*Dialogues between the Dead*," Koran, Dante's "*Divina Comedia*," Milton's "*Paradise Lost*," Fénélon's "*Dialogues of the Dead*," Klopstock's "*Messaiah* and *Cidli*," Wieland's "*Letters from the Dead to their Friends*," Goethe's "*Faust*," "*Ahnen Frau*," "*Corsican Brothers*," Fontenelle's "*Dialogues of the Dead*," &c. Even the wild spirit entities of the Edda enriched the English language and literature with the glowing pages of Carlyle.

It is said Shakespeare appropriated ideas from predecessors and cotemporaries. True, he derived King Lear from Layamon's "*Brut*"—"*All's Well that Ends Well*" from Boccaccio's "*Decameron.*" Even his conception of Hamlet may be from some old Scandinavian lay; but what of that? The treatment of the subjects was all his own. To question Shakespeare's authorship, because he had no classical education, seems unwarranted; especially, when the original folio volume of 1623 contains these lines by his cotemporary, Ben Jonson:

"To draw no envy, Shakespeare, on thy name,
Am I thus ample to thy book and fame;
While I confess thy writings to be such
As neither Man nor Muse can praise too much."

Had there been the least suspicion of the kind, would Jonson, who died 1637, have allowed the above to be printed in 1623? would his numerous other cotemporary celebrities: Sir Walter Raleigh, Beaumont, and especially his patron the Earl of Southampton, to whom he dedicated his "*Venus and Adonis*," have ignored such a deception? would it not have reached the ears of his royal admirers, Queen Elizabeth and King James I.? Furthermore, to attribute Shakespeare's writings to Lord Bacon (as has recently been done) seems absurd. Pope styles Bacon:

"The wisest, brightest, meanest of mankind."

He could no more have written "*Hamlet*," "*Winter's Tale*," "*King Lear*," &c., than Shakespeare could have written "*Novum Organum*."

In the Shakespearian likenesses transmitted to us, we realize that not only anatomy, physiology, but phrenology and psychology did their utmost to produce a typal man. Study every lineament; all express gentleness, refinement, and equipoise. Nature exhausted her resources for a cycle in casting the mould of William Shakespeare, who might soliloquize thus: I point to no line of ancestry, no Oxford degree, no fortunate circumstances; I am Nature's pupil; the causes and circumstances that developed my being, and the fount from which flowed my knowledge, are as mysterious and inscrutable as those that evolved the universe. Yet I feel I am but the microcosm in the macrocosm.

After mentioning native and foreign Shakespearian critics and admirers, it would be ungallant not to cite the gentlest and most persevering, Mrs. Cowden Clarke, to whom we but alluded in the opening of this book. She not only scanned and studied the bard's sublime conceptions, ideas, thoughts, humor, and wit, but his vocabulary, which she counted and found to be "15,000 words." Woman alone is capable of such patience, detail, and minuteness.

As Ben. Jonson was Shakespeare's friend and rival, it is but just we should mention some of his dramas, the most popular of which

were "*Sejanus*," 1603; "*Alchemist*," 1610; Catilina, 1611, &c. He was Poet-Laureate to James I., and died, 1637. Of him Dr. Johnson says:

> "Then Jonson came, instructed from the school,
> To please in method, and instruct by rule;
> His studious patience and laborious art,
> By regular approach essay'd the heart."

Jonson's "Sejanus" shows a vocabulary of thirty per cent. Greco-Latin, sixty-nine Gotho-Germanic, and one Celtic.

While the dawn of this enlightened era smiled upon Shakespeare and Jonson, it also beheld the remarkably united bards Beaumont and Fletcher, who, in happy conceit and union, wrote fourteen volumes of superior dramas, comedies, poems, and essays, among which figure "*The Coxcòmb*," "*The Maid's Tragedy*," "*Cupid's Revenge*," &c. Such an intermarriage of thought, ideas, sentiment, and expression is unique in the literary world. What a pity such mental accord is the exception and not the rule! Of this rare duo Hazlitt observes:

> "They are masters of style and versification in almost every variety of melting modulation, of sounding pomp, of which they are capable; in comic wit and spirit they are scarcely surpassed by any writers of our age."

The following is Coleman's appropriate strain on this congenial couple:

> "Beaumont and Fletcher, those twin stars, that run
> Their glorious course 'round Shakespeare's golden sun."

Beaumont and Fletcher's vocabulary in "Honest Man's Fortune," contains thirty-four per cent. Greco-Latin, sixty-five Gotho-Germanic, and one Celtic.

How we should have liked to chance into the "Mermaid Tavern" when Shakespeare, Jonson, Beaumont, and Fletcher were convivially assembled there!

Of all literary English productions, perhaps none has been so widely diffused and eagerly read as "*Robinson Crusoe*," 1719. I never can forget the day when a German and French translation thereof reached me. I could not lay it aside till I had read it several times; and even then my mind dwelled on it for weeks

and months. It outlived Defoe's other 210 writings. As long as there are boys and girls "Robinson Crusoe" will find devoted readers. A passage of Defoe's "History of the Devil" yielded thirty-seven per cent. Greco-Latin, sixty Gotho-Germanic, two Celtic, and one Semitic.

The year 1620 saw a book whose ideas changed the world's method of scientific research; that book was Lord Bacon's "*Novum Organum.*"* Hitherto science had been theoretic and speculative; Bacon urged its being experimental, and founded on observation. Next followed "*De Augmentis Scientiarum, Instauratio Magna,* and *De Sapientia Veterum,*" which treated of religion, morals, philosophy, history, and politics. Like many of his predecessors, Bacon wrote in poor Latin, though his native tongue had supplied Chaucer, Spenser, and even Shakespeare. However, had they been written in English, they might not have reached foreign lands so readily. In 1755 Deleyre wrote an analysis of Bacon's works in French. Lassalle translated them all into French, 1800, and Bouillet, 1835, which shows how his ideas were appreciated abroad. Dryden rhymes the world's indebtedness to his great countryman thus:

> "The world to Bacon does not only owe
> Its present knowledge, but its future too."

As Macaulay's "*Essay on Lord Bacon*" is considered a masterpiece, we refer readers to it.

In 1639 appeared Burton's "Anatomy of Melancholy," of which Dr. Johnson says: "It is the only book that ever took me out of bed two hours before I wished to rise." As Locke's "Essay on the Human Understanding," A.D. 1690, started a somewhat new departure in philosophy, it deserves an honorary mention in a linguistic point of view, furnishing, as it does, new terms and changes of meaning in words and phraseology. So does Bunyan's "Pilgrim's Progress" (1678), of which Macaulay says:

"Bunyan had no suspicion that he was producing a masterpiece. He could

* It is said "Novum Organum" contains words, thoughts, ideas, and passages of Roger Bacon's "Opus Majus," which was written, 1265, and first printed 1733. Hence, Lord Bacon must have read "Opus Majus" in manuscript.

not guess what place his allegory would occupy in English literature; for of English literature he knew nothing. During the latter part of the seventeenth century there were only two great creative minds: one produced "Paradise Lost," the other "Pilgrim's Progress."

The medical world was startled by Harvey's grand discovery, entitled "*Exercitationes de Motu Cordis et Sanguinis*" (Essays on the Motion of the Heart and Blood), 1628, which eminent physicians at home and abroad opposed as long as they could, and then claimed the discovery for Nemesius, Fabricius, Columbo, Cesalpino, and others. As previously stated, Nemesius, Bishop of Syria in the fifth century, alludes to the circulation of the blood in his περὶ φύσεως ἀνθρώπου. It would be curious to know whether Harvey ever read that book? England's Esculapius also wrote "*De Generatione Animalium*" (On the Generation of Animals), in which he maintains that every animal is produced from an egg.

Medicine needs another Harvey to discover the nature of the mysterious fluid that glides along the *nerves*, causing pleasurable or painful sensations, health or disease, which would advance the healing art more than all the medical discoveries yet made, because it is to life what the imponderables, *heat*, *light*, *magnetism*, and *electricity* are to the universe.

MILTON'S "*Paradise Lost*," 1668, of whose style G. P. Marsh, in his "*Lectures on the English Language*," observes:

"The relation between Milton's entire verbal resources and his habitual economy in the use of them is most remarkable, &c. . . . Most of the foreign words employed by him are found in a single passage, whereas the Saxon words are very many times repeated. Nor is the predominance of such to be ascribed to the number of particles or other small words; for of them Milton is very sparing."

Our numeric analysis fully corroborates this statement; for we find him the most concise and tersest of the many English writers we examined. The Bible-and-Miltonian-style are extremes, as may be seen by our Tables: It requires 531 common words from the Bible to obtain 100 different words, whereas 130 common words from Milton furnish 100 different words. Hence, there are 431 repetitions in the Extract from the Bible, and only thirty in that from Milton; yet the ratio of particles is about the

same in both Extracts, namely, one-half; all our other Extracts and Tables range between those from the Bible and Milton as to the number of common words. Milton, like Shakespeare, had one careful reader and patient admirer, who ascertained that his vocabulary consisted of 8,000 words.

We must not omit to mention that Milton visited Galileo during his confinement by the Inquisition. That the author of "Paradise Lost" and the observer of the isochronism of the vibrations of the pendulum, the champion of the Copernican system, greeted each other on the banks of the Arno in 1638, is an event to be remembered in the annals of poetry and science.

England saw a prodigy in Jeremiah Horrox, who was born in a country village, 1619, graduated at Cambridge, took orders, and became curate of Hoole; but, finding the ministry too narrow a field for his expansive mind, he flew to astronomy and wrote the "True Theory of Lunar Motion." Next he pondered over Kepler's Tables, constructed on Tycho Brahe's observations, and found that the transit of Venus, marked for 1631, would not occur till 1639. December 4, 1639, he had the good fortune to behold Venus' transit, which no mortal had seen before; then he penned his "*Venus sub Sole visa*," and died 1641, at the tender age of twenty-two. Was there ever a career so rapid, so rich in events, so wonderful? A university graduation, ministry, astronomic achievements, discovery and description of the rarest celestial phenomenon, all within twenty-two years, seem like Tupper's "Millennium in a moment." Thus a life of one score and two set in motion, not only the world's astronomers, telescopes, and observatories, but its governments and navies, as witnessed at the transit of Venus in 1875; because the successful observation of this phenomenon could furnish data to ascertain the magnitudes and masses of all the planets, the real dimensions of their orbits, their rates of motion round the sun, their respective distances from the sun and from each other, all of which might ultimate into a universal standard of astronomic measure. What a pity such a life was cut so short! However, a being that flashed thus meteor-like across the horizon, does exalt human nature; for of him we may truly say: Horrox "walked with God, and he was not; for God took him." Horrox gave a decided impetus to astronomy in England; for Flamsteed

was appointed Royal Astronomer by Charles II., 1675, and Greenwich Observatory was completed 1676. Hipparchus catalogued one thousand and eighty stars, 150 B.C.; Flamsteed determined the position of two thousand eight hundred and eighty-two, the result of which was published in a work entitled "*Historia Cœlestis*," 1725. Thus did England vie with ancient Greece in the sublime science of the Heavens.

The pioneer authoress, Aphra Behn, opened the vista of female thought in English literature. Her writings are called free by gallant, and licentious by ungallant critics. Besides seventeen dramas, she wrote poems, songs, tales, and novels. She translated Fontanelle's "Histoire des Oracles and de la Pluralité des Mondes," and Bonnecore's "Montre d'Amour," so much ridiculed by Boileau. "Œnone's Letter to Paris" was paraphrased by her on the Latin of Ovid. She was daughter of a Mr. Johnson, who, on his way to America, as Governor of Surinam, died. His family remained some time in that colony, where Aphra Behn became acquainted with Oroonoko, whose history she wrote, entitled "Oroonoko, the American Prince," which is considered her chef-d'œuvre. She read it to Charles II. Laplace translated it from the eighth English edition. This talented daughter of England has been a target for jealous critics, whose venom seems to be spent; for her works were re-issued in six octavo volumes, with her likeness, London, 1871. On the title-page we read "*The Famous Aphra Behn*," an appellation given her by cotemporaries. Thus posterity sooner or later appreciates intellect's nobility, whether male or female. Tardy though it may appear, England will yet hail Aphra Behn as her earliest literary female star.

At periods of vast intellectual expansion, literati and scientists feel the want of easier and more direct intercourse between individuals, nations, and races; hence the idea of a universal alphabet and language became a favorite theme: Leibnitz advocated it, and Bishop Wilkins wrote his "*Essay towards a Real Character and a Philosophic Language*," 1668, which was a step in the right direction, for the benefits resulting therefrom are beyond computation. But Leibnitz, Wilkins, and their admirers little dreamt that a universal alphabet and language must be of slow and gradual growth; because they must contain the very cream

and essence of previous alphabets, dialects, and languages. Could they have anticipated that the universal alphabet had its origin in the Etruscan letters adopted by Rome, and that the English language was then adopting and assimilating the choicest terms from the most refined idioms, they would have used their influence in favor of the Roman alphabet and English language, which, in spite of seemingly insurmountable obstacles, have since spread over the globe.

The Roman alphabet, with its simple, rounded, and sightly letters, is now known and used by the American, Oceanic, most of the European, many of the Asiatic, and some of the African nations; and even the Japanese are disposed to adopt it; hence we may fairly say that about one-half of the thirteen hundred millions of Earth's inhabitants know and use the Roman alphabet; that ninety millions speak English; and that two hundred and seventy-four millions are governed by the English language.

Men, who advocate the introduction of a philosophic alphabet and language should consider, that such an introduction would interfere with our present system of reading, writing, printing, and education; render our archives, books, and libraries useless; and destroy millions of property in the shape of type and printing apparatus, to say nothing of business signs and inscriptions on public and private buildings. Why, as soon as practical people hear of such a change, they pronounce it impossible; and there the matter ends and progress stops. Hence all we can do, with hope of ultimate success, is to spread the Roman alphabet and English language, and speed them on their triumphant mission. The Roman alphabet with a start of twenty-six centuries, and the English language with a start of twelve, are more likely to win than new comers.

We may dream of a philosophic character and language; but we must not overlook that there are and must be vocal, auditive, phonetic and linguistic laws and correspondences, which are as immutable as the laws that control man's other physical and mental capacities. Language involves not only voice, ear, and eye, but telegraphic conditions, as recently revealed by Bell's *telephone* and Edison's *phonograph*. We may devise mechanical contrivances to transmit vocal vibrations; but nature's vehicle and receptacle will ever be the same; hence, language must continue in the

domain in which it originated and developed; and we can no more lay aside, change or modify primitive linguistic elements, roots, and correspondences, than we can alter the laws and capacities that determine and regulate their production, conveyance, and interchange.

This age was not only noted for literature and science, but for inventions: Edward Somerset, Marquis of Worcester, constructed a machine he styled "*water-engine.*" In 1663 Parliament passed an act granting to the inventor the benefit of "a water-commanding engine," which has been considered as the first *steam-engine.* The Marquis had an inventive genius, as may be realized by his curious book, entitled "*Century of the Names and Scantlings of Inventions.*" This was one of the first books that enriched England's language with a vocabulary of mechanical terms. Like all men in advance of their age, Worcester was considered as visionary by his cotemporaries. Could he have had the most remote idea how his *water-engine* would revolutionize the world within two hundred years?

The great fire in London, 1666, gave quite an impetus to architecture: Sir Christopher Wren was England's great architect. The Royal Exchange, Temple Bar, Greenwich Observatory, &c., were erected by him; but his masterpiece was St. Paul's Cathedral, started 1675, and completed 1710. It is not a chaste Gothic model like the Cathedral of Salisbury or "Sainte Chapelle" of Paris; but it vies with most structures of its kind. After seeing Strasburg's wonder, St. Stephens of Vienna, Notre Dame of Paris, we were struck by St. Paul's cupola, which alone should immortalize Wren's name. On that occasion the English language was enriched with Greek, Latin, and Medieval architectural terms, borrowed from the pioneers, Raphael and Michael Angelo. Sir Christopher Wren was buried in St. Paul's with this inscription: "Reader, if thou seekest his monument, look round."

Only in this age of universal progress, Anglo-Saxon, which had been neglected from 1154 to 1659, began to be appreciated by modern scholars like Somner and Hickes: the former wrote an Anglo-Saxon Dictionary, 1659; the latter issued "Institutes of Anglo-Saxon and Mœso-Gothic Grammar," 1689, which awakened quite an interest in England's mother tongue and attracted many votaries.

The "Bill of Rights" presented by the English Parliament to the Prince and Princess of Orange, February 13, 1688, was the most important document enacted since Magna Charta, A.D. 1215. Codes and constitutions are efforts to utter a nation's thoughts and ideas in as clear, distinct, and forcible language as possible, showing her intellectual and moral progress, and expressing her present and future wants. Hence they are the fittest representatives of that nation's linguistic and social status. As readers find an Extract therefrom among our Tables, we forego any further detail, except to state that its style required sixty-three per cent. Greco-Latin and thirty-six per cent. Gotho-Germanic words; whereas Shakespeare's Hamlet needed thirty-three per cent. Greco-Latin and sixty-two per cent. Gotho-Germanic, which clearly proves that jurisprudence necessitates more Greco-Latin than the drama.

As Archbishop Tillotson was the representative divine and preacher of the seventeenth century, we took an Extract from his sermons, as may be seen among our "Tables." Of him Miss Lucy Aikin observes:

"This prelate was, perhaps, the first of our great preachers, whose diction was sufficiently free from Latinisms and scholastic terms to serve as a general model."

When the authoress of "*Memoir and Life of Joseph Addison*" penned this sentence, she little thought that Tillotson's diction and writings averaged about forty-seven per cent. Greco-Latin words of inherent meaning, and fifty-three per cent. Gotho-Germanic words, of which twenty-four are mere particles, leaving but twenty-nine per cent. Gotho-Germanic or Anglo-Saxon words of inherent meaning. Hence, he uses nearly twice as many Latin as Gotho-Germanic expressions of inherent meaning. Thus do appearances deceive, while close mathematical research undeceives.

Bishop Burnet, than whom there is no better or franker judge, styles Tillotson:

"A man of a clear head and a sweet temper. He had the brightest thoughts and the most correct style of all our divines; and was esteemed the best preacher of the age."

Such men ennoble the pulpit, which has ever been a teacher,

promoter and diffuser of language among all nations; formerly priesthoods shrouded themselves in mysteries and symbols to conceal ideas; the Jews would not even utter the name of Jehovah; the Egyptians used hieroglyphics; the Greeks had Eleusinian mysteries; the Hindus have a Trinity and mysteries; so have the Roman Catholics; Protestants threw off part of the mask and became liberal in their language and preaching, and tolerant in their opinions; they realized the significant injunction "*Man shall not live by bread alone;*" they blended in their sermons intellectual and moral food, which made their preaching more practical and more attractive; even science found its way into Protestant pulpits, especially in America, where sermons became intellectually, morally, and scientifically edifying. The Roman Catholics have been forced into more liberal preaching by Protestant example; but there is still room for improvement in Germany, England, and even in America. There is yet great unwillingness to allow unbiased thinkers to express candid opinions on great fundamental topics; The Creation has occupied the human mind more than any other subject: Moses' account in Genesis has not silenced inquiry; for whether we look at the starry Heavens, or gaze upon the myriads of animate and inanimate creatures on our planet, the question, How did all this come about? forces itself upon the mind. As this idea occurs irresistibly to the child, the adult, and the aged, in some form or other, let us evoke the noble host of thinkers of by-gone ages and nations, and let us consider for a moment what they thought, said, and wrote, upon this all-absorbing subject, which forever has been, is, and will be, puzzling mankind. The most ancient philosophers admitted matter as a starting-point, and its changes as a consequence, depending upon its different degrees of condensation. The Persian Magi looked upon fire, and the Hindus and Egyptians upon water as the primitive element of all things. Hence the Sun, Ganges, Nile, and Tiber had worshippers. Thales, one of the seven sages of Greece, adopted the water theory, 650 B.C. His pupil, Anaxamenes, considered air as the basis of things. Anaxagoras, established the hypothesis of the Harmonomeriæ, or homogeneous particles. B.C. 500, Pythagoras and his pupil, Empedocles, originated the famous theory of the four elements: fire, water, air, and earth, which was adopted by Aristotle and

prevailed for two thousand years. B.C. 440, Leucippus considered minute atoms diffused in space, and differing in form and substance, as the essence of all bodies. This theory was further developed by Democritus and Epicurus. According to Plato, pupil of Socrates, all visible objects are but so many manifestations of the Deity. The Roman sages and the Fathers of the Church fluctuated between the Pythagorean and Platonic ideas as to the world's origin. As previously stated, Nemesius, Bishop of Emesa, in Syria, wrote a "Development Theory," in which he shows the whole of Creation as a gradual series of phenomena from the rock up to man. In this genesis he considers the magnet, which attracts iron for its nourishment, as the transition from the mineral to the vegetable kingdom, and the zoöphytes as the transition from the vegetable to the animal kingdom. This idea seems to be endorsed by Christ's declaration: "God is able from these stones to raise up children unto Abraham." The four-element theory ruled philosophy to the seventeenth century, when Descartes looked upon matter as consisting of *atoms* that were set in motion by "*vortices*" proceeding from God, the source of all motion. Pascal, Malebranche, and Spinosa espoused this theory. According to Leibnitz, 1680, *monads* constitute the basis of the universe. These monads, when regarded as spiritual entities, must be looked upon as imaginary forces. From the monads each force has its fixed destination. The principal supporters of the monadic system are Wolf and Madame Duchatelet. The learned Jesuit, Boscovich, rejected the atomic theory, and claimed that matter consists of physical points, which possess only attraction and repulsion. These points form around themselves spheres of unequal expansion, by which they effect their union with differently constituted bodies, and penetrate each other in various ways. The practical naturalists, Hawksbee, S'Gravesende, Muschenbräck, De Saguliers, De Luc, &c., advocated the Newtonian theory, while Michel, Priestley, Robinson, &c., declared themselves for Boscovich.

Sir William Herschel inaugurated the nebular theory, according to which comets, planets, suns, and stars have been, are, and will be evolving and forming forever. This theory has numerous adherents, because geology seems to endorse it. Kant saw two counteracting forces in matter: the force of thought and the

force of attraction, all whose predicates may be attributed to motion. The Kantian philosophy, sometimes called transcendentalism, has had, and still has many warm defenders. Cuvier, Humboldt, Comte, Darwin, &c., have lately modified former cosmogonies to suit their learned works; but as their ideas enter into and partake of those of their predecessors, we forego further detail. These systems opened a rich source of thought, language, and literature; yet their authors were called *infidels* and *atheists*. Men of science never have been and never can be atheists, infidels, or bad men. Aristotles, Roger Bacons, Newtons, Laplaces, Humboldts, Agassiz, &c., have been "the salt of the earth" and mankind's crowning glory. Had theologians translated the Hebrew *iom** by *period* instead of *day*, then science and the Mosaic Record would have agreed and endorsed each other, and divines and scientists could have gone hand in hand and "looked through Nature up to Nature's God." How much controversy and uncharitableness might have been avoided, if this error of translators had been corrected in the James' version, A.D. 1611!

This prolific age produced some institutions that greatly honor England and France: The "*Royal Society of London*," founded under Charles II., 1662, and the French "*Academy of Sciences*," under Louis XIV., 1666. They have ever since promoted literature, science, art, mechanics, manufactures, and with them language. They have been, are, and will be fostering great thinkers by telling them, "Well done, good and faithful servant." When men have achieved something of importance in any department of human progress, they like to hear the cheering voice of their fellow-men. Wherever you find an Englishman or a Frenchman, who has distinguished himself in the domain of science, literature, or art, you will soon be made aware, that he was a Fellow of the Royal Society of England, or member of the Academy of Sciences of France. Countries which thus honor and reward merit, talent, and genius, deserve the name great. We see with delight the Smithsonian Institute in the young

* The Hebrew word *iom* means *day*, *period*, *epoch*, *era*. The translators used *day*, which readers and commentators considered of twenty-four hours, instead of a period of hundreds or thousands of years.

Western Republic; it argues well for her future. Wherever civilization spreads, such institutions become the rule. Sweden, Denmark, Germany, Italy, Spain, Holland, and Russia have academies, that but imitate ancient Greece. The Turks alone seem not to favor such institutions; therefore we need not wonder, that science and art have been at a low ebb at Constantinople since 1453.

Robert Boyle was one of the founders of the Royal Society, of which he was elected President, 1680, but refused the honor. This savant devoted his life exclusively to the study of Nature's arcana, and ever declined office or distinction of any kind. While improving Guericke's air-pump, he discovered the law of the air's elasticity, namely, that its bulk is inversely as the pressure. Behold what Holland's greatest physician, Boerhaave, says of him:

"Mr. Boyle, the ornament of his age and country, succeeded to the genius and talents of Lord Verulam. We owe to him the secrets of fire, air, water, animals, plants, and fossils."

Butler's famous satire, styled "*Hudibras*," took England by surprise, 1663. Of it Hallam says:

"Hudibras was incomparably more popular than Paradise Lost. No poem in our language rose at once to greater reputation."

We find its vocabulary numbers thirty-six per cent. Greco-Latin, sixty-two Gotho-Germanic, and two Celtic. As it was but a satire on persecuted men, women, and children, we cannot admire it. Sir Thomas Browne's "Religio Medici," 1642, is, according to Dr. Johnson, "one of the most beautiful prose poems in the language; its power of diction, its subtlety and largeness of thought, its exquisite conceits and images, have no parallel out of the writers of that brilliant age, when poetry and prose had not yet divided their domain." As we mention, in our bird's-eye view, his "Hydriotaphia" (treatise on urn-burial), we say no more of his style here.

To the great men of this century Holland contributed Huygens, who was chosen Fellow of the Royal Society of London, and member of the Academy of Sciences of France. He became the friend of Leibnitz and Newton, who styled him "*Summus*

Hygenius." His "*System of Saturn*" shows the ring and satellite, which he discovered with a telescope of his own make, 1659. In his "*Horologium Oscillatorium*," dedicated to Louis XIV., Huygens explains the theory of the pendulum, as applied to the measurement of time, 1673. He wrote a treatise on the cause of gravity, 1690, and another on light, in which he considers light as moving in *undulations*, a theory since adopted. In his "*Cosmotheoros*" he claims that the planets are inhabited. These writings are full of startling ideas, requiring new scientific and mechanic terms, and deviations of words from their usual sense, to apply them to other purposes. From *horologium* and *oscillatorium* were derived *horology*, *oscillation*, and other vocables.

As we mentioned Germany's great physicist, Leibnitz, in connection with Newton, we must not omit Kepler, who discovered laws that revolutionized astronomic thought, ideas, and science; they are known as "*Kepler's Laws*," and read thus:

1. The orbits of the planets are elliptic.
2. The radius-vector, or the line extending from a planet to the sun, describes or passes over equal areas in equal times.
3. The squares of the periodic times of planets are proportional to the cubes of their mean distances from the sun.

Of them Sir John Herschel says:

"These laws constitute the most important and beautiful system of geometric relations, which have ever been discovered by a mere inductive process, independent of any considerations of a theoretic kind. They comprise within them a compendium of the motions of all the planets, and enable us to assign their places in their orbits at any instant of time past or to come."

No wonder England's ambassador, Sir Henry Wotton, visited the German savant, and invited him to England; Kepler politely refused. His works are "*Astronomia Nova*," 1609; "*Harmonice Mundi*," 1610; "*Rudolphin Tables*," and "*Dioptrica*," 1611.

Kepler's Laws leave nothing to chance. Hence, science founded on observation is the surest guide to all the laws that have, are, and will be developing the universe.

Germany may feel proud of another of her sons: Otto von Guericke, inventor of the *air-pump*, 1651, which gave rise to the vast science called "*Pneumatics*," engaged the attention of Galileo and Torricelli in Italy, Pascal, Pieri and Mariotte in France,

Boyle in England, changed and dissipated the ancient idea of air being an element. It added to English and other European languages a long vocabulary, connected with gases, vapors, steam, and the terms *pneumatology*, *pneumonia*, *barometer*, *atmosphere*, &c. While other scientists thus looked beyond mother Earth and scanned the heavenly hosts, Sir Isaac Newton considered matter as composed of "*corpuscula*" (small particles), which are expansive, impenetrable and inert in themselves, but yet attract each other collectively. This theory is explained in his treatise, entitled "*De Motu*" (On Motion), 1685, and in "*Principia*" (Principles), 1686, which Laplace styles "pre-eminent above all other productions of the human intellect." It involves the theory of *universal gravitation, thus epitomized by Sir David Brewster:*

"Every particle of matter in the universe is attracted, or gravitates to every other particle of matter, with a force inversely proportional to the squares of their distances."

In his "*Lectiones Opticæ*" (Lectures on Optics), delivered at Cambridge from 1669 to 1671, the great English scientist proved to his eager listeners that *light is not homogeneous, but consists of rays of different refrangibility.* Of this sublime discovery Sir John Herschel says:

"The theory of Newton gives a complete and elegant explanation of what may be considered the chief of all optical facts—the production of colors in the ordinary refraction of light by a prism, the discovery of which by him marks one of the greatest epochs in the annals of experimental science."

After such eulogy from Laplace and Sir John Herschel, Pope's

> "Nature and Nature's laws lay hid in night:
> God said, let Newton be! and all was light"—

will be the "ne plus ultra."

Newton had probably read "*Opus Majus*" written by his illustrious countryman, Roger Bacon, 1265, and had realized what the inquisitive monk said about light and human vision. Could Bacon have imagined, that four centuries thereafter Newton would find hearers on the properties of light at Cambridge? Could Bacon or Newton have dreamt, that from 1265 to 1878 their discoveries would develop new sciences, arts, mechanics, and enrich language and literature?

Milton's nephew and pupil, Phillips, in his "*Theatrum Poetarum*," 1675, complains thus of an influx of gallicisms:

"I cannot but look upon it as a very pleasant humor, that we should be so compleasant with the French custom, as to follow set fashions, not only in garments, but in music and poetry."

The English poetess, Catharine Philips, translated Corneille's tragedy of "*Pompey*" into English, about 1667, and was styled the "*Matchless Orinda*" by her admirers; hers probably was some of the "*French poetry*" Phillips alluded to. France had her *Augustan Era* under Louis XIV.; we must therefore glance at the array of French intellectual development that so influenced England's taste, language and literature in the seventeenth century. As French criticism might seem one-sided, let English writers tell us the merits of those productions: The most erudite of English literati, Hallam, says of Corneille's "*Polyeucte*": It is the noblest perhaps on the French stage, and conceived with admirable delicacy and dignity." Of Racine he observes: "I think him next to Shakespeare among all the moderns. No tragedy of Euripides is so skillful or perfect as '*Athalie*' or Britannicus. The style of Racine is exquisite." Of Molière he says: "In the more appropriate merits of comedy, in just and forcible delineation of character, skilful contrivance of circumstances, and humorous dialogue, we must award him the prize. Shakespeare had the greater genius, but perhaps Molière has written the best comedies." Of the keenest of French satirists, Boileau, Hallam tells us: "He is the analogue of Pope in French literature." Macaulay thinks Addison imitated Boileau's style in the "*Spectator*" and "*Guardian*." Of La Fontaine, whose fables have been translated into most of the modern languages, Hallam says: "The grace of the poetry, the happy inspiration, that seems to have dictated the turns of expression, place him in the first rank among fabulists."

Of Bossuet's numerous writings, Hallam observes: "Few works of genius, perhaps, in the French language, are better known or have been more prodigally extolled." Macaulay thus eulogizes Pascal:

"His intellectual powers were such as have rarely been bestowed on any of the children of men. The delicacy of his wit, the purity, the energy, the

simplicity of his rhetoric had never been equalled, except by the great masters of Attic eloquence. All Europe read and admired, laughed and wept."

Pascal excelled not only as a literatus, but as a mathematician and naturalist; for to him we owe the discovery of the measurement of mountain heights with the barometer. W. T. Brande, F.R.S., extols Mariotte's pneumatic experiments and ascribes to him the important discovery, "That the volumes of gases are inversely as the pressures they support," which is called Mariotte's Law. Ménage's Etymologic Dictionary of the French Language, 1650, has been, is, and will be a standard work as long as Greco-Latin roots and languages are used.

Macaulay says:

"Vauban has during many years been regarded as the first of engineers."

His system of Military Engineering was adopted throughout Europe; from it flowed a new vocabulary into the European languages, which military men alone can fully appreciate. Tournefort's "*Elements of Botany*," 1694, divided into fourteen classes, 676 genera, and 8,846 species, with 451 figures, were quite an acquisition to botanic science of that day. He was Professor at the Royal Botanic Gardens. As Fénélon's name awakens reverence and admiration, we cite no criticism. His writings have been models; there is probably no modern language into which his "*Telemachus*" has not been translated. It has become classic in most countries. Madame de Sévigné's "*Letters*" rank as models of the epistolary style in the world's literature. Madame Deshoulières was styled the "*Tenth Muse*" by cotemporary poets; her Poems and "*Moral* Reflections" have been universally admired. Madame Guyon wrote thirty-nine octavo volumes, mostly on religious subjects. Cowper admired her writings and translated her autobiography into English. Madame de la Fayette wrote the two highly successful novels: "*Zayde*" and "*Princess of Cleves*," which portrayed the manners of the French nobility; she has been considered by some as the pioneer of novel-writers.

Towards the close of the seventeenth century Dryden immortalized himself by translating Homer and Virgil into English hexameter. So did Madame Dacier distinguish herself by translating

Homer, Anacreon, Aurelius, Victor, Florus and Plautus into French. Could any writers of that day have rendered more signal service to literature than by displaying to Europe the treasures of Greece and Rome in two advanced modern languages?

The author of "*Theatrum Poetarum*" also complains (and no doubt with just cause) of a *musical* influx into his country from France: Lully, the greatest harmonist of that day, was director of the "*Academy of Music*" and the composer of nineteen successful operas, among which were "*Cadmus*," "*Psyche*," "*Iris*," "*Temple of Peace*," "*Roland*," &c., besides sacred and other music. It was quite natural that his musical vocabulary, symphonetic improvements, and some of his masterpieces should have found their way to the "*beau monde*" of London, notwithstanding the querulous protestations of such literati as Milton's nephew, Phillips.

We have seen that, according to the most able English critics, France was a center of intellectual celebrities, some of whom they style superior to Plato and only second to Shakespeare. It would have been strange, if rays therefrom had not reached England and inspired such kindred minds as Pope, Addison, Catharine Philips, and a host of others. With the ideas, poetry and music of France came an influx of words of which the following are samples:

Present French:	*Old French:*	*Present English:*
château	chastel	castle and chateau
conquête	*conqueste*	*conquest*
coutume	coustume	custom
consolation	solaz	solace
crête	creste	crest
fête	feste	feast
faible	*foible*	*foible*
hâte	*haste*	*haste*
hôte	hoste	host
maître	maistre	master
pâte	*paste*	*paste*
pâture	*pasture*	*pasture*
reconnaître	*reconnoitre*	*reconnoitre*
secours	socour	succour
souffrir	suffrer	suffer
titre	*title*	*title*

This Table shows, that from many old French words, derived from Latin, unpronounced *s* was dropped and replaced by accents. As the English pronounced the *s* it has justly been retained by them. The French changed *o* into *a* in such words as *foible*, *reconnoitre*, &c., to adapt letter to sound. The English have not altered the *o* because it is phonetic. Other old French words underwent changes to suit modern French and modern English, as: *solaz*, *feste*, *suffrer*, &c.

Spain had her Augustan Era in Cervantes, who, after writing "*Don Quixote*" and other popular pieces, died on the same day as Shakespeare, April, 1616. The prolific Lope de Vega produced 2,000 original dramas and died, 1635. Calderon de la Barca also delighted his countrymen with 500 dramas. The names of Murillo and Velasquez suffice to honor the country and century in which they painted.

Sweden's throne had a superior woman in Christina, the worthy daughter of Gustavus Adolphus. She desired and received a masculine education: Greek, Latin, Hebrew, history, and science were her favorite studies; horseback riding and the chase her amusements. She attracted to her court such men as Descartes, Grotius, Salmasius, Bochart, Vossius, &c. Any talent, persecuted or neglected at home, was sure to find an appreciative asylum at Christina's court. In 1654, while young and blooming, she abdicated a brilliant throne and retired to Rome. Hypercritics ascribe this act to vanity, while the charitably disposed attribute it to magnanimity. The sagacious Voltaire says: "She preferred to live with men who think, rather than reign over men without learning or genius." Christina wrote "Mémoires" and other works that were highly esteemed.

Now, a retrospect of this century, so remarkable for linguistic, literary, and scientific progress, will not be out of place, especially when we consider, that none of the last fourteen centuries shows such a galaxy of great male and female intellects: Shakespeare, Lord Bacon, Milton, Harvey, Sir Isaac Newton, Aphra Behn, &c., in England; Corneille, Racine, Molière, Pascal, Bossuet, Fénélon, Madame Deshoulières, Madame Dacier, &c., in France; Galileo, Torricelli, &c., in Italy; Leibnitz, Kepler, &c., in Germany; Cervantes, Lope de Vega, Calderon de la Barca, Murillo, &c., in Spain; Huygens, Rubens, Vandyke, &c., in

Holland; Queen Christina, in Sweden. When we see such marvelous intellectual development in all branches of literature, science, art, and mechanics in one century out of fourteen, may we not pertinently ask for a cause of such an intellectual phenomenon; and when we do so, shall we ascribe it to physic or psychologic causes, or to both felicitously combined, as we are revolving and floating through interstellar spaces around some yet unknown central sun?

The royal astronomer Halley supplied the astronomic linguistic stream by his discoveries of the "*Motion of the Fixed Stars*," "*Variations of the Magnetic Needle*," "*Use of the Barometer*," "*Treatise on the Trade Winds*," and by his "*Catalogue of the Stars in the Southern Hemisphere*," to observe which he had to pass two years in the Island of St. Helena, 1676.

EXTRACTS AND TABLES FROM ENGLISH AUTHORS AND WRITINGS OF THE SEVENTEENTH CENTURY, SHOWING THEIR STYLE AND THE NUMERIC ORIGIN OF THEIR VOCABULARY:

Bible Version, A.D. 1611.
Shakespeare's Works, 1623.
Robert Burton's "Anatomy of Melancholy," 1639.
Milton's "Paradise Lost," 1668.
Tillotson's Sermons, 1678.
Bill of Rights, 1688.

Extract from the "Holy Bible, first authorized Version, MDCXI. Imprinted at London by Robert Barker, printer to the King's most Excellent Maiestie, anno Dom. 1611." (*From an original copy in black letter, now,* 1878, *in the Astor Library.*)

1. In the beginning God created the Heauen and the Earth.
2. And the earth was without forme, and voyd, and darknesse was vpon the face of the deepe: and the Spirit of God mooued vpon the face of the waters.
3. And God said, Let there be light: and there was light.
4. And God saw the light, that it was good: and God diuided the light from the darknesse.
5. And God called the light day, and the darknesse he called Night: and the Euening and the Morning were the first day.
6. And God said: Let there be a firmament in the midst of the waters, and let it diuide the waters from the waters.
7. And God made the firmament, and diuided the waters, which were vnder the firmament, from the waters, which were aboue the firmament: and it was so.
8. And God called the firmament Heauen: and the Euening and the Morning were the second day.
9. And God said, Let the waters vnder the heauen be gathered together vnto one place, and let the dry land appeare: and it was so.
10. And God called the dry land, Earth, and the gathering together of the waters called hee Seas: and God saw that it was good.
11. And God said, Let the Earth bring foorth grasse and the herbe yeelding seed, and the fruit tree, yeeld fruit after his kinde, whose seed is in it selfe, vpon the earth: and it was so.
12. And the earth brought foorth grasse, and herbe yeelding seed after his kinde, and the tree yeelding fruit, whose seed was in it selfe after his kinde: and God saw that it was good.
13. And the Euening and the Morning were the third day.
14. And God saide, Let there bee lights in the firmament of the heauen, to diuide the day from the night: and let them bee for signes and for seasons, and for dayes and yeeres.
15. And let them bee for lights in the firmament of the heauen, to give light vpon the earth: and it was so.
16. And God made two great lights: the greater light to rule the day, and the lesser light to rule the night: he made the starres also.
17. And God set them in the firmament of the heauen, to give light vpon the earth.
18. And to rule ouer the day, and ouer the night, and to diuide the Light from the darknesse and God saw that it was good.
19. And the Euening and the Morning were the fourth day.
20. And God saide, Let the waters bring foorth aboundantly the mouing creature that hath life, and foule that may flie aboue the earth in the open firmament of heauen.
21. And God created great whales, and euery liuing creature that moueth, which the waters brought foorth aboundantly after their kinde, and every winged foule after his kinde: and God saw that it was good.
22. And God blessed them, saying, Be fruitfull, and multiply and fill the waters in the Seas, and let foule multiply in the earth.
23. And the Euening and the Morning were the fift day.
24. And God said, Let the earth bring foorth the liuing creature after his kinde: Cattell and creeping thing and beast," &c.

531 common words, among which

The	occurs	79 times.	have, aux.	occurs	0 times.
a	"	1 "	shall, "	"	0 "
of	"	6 "	will, "	"	0 "
to	"	7 "	may, "	"	1 "
from	"	5 "	do, "	"	0 "
in	"	10 "	that	"	8 "
with	"	0 "	and	"	67 "
by	"	0 "			
Pronoun of 1st person	"	0 "			204
" 2d "	"	0 "		other particles,	57
" 3d "	"	19 "			
be, aux.	"	1 "			261 particles.

Hence, the Bible style requires about 531 common words to furnish 100 different words, and averages about fifty per cent. particles and eighty-one per cent. repetitions.

Origin of 100 *different words from the preceding Extract from the "Holy Bible," First authorized Version, M.DC.XI.*

"The first important work in Modern English we may consider the translation of the Bible, under the auspices of King James I."—HELFENSTEIN.

ARIO-JAPHETIC TYPE OF LANGUAGES:

THRACO-PELASGIC OR GRECO-LATIN FAMILY:

Greek:	*Latin:*	*French:*
	created	forme, n.
	spirit	voyd
	mooued	*face*, n.
	diuided	*firmament*
	called	*second*, a.
	appeare	*place*, n.
	wattell	*herbe*
		fruit
		signes
		seasons
		rule,* v.
		aboundantly
		creature
		multiply
		beast
	7	15

Greco-Latin words:
22
all words of *inherent meaning.*

SCYTHO-GOTHO-GERMANIC FAMILY:

Anglo-Saxon:				*German:*
in	good	foorth	life	so
the	from	grasse	foule	
beginning	day	yeelding	may, *aux.*	1
God	night	seed	flie, v.	
Heauen	euening	tree	open, a.	
and	morning	after	whales	
Earth	first	kinde	euery	
was	a	selfe	liuing	
without	midst	third	winged	
darknesse	made	for	blessed	
vpon	which	yeeres	fill	
of	vnder	giue	fift	
deepe, n.	aboue	two	creeping	
waters	gathered	great	thing	
said	together	lesser		
let	vnto	starres	77	
there	one	also		
light	dry	set		
saw	land	ouer		
that	seas	fourth		
it	bring	hath		

Gotho-Germanic words:
78
of which 25 are particles, leaving 53 words of *inherent meaning.*

GOMERO-CELTIC FAMILY:

SARMATO-SCLAVONIC FAMILY:

SEMITIC FAMILY:

RESULT:

Latin	7
French	15
Anglo-Saxon	77
German	1
	100

22 per cent. Greco-Latin.
78 " Gotho-Germanic.

* In the confirmation of Charters by Edward I., 1297, written in old French and quoted in Blackstone's "*Great Charter*," pp. 80 and 81, we find *roulle*, from which *o* and one *l* being dropped, left the present English *rule*, n. and v.

Remark how Latin *regula* was changed to suit the Greco-Latin, Celtic, and Gotho-Germanic languages:

Greco-Latin:	*Celtic:*	*Gotho-Germanic:*
French: *règle*	Armoric: reol	Anglo-Saxon: *regol*
Italian: *regola*	Welsh: rheole	German: *regel*
Span.: *regla*		Holl.: *regel*
Port.: regoa		Danish: regel
		Swedish: regel

Such alphabetic and linguistic changes most original roots undergo to enter even kindred Arian dialects.

NOTE.—Eight of these Franco-English words are now in French, just as they are here; and thirty-two of the 100 words in the above Table are now (1878) spelled differently; as they are shorter and clearer, we cannot regret the change.

Title-page of the Original Shakespearian London Edition of 1623, *now in the Astor Library, New York.*

"Mr. William Shakespeare's
Comedies
Histories and
Tragedies,
Published according to the True originall Copies.
London,
Printed by Isaac Jaggard, and Ed. Blount, 1623."

Extract from "The Tragedie of Hamlet—Actus Secundus—Scena Secunda."—p. 270.

Ger. "What have I done that thou dar'st wag thy tong
In *noise* so *rude* against me?

Ham. Such an *act*
That blurres the *grace* and blush of *modestie*,
Cals Vertue Hypocrite, takes off the *Rose*
From the faire forehead of an *innocent* loue,
And makes a *blister* there. Makes *marriage vowes*
As false as Dicers Oathes. Oh such a deed,
As from the body of *Contraction* pluckes
The very soul, and sweete *Religion* makes
A *rapsidie* of words. Heauen's *face* doth glow,
Yea this *solidity* and *compound masse*
With *tristfull visage* as against the doome,
Is thought sicke at the act.

Ger. Aye me; what *act*, that roares so lowd and thunders in the *Index*.

Ham. Looke heere vpon this *Picture*, and on this,
The *counterfet presentment* of two Brothers:
See what a *grace* was seated on this Brow,
Hyperions curles, the *front* of Joue himself,
An eye like Mars, to threaten or command
A *station*, like the Herald of *Mercurie*
Newlighted on a heauen kissing hill:
A *Combination* and *forme*," &c.*

164 common words, among which

The	occurs	11	times.	have, aux.	occurs	1	times.
a	"	9	"	shall,	"	0	"
of	"	7	"	will,	"	0	"
to	"	1	"	may,	"	0	"
in	"	2	"	do,	"	1	"
with	"	1	"	that	"	3	"
from	"	2	"	and	"	5	"
by	"	0	"			51	
Pronoun of 1st person	"	3	"		other particles,	26	
" 2d "	"	2	"			77	particles.
" 3d "	"	1	"				
be, aux.	"	2	"				

Hence, Shakespeare's style requires about 164 common words to furnish 100 different words, and averages forty-seven per cent. particles, and thirty-nine per cent repetitions.

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* If, since the time of Shakespeare, the literary world had been as conservative as they show themselves to-day, and rejected all efforts to improve the mode of spelling, we should still have *modestie* for modesty, *heere* for here, *faire* for fair, *blurres* for blurs, &c. In the short Extract we give there are twenty-seven words that have been changed in their spelling since his day. The time has not yet come that we should stop short in the work of improvement. It is not necessary to make great and sudden changes that will render old books useless; the *u* in *favour*, *labour*, and the like, has been dropt quite recently; the thing has been done, and nobody was hurt. We must now leave out the silent *i* in such words as *believe*, *receive*, &c. Wherever two vowels occur, the one sounded and the other silent, the useless letter should be left out. Every child would see the utility of the change; it would be gradual. It would not depreciate books already on the shelves. The telegraph demands that the English language should be rendered as compact as possible; and now is the era to effect the improvements; it would not cause a ripple on the stream of literature, which will only gain new force from every reform in the language.

Origin of 100 *different words from the preceding Extract from Shakespeare's works, first edition, folio,* 1623. *Printed in Roman character. From the original copy in the Astor Library.*

ARIO-JAPHETIC TYPE OF LANGUAGES:

THRACO-PELASGIC OR GRECO-LATIN FAMILY:

Greek:	*Latin:*	*French:*	
rapsidie	act, n.	noise	front, n.
1	cals, v.	rude	command, n.
	blister, n.	grace, n.	station, n.
	false	modestie*	forme, n.
	very	vertue	23
	compound	hypocrite	
	Index	Rose	
	Picture	innocent	
	combination	marriage	
	9	vowes	
		contraction	
		religion	
		face, n.	
		solidity	
		masse	
		tristfull	
		visage	
		counterfet	
		presentment	

Greco-Latin words:
33
all words of inherent meaning, except one.

SCYTHO-GOTHO-GERMANIC FAMILY:

Anglo-Saxon:				*German:*
what	makes	roares	kissing	so
haue,* aux.	there	lowd	hill	as
I	oathes	thunders, v.		2
done	deed	looke, v.	59	
that	body	heere		*Danish:*
thou	pluckes	vpon		
dar'st	soule	two		blush, n.
wag, v.	sweete	Brothers		1
tong	words	see		
in	Heauens	seated		
against	glow, v.	Brow		
an	yea	himselfe		
and	with	eye		
of	doome, n.	like		
takes	is, aux.	to		
from	thought, v.	threaten		
faire	sicke	or		
forehead	at	new		
loue, n.	aye	lighted		

Gotho-Germanic words:
62
of which 24 are particles, leaving 38 words of inherent meaning.

GOMERO-CELTIC FAMILY:

Scotch:
such
1
Welsh:
blurres, v.
1
Armoric:
Dicers
Herald
2
Cornish:
curles, n.
1

Celtic words:
5

SARMATO-SCLAVONIC FAMILY:

ARIO-SEMITIC TYPE: SEMITIC FAMILY:

RESULT:

Greek:	1
Latin:	9
French:	23
Anglo-Saxon:	59
German:	2
Danish:	1
Scotch:	1
Cornish:	1
Armoric:	2
Welsh:	1
	100

33 per cent. Greco-Latin.
62 " Gotho-Germanic.
5 " Celtic.

* In the above Table there are twenty-seven words that are now spelled differently: *modestie, vertue, vowes, masse, tristfull, counterfet, forme, haue, faire, loue, oathes, pluckes, soule, sweete, Heauens, doome, sicke, roares, lowd, looke, heere, curles, rapsidie, himselfe, blurres, vpon, tong.*

Extract from Robert Burton's "Anatomy of Melancholy," 1621.

"I have read many books but to little purpose, for want of good method; I have confusedly tumbled over divers authors in our libraries with small profit, for want of art, order, mémory, judgment. I never travelled but in map or card, in which my unconfined thoughts have freely expatiated, as having ever been especially delighted with the study of cosmography. Saturn was lord of my geniture, culminating, &c., and Mars principal significator of manners, in partile conjunction with míne ascendant; both fortunate in their houses, &c. I am not poor, I am not rich; *nihil est, nihil deest;* I have little, I want nothing; all my treasure is in Minerva's tower. Great preferment as I could never get, so I am not in debt for it. I have a competency (laus Deo) from my noble and munificent patrons. Though I live still a colegiat student, as Democritus in his garden, and lead a Monastique life, *ipsi mihi theatrum*, sequestred from those tumults and troubles of the world, *et tanquam in specula positus*," &c.

167 common words, among which

The	occurs	2 times.
a	"	3 "
of	"	6 "
to	"	1 "
from	"	2 "
in	"	2 "
with	"	8 "
by	"	0 "
Pronoun 1st person	"	18 "
" 2d "	"	0 "
" 3d "	"	4 "
be, aux.	"	1 "
have, "	"	4 "
shall, "	"	0 "
will, "	"	0 "
may, "	"	0 "
do, "	"	0 "
that	"	0 "
and	"	4 "
		55
other particles,		22
		77 particles.

Hence, Burton's style requires about 167 common words to obtain 100 different words, and averages about forty-six per cent. particles and forty-one per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Robert Burton's "Anatomy of Melancholy,"* 1639.

"If a reader has patience to go through Burton's '*Anatomy of Melancholy*,' he will be more improved for literary conversation than by the perusal of any twenty other works with which I am acquainted—at least in the English language."—BYRON.

ARIO-JAPHETIC TYPE OF LANGUAGES: | ARIO-SEMITIC TYPE:

THRACO-PELASGIC, OR GRECO-LATIN FAMILY: | SCYTHO-GOTHO-GERMANIC FAMILY: | GOMERO-CELTIC FAMILY: | SARMATO-SCLAVONIC FAMILY: | SEMITIC FAMILY:

Greek:	*Latin:*	*French:*		*Spanish:*	*Anglo-Saxon:*			*German:*
	expatiated	purpose	manners	map	I	freely	those	as
	Study, n.	method	partile	1	have, aux.	been, aux.	the	so
	culminating	confusedly	ascendant		read	lord	world	2
	significator	tumbled	poor		many	and	43	
	conjunction	divers	treasure		books	both		
	fortunate	authors	tower		but	rich		
	nihil	libraries	preferment		to	houses		
	deest	profit, n.	debt		little	all		
	laus	art	competency		for	nothing		
	Deo	order	noble		want, n.	great		
	munificent	memory	patrons		of	could, aux.		
	collegiat	judgment	monastique		good	get	*Icelandic:*	
	student	travelled	sequestred		over	a		
	ipsi	card	tumults		in	from	their	
	theatrum	unconfined	troubles, n.		with	though	1	
	specula	especially	35		small	live		
	positus	delighted			never	still, adv.		
	tanquam	cosmography			or	garden		
	18	geniture			which	lead, v.		
		principal, adj.			thoughts	life		

RESULT:

Latin:	18
French:	35
Spanish:	1
Anglo-Saxon:	43
Icelandic:	1
German:	2
	100

54 per cent. Greco-Latin.
46 " Gotho-Germanic.

Greco-Latin words: 54 all words of *inherent meaning*, except one.

Gotho-Germanic words: 46 of which 25 are particles, leaving but 21 words of *inherent meaning*.

Extract from John Milton's "Paradise Lost," Book I., line 115, *original London Edition. "A Poem in ten Books, printed by S. Simmons,* 1668," *now* (1878) *in the Astor Library, New York.*

" So spake th' Apostate Angel, though in pain,
Vaunting aloud, but rackt with deep despare:
And him thus answer'd soon his bold Compeer.
O prince, O chief of many Throned Powers,
That led th' imbattell'd Seraphim to Warr
Under thy conduct, and, in dreadful deeds
Fearless, endanger'd Heav'ns perpetual King;
And put to proof his high Supremacy,
Whether upheld by strength, or Chance, or Fate,
Too well I see and rue the dire event,
That with sad overthrow, and foul defeat,
Hath lost us Heav'n, and all this mighty Host
In horrible destruction laid thus low,
As far as Gods and Heav'nly Essences
Can perish: for the mind and spirit remains
Invincible, and vigour soon returns,
Though all our glory extinct, and happy state
Here swallow'd up in endless misery.
But what if he our Conquerour," &c.

135 common words, among which

The	occurs	4	times.	have, aux.	occurs	1	times.
a	"	0	"	shall, "	"	0	"
of	"	1	"	will, "	"	0	"
to	"	2	"	may, "	"	0	"
from	"	0	"	do, "	"	0	"
in	"	4	"	that	"	2	"
with	"	2	"	and	"	9	"
by	"	1	"			35	
Pro. of 1st person	"	4	"		other particles,	24	
" 2d "	"	1	"			59	particles.
" 3d "	"	4	"				
be, aux.	"	0	"				

Hence, Milton's style requires about 135 common words to obtain 100 different ones, and averages about forty-four per cent. *particles* or words without inherent meaning, and twenty-six per cent. repetitions.

Origin of 100 *different words from the preceding Extract of John Milton's "Paradise Lost," Original London Edition*, 1668.

"*Paradise Lost* is a noble possession for a people to have inherited; but the English tongue is a nobler heritage yet."—TRENCH.

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*			*German:*	*Welsh:*		*Hebrew:*
	Angel conduct, n. Fate dire event spirit remains, v. extinct State, n. 9	Apostate pain vaunting despare Compeer Prince Chief, n. Throned Powers imbattell'd endanger'd perpetual proof Supremacy Chance, n. defeat, n. Host horrible destruction Essences perish invincible vigour	returns, v. Glory, n. misery Conquerour 27	spake th' though in aloud but rackt with deep and him thus answer'd soon bold of many that led to Warr under thy	dreadful deeds fearless Heaven's King put high whether upheld strength or too well, adv.- I see overthrow, n. foul hath, aux. lost mighty laid low, adv. far, adv.	Gods Heav'nly can, aux. for mind, n. all here swallow'd endless what if 57	so by rue, v. as 4	sad happy. 2		· seraphim 1
Greco-Latin words: 36 all *words of inherent meaning.*				*Gotho-Germanic words:* 61 of which 25 are *particles*, leaving 36 *words of inherent meaning.*				*Celtic words:* 2.		*Semitic word:* 1.

RESULT:

Latin:	9
French:	27
Anglo-Saxon:	57
German:	4
Welsh:	2
Hebrew:	1
	100

36 per cent. Greco-Latin.
61 " Gotho-Germanic.
2 " Celtic.
1 " Semitic.

Extract from Archbishop Tillotson's Sermon before the House of Commons, November 5, 1678, *Vol. I., p.* 443.

"Among many other things which may justly recommend the Christian religion to the approbation of mankind, the intrinsick goodness of it is most apt to make impression upon the minds of serious and considerate men. The miracles of it are the great external evidence and confirmation of it's doctrines and precepts, so agreeable to the best reason and wisest apprehensions of mankind, so admirably fitted for the perfecting of our natures, and the sweetning of the spirits and tempers of men, so friendly to human society, and every way so well calculated for the peace and order of the world. These are the things which our religion glories in as her crown and excellency. Miracles are apt to awaken and astonish, and by a sensible and overpowering evidence, to bear down the prejudices of infidelity; but there are secret charms in goodness, which take fast hold of the hearts of men, and do insensibly, but effectually, command our love and esteem.

"And surely nothing can be more proper to the occasion of this day than a discourse," &c.

176 common words, among which

The	occurs	17	times.
a	"	2	"
of	"	13	"
to	"	7	"
from	"	0	"
in	"	2	"
with	"	0	"
by	"	1	"
Pro. of 1st person	"	3	"
" 2d "	"	0	"
" 3d "	"	4	"
be, aux.	"	0	"
have, "	"	0	"
shall, "	"	0	"
will, "	"	0	"
may, "	"	1	"
do, "	"	1	"
that	"	0	"
and	"	15	"
		66	
	other particles,	23	
		89	particles.

Hence, Tillotson's style requires 176 common words to obtain 100 different words, and averages about fifty-one per cent. particles, and forty-nine per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Archbishop Tillotson's Sermon before the House of Commons, November 5th,* 1678.

"As a preacher, he was thought, by his cotemporaries, to have surpassed all rivals living or dead."—MACAULAY.

ARIO-JAPHETIC TYPE OF LANGUAGES:

THRACO-PELASGIC OR GRECO-LATIN FAMILY:

Greek:	*French:*		
Christian	Justly	human	proper
1	recommend	society	occasion, n.
	religion	peace	discourse, n.
Latin:	approbation	order, n.	37
	intrinsick*	glories	
apt	impression	crown	
considerate	serious	excellency	
external	miracles	astonish	
apprehensions	evidence	sensible	
perfecting, n.	confirmation	powering	
spirits	morality	prejudices	
tempers, n.	doctrines	infidelity	
calculated	precepts	secret, adj.	
effectually	agreeable	charms, n.	
	reason, n.	command, v.	
9	admirably	esteem, n.	
	natures	surely	

Greco-Latin words:
47
all *words of inherent meaning.*

SCYTHO-GOTHO-GERMANIC FAMILY:

Anglo-Saxon:			*German:*
among	and	over	so
many	men	bear, v.	as
other	great	down	by
things	best, adj.	but	3
which	wisest	there	
may, v.	for	take	*Flemish:*
the	our	fast, adj.	
to	sweetning, n.	hold	fitted, v.
of	friendly, adj.	hearts	1
mankind	every	do, aux.	
goodness	way	love, n.	
it	well	nothing	*Gothic:*
is	world	can	
most, adv.	these	day	than
make	in		1
upon	awaken	48	
minds, n.	a		

Gotho-Germanic words:
53
of which 24 are particles, leaving but 29 *words of inherent meaning.*

GOMERO-CELTIC FAMILY:

SARMATO-SCLAVONIC FAMILY:

ARIO-SEMITIC TYPE: SEMITIC FAMILY:

RESULT:

Greek:	1
Latin:	9
French:	37
Anglo-Saxon:	48
German:	3
Flemish:	1
Gothic:	1
	100

47 per cent. Greco-Latin.
53 " Gotho-Germanic.

* Does any one now miss the superfluous, unpronounced *k* so fashionable in Court-circles, Parliament and University Halls two hundred years ago? just so little would they miss the superfluous, unpronounced *a* in *board, boast,* &c., and the unpronounced *i* in *receive, believe,* &c. The unpronounced *o* in *door* and *blood,* the silent *u* in *court* and *guard.* These superfluities are mostly of Medieval introduction; they should be dropped by the English-speaking populations in order to render their superior language telegraphic and fit for its grand mission.

Extract from the "Bill of Rights," 1688.

"BILL OF RIGHTS."

A Declaration delivered by the Lords and Commons to the Prince and Princess of Orange, February 13, 1688–9, and afterwards enacted in Parliament on their accession to the Throne. It sets forth:

1. "That the power of suspending laws, or the execution of laws, by royal authority, without consent of Parliament, is illegal.
2. That the pretended power of dispensing with laws, or the execution of laws, by regal authority, as it hath been assumed and exercised of late, is illegal.
3. That the commission for erecting the late Court of Commissioners for Ecclesiastical causes, and all other commissions and courts of like nature, are illegal and pernicious.
4. That levying money for, or to the use of the Crown, by pretence and prerogative, without grant of Parliament, for longer time or in other manner than the same is or shall be granted, is illegal.
5. That it is the right of the subjects to petition the King, and all commitments and prosecutions for such petitioning, are illegal.
6. That the raising or keeping a standing army within the kingdom in time of peace, unless it be with consent of Parliament, is against law.
7. That the subjects, which are Protestants, may have arms for their defense, suitable to their conditions, and as allowed by law.
8. That elections of members of Parliament ought to be free.
9. That the freedom of speech and debates, or proceedings in Parliament, ought not to be impeached or questioned in any court or place out of Parliament.
10. That excessive bail ought not to be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.
11. That jurors ought to be duly impaneled and returned, and jurors which pass," &c.

245 common words, among which

The	occurs	16	times.	have, aux.	occurs	1	times.
a	"	1	"	shall, "	"	1	"
of	"	16	"	will, "	"	0	"
to	"	7	"	may, "	"	1	"
from	"	0	"	do, "	"	0	"
in	"	4	"	that	"	11	"
with	"	2	"	and	"	12	"
by	"	4	"			—	
Pronoun, 1st per.	"	0	"			86	
" 2d "	"	0	"	other particles,		28	
" 3d "	"	5	"			—	
be, aux.	"	5	"			114	particles.

Hence, the "BILL OF RIGHTS" required 245 common words to obtain 100 different words, and averages about forty-seven per cent. particles and fifty-nine per cent. repetitions.

Origin of 100 *different words from the preceding Extract of the "Bill of Rights," delivered by the Lords and Commons to the Prince and Princess of Orange, February* 13, 1688, *and afterwards enacted in Parliament on their accession to the Throne.*

ARIO-JAPHETIC TYPE OF LANGUAGES: | **ARIO-SEMITIC TYPE:**

THRACO-PELASGIC OR GRECO-LATIN FAMILY: | **SCYTHO-GOTHO-GERMANIC FAMILY:** | **GOMERO-CELTIC FAMILY;** | **SARMATO-SCLAVONIC FAMILY:** | **SEMITIC FAMILY:**

Greek:

Latin:

assumed
erecting
subjects
commitments
prosecutions
fines
inflicted
jurors

8

French:

power
suspending
laws
execution
regal
authority
consent, n.
Parliament
illegal
pretended
dispensing
exercised
commission
court
commissioners
ecclesiastical
causes
nature
pernicious
levying
money

use, n.
crown, n.
pretence
prerogative
grant, n.
time
manner
petition, v.
army
peace
protestants
arms
defence
suitable
condition
allowed
election
members
debates, n.
proceedings
impeached

questioned
place
excessive
bail
required
imposed
cruel
unusual
punishments
duly
impanneled
returned
pass

55

Anglo-Saxon:

That
the
of
or
without
is
it
hath, aux.
and
late, adv.
all
other
like
to
in
longer
same
shall
right, n.
king
raising, n.

keeping, n.
a
standing
kingdom
unless
against
may, aux.
ought
free
freedom
speech
not

33

German:

by
as

2

Gothic:

than

1

Scotch:

such

1

RESULT:

Latin:	8
French:	55
Anglo-Saxon:	33
German:	2
Gothic:	1
Scotch:	1
	100

63 per cent. Greco-Latin.
36 " Gotho-Germanic.
1 " Celtic.

Greco-Latin words:
63
all *words of inherent meaning.*

Gotho-Germanic words:
36
of which 19 are particles, leaving but 17 words of inherent meaning.

Celtic word:
1.

Under James I., King of England from 1603 to 1625, the English language extended to Scotland, Orkney, Shetland, and Hebrides Islands, where the census of 1871 found among a population of 3,360,018 only 300,000 (nine per cent.) persons who could speak Scotch or Gaelic. Thus have the Celtic dialects in the British Isles been replaced by English, because they could not compete with a leading superior language that contains the choicest roots of the Greco-Latin, Gotho-Germanic, and Celtic vocabularies.

In the seventeenth century England began to resemble a swarming bee-hive; its people and language expanded to

Virginia	A.D.	1607	Honduras, Central America	A.D.	1643
Bermuda Islands	"	1609	St. Helena Island	"	1651
Surat, India	"	1612	Jamaica "	"	1656
Massachusetts, by Puritans	"	1620	Bombay, India	"	1661
New Hampshire	"	1623	New York	"	1664
Maryland	"	1624	Cape Coast Castle, in Guinea, Africa	"	1667
Barbadoes Islands	"	1624	South Carolina	"	1670
Bahama "	"	1629	Pennsylvania, by William Penn	"	1681
Rhode Island, by Roger Williams	"	1636	Sumatra Island, Asia	"	1690
Connecticut	"	1636	Calcutta, India	"	1698
Madras, India	"	1639			
New Jersey	"	1640			
North Carolina	"	1640			

All of those early colonies, after having been vastly extended, are now (1878) held by the English-speaking populations.

In previous centuries we extolled kings, queens, nobles, prelates, and statesmen for favoring and founding educational institutions. As the idea of education soon found favor among the English people, who carried it to distant colonies, let us mention some striking examples: The Puritans landed in Massachusetts in 1620, and in 1638 they founded Harvard University, which was the earliest and is now the richest literary institution in the United States. Yale College, New Haven, Conn., followed, 1701; Princeton College, N. J., 1746, &c. Thus did England's colonists in the New World cherish and diffuse the idea of general education. New Englanders have ever been famous for their love of diffusing popular knowledge. Wherever they settled they soon constructed a school-house, a meeting-house,

a blacksmith shop, a tavern, in order to show their esteem for education, religion, mechanics, travel, and commercial intercourse. This thirst for knowledge, education, and progress pervades the United States from the Atlantic to the Pacific, and from Maine to Texas; it started in New England; every State has a free university and free schools. No doubt, if a universal census could be taken, it would probably show more colleges and schools, more libraries, books, and newspapers in the United States than in the rest of the world. The last United States census favors this inference; it is a curious document on the score of schools, libraries, newspapers, and popular education. We are glad to realize that the idea of general education finds favor among the English-speaking populations in Australia and New Zealand. The mother country must feel proud of her progressive children in America and Oceanica.

EIGHTEENTH CENTURY.

"The sole hope for literature depended on the Latin language."—HALLAM.

THE descendants of the Anglo-Saxons and Franco-Normans, after being engaged from A.D. 1200 to A.D. 1700, in selecting and polishing their language, began to feel the want of more expansive and sonorous words; they had enough monosyllables and dissyllables of primary and secondary necessity; now expressions of deep and reiterated action were needed. They were not to be found in the Gotho-Germanic idioms. Germany herself, with her vast literature, has ever turned to Greco-Latin for all such terms, as shown by Heyse's Lexicon, which records over 6,000 foreign words. Rome had assimilated the best of antiquity's vocabulary in her composite language: Thraco-Pelasgic, Celtic, Etruscan, and Greek.

An astronomer, in stilly night, gazing into stellar spaces; what verb will express his action? *see*, *look*, *seek*, *search*, *think*? only *contemplate* is sufficiently expressive.

One hears a loud noise going to and returning from hill to hill; what term will describe it all? *sound*, *boom*, *roar*, *echo*? all too tame, but *reverberate* tells the whole in one word. Wherever a human heart can be felt and heard, a language without the word *palpitate* cannot properly express the wonderful action. We could cite any number of like instances. Thus the English, to perfect their superior language, resorted to Latin. The following Table contains a rich vocabulary of deeply meaning polysyllabic verbs, nouns, and adjectives:

TABLE OF SOME OF THE ENGLISH VERBS,

Formed from Latin Supines and Perfect Participles by dropping um, *or* us, *for which* e *is substituted, especially in Verbs of the First Conjugation.*

English Verbs formed from these	*Latin Supines and Perfect Participles:*	*English Verbs formed from these*	*Latin Supines and Perfect Participles:*	*English Verbs formed from these*	*Latin Supines and Perfect Participles:*	*English Verbs formed from these*	*Latin Supines and Perfect Participles:*
abdicate	abdicatum	arrogate	arrogatum	complicate	complicatum	dedicate	dedicatum
abrogate	abrogatum	articulate	articulatum	concoct	concoctum	degenerate	degeneratum
accommodate	accommodatum	assert	assertum	conduct	conductum	delegate	delegatum
accumulate	accumulatum	assess	assessum	confiscate	confiscatum	deliberate	deliberatum
adjudicate	adjudicatum	assimilate	assimilatum	congratulate	congratulatus	demonstrate	demonstratum
administrate	administratum	attenuate	attenuatum	conjugate	conjugatum	deposit	depositum
adulterate	adulteratum	attract	attractum	consecrate	consecratum	detect	detectum
advocate	advocatum	audit	auditum	constitute	constitutum	devote	devotum
afflict	afflictum	calumniate	calumniatus	construct	constructum	dictate	dictatum
aggravate	aggravatum	celebrate	celebratum	consummate	consummatum	diffuse	diffusum
agitate	agitatum	circulate	circulatum	contaminate	contaminatum	digest	digestum
alienate	alienatum	circumvent	circumventum	contemplate	contemplatum	digress	digressum
alternate	alternatum	cogitate	cogitatum	corroborate	corroboratum	dilate	dilatum
amputate	amputatum	collapse	collapsus	corrupt	corruptum	dilute	dilutum
animate	animatum	collect	collectum	create	creatum	discriminate	discriminatum
anticipate	anticipatum	commemorate	commemoratum	criminate	criminatus	disperse	dispersum
arbitrate	arbitratus	communicate	communicatum	debilitate	debilitatum	dissect	dissectum

disseminate	disseminatum	immerse	immersum	modulate	modulatus	saturate	saturatum
dissipate	dissipatum	immolate	immolatum	mutilate	mutilatum	separate	separatum
donate	donatum	impart	impartum	narrate	narratum	speculate	speculatus
duplicate	duplicatum	impress	impressum	navigate	navigatum	stagnate	stagnatum
educate	educatum	inculcate	inculcatum	neglect	neglectum	state	statum
elect	electum	indicate	indicatum	negotiate	negotiatus	stimulate	stimulatum
emanate	emanatum	indict	indictum	nominate	nominatum	stipulate	stipulatus
emigrate	emigratum	indurate	induratum	obstruct	obstructum	subtract	subtractum
emulate	emulatus	inflict	inflictum	operate	operatus	suggest	suggestum
enervate	enervatum	infuse	infusum	palpitate	palpitatum	suppress	suppressum
enumerate	enumeratum	innovate	innovatum	participate	participatum	suppurate	suppuratum
eradicate	eradicatum	inoculate	inoculatum	persecute	persecutus	terminate	terminatum
exaggerate	*exaggeratum*	*insert*	*insertum*	peregrinate	peregrinatus	tolerate	toleratum
excavate	excavatum	institute	institutum	permeate	permeatum	transact	transactum
exhibit	exhibitum	instruct	instructum	perpetuate	perpetuatum	transfuse	transfusum
exonerate	exoneratum	interrogate	interrogatum	perplex	perplexum	translate	translatum
expedite	expeditum	interrupt	interruptum	procrastinate	procrastinatum	transgress	transgressus
expiate	expiatum	investigate	investigatum	promote	promotum	ulcerate	ulceratum
extort	extortum	irritate	irritatum	prompt	promptum	unite	unitum
exterminate	exterminatum	lacerate	laceratum	promulgate	promulgatum	vaccinate	vaccinatum
fabricate	fabricatus	liberate	liberatum	protect	protectum	vegetate	vegetatum
fascinate	fascinatum	litigate	litigatum	prostrate	prostratum	venerate	veneratus
fluctuate	fluctuatus	lubricate	lubricatum	quiet	quietum	ventilate	ventilatum
frustrate	frustratus	luxuriate	luxuriatum	radiate	radiatum	vibrate	vibratum
fulminate	fulminatum	macerate	maceratum	reciprocate	reciprocatum	vindicate	vindicatum
germinate	germinatum	machinate	machinatus	refrigerate	refrigeratum	violate	violatum
gesticulate	gesticulatus	meditate	meditatus	repudiate	repudiatum	vomit	vomitum
hibernate	hibernatum	mitigate	mitigatum	reverberate	reverberatum	vitiate	vitiatum
imitate	imitatus	moderate	moderatus	ruminate	ruminatum		

The following are a few of the nouns and adjectives formed from the above verbs by adding *ion* or *ive*, or by substituting *ion* or *ive* to final *e*, as: *affliction, alternative, corruption, dissipation. election, fluctuation, impression, litigation, machination, operative, suggestive*, &c. There are over three hundred words in *ion* alone. Most of these vocables are in French and in English, According to the ablest Latin commentators, *um* was pronounced by the Romans like *oom* in room; and *us* like *oose* in *goose.* Did it not evince excellent taste in the English to drop these *booming* and *oosing* suffixes? Lord Brougham advised the students of Glasgow University to avoid long Latin words and use Anglo-Saxon terms instead, little dreaming that these vocables are the dome of the English language, whose finishing touch is to be harmony between letter and sound.

Many English verbs are derived from Latin infinitives by dropping *re, ere*, and sometimes the consonant immediately before these terminations, as: *advert, allude, admit, comprehend, conclude, describe, dissolve, disturb, expel, imbue, move, occur, produce, refund, succumb*, &c.

By the Anglo-Saxon, French, and Latin "*Tables*" an effort was made to unveil the almost hidden workings of the English mind, in combining its multifarious vocabulary, showing, as it were, the analyzing and synthetizing processes used in the great work, spreading over many centuries, so as to enable the student to observe the changes, as they gradually came about in the slow transition from Anglo-Saxon to English.

We often hear, not only sensation speakers, but even men of education eulogize Anglo-Saxon and express a yearning for the lost dialect, whose framework is still in the English. But would they, after due reflection, return to inflections in *an*, and a vocabulary with *h* before *l, r*, and *w*, and *ge* before many of the words as displayed in our Tables? Would it not be better to proceed with that, which has been so admirably going on for a very long time, and endeavor to perfect the Gotho-Germanized and Greco-Latinized English, and render it as harmonious in letter and sound as it is expeditious in grammar and direct in construction.

England's colonies, so carefully planted and fostered during the previous century, prospered; the most beneficent among them was that of Botany Bay with 778 convicts in 1787, which

gave to outcasts a chance to reform, with their analogues, amid natural scenery instead of bars and walls, far from the haunts of vice, in contact with kindly mother Earth, that ever feeds those who will cultivate her. Every country and large city should have such a place. The like might be done for the incurable rheumatics and consumptives that crowd our hospitals. Could they be carefully transplanted to warmer climates, where rural occupations might assist their recovery, a large proportion of them would regain their health and become useful and happy. If the English-speaking populations will continue to foster such colonies as that of Botany Bay, and add to them others for such as are physically prostrated; it will not only do a great amount of good to those now very miserable, but will spread their language and civilization to regions now deserted. It is a remarkable historic fact, that the descendants of those convict settlers have usually turned out well. The removing them from all opportunity to commit crime worked a radical cure in the individuals, and their old propensities did not descend to their posterity. As that class of persons are usually intelligent and active, they find ample opportunity for their activity in a large, unsettled territory.

England had a musical virtuoso in Dr. Arne, on whom Oxford University conferred the degree of Dr. of Music, 1759. He composed Addison's *Rosamond*, *Masque of Alfred*, *Comus*, *Artaxerxes*, &c., organ *Concertos* and *Ballads*. Now began the native English musical vocabulary. This was a step in the right direction; for genius of any kind, whether in the literary, scientific, artistic, or inventive domain, should not only be encouraged, appreciated, and rewarded, but honored. There is no reason why there should not be Doctors of Music, Painting, Sculpture, Inventions, Mechanics, Manufactures, and Trades, as well as D.D.'s, M.D.'s, and LL.D.'s. Such a system would emulate the bright and the dull, the quick and the slow. While Dr. Arne's symphony was delighting England, Mozart's harmonic pathos charmed Germany.

In 1735 appeared "Description Géographique, Historique, Chronologique, Politique, et physique de l'Empire de la Chine, et de la Tartarie Chinoise," by Father Du Halde, who first described that exclusive empire and people with accuracy. His information was derived from the Jesuit missionaries, who had

visited China. In this erudite work is a seemingly accurate likeness of *Confucius*, whose wisdom illuminated that vast country, 500 B.C.

The opening of this age saw Peter the Great, as reformer of the Moscovites: to accomplish a reform among his barbarous subjects, he traveled incognito and worked for wages as a ship-carpenter in Holland. Next he visited England and other countries, and returned to Russia after more than a year's absence. Then he procured the services of talented foreigners in various departments of science, art, and mechanics. By this course he so inspired his people with progressive ideas, that he raised his country to the rank of the great European powers. Such enterprise and self-denial deserve mankind's admiration, even if accompanied by severity and sacrifices; for within one hundred and thirty-six years from the death of Peter the Great the Russians so progressed that serfdom, amounting to 20,000,000 souls, could be abolished, 1861.

In this age the North American Colonies took a high stand, and achieved within one hundred years intellectual, political and territorial expansion unparalleled in history. The three millions in the thirteen colonies resented taxation without representation. England had but two statesmen: Chatham and Burke, who saw the justice of the claim and vindicated it before the British Parliament, 1774; but George III. and his supporters, hugging the principle of "*divine right*," ever backed by force, precipitated a rupture by rejecting with disdain all the petitions, presented by Dr. Franklin, 1775, when the peaceable American delegate returned from England without hope of reconciliation. On this occasion the English sovereign and his advisers miscalculated, when they looked to mere numbers: 3,000,000 against the British Empire. They little dreamt what would be done by men, who knew the right was on their side, and that the whole world would see and appreciate that important fact and stand by them in the contest. Soldiers like Washington, who had been educated in the English army; statesmen like Jefferson, Adams and Hancock; orators like Otis and Patrick Henry—all of them men of sterling integrity, honesty of purpose and patriotism, who cared nothing for life, where right against wrong was in the balance. The men and women of that day in America were of the highest type, all

educated and struggling for their very existence as a free people; the result could not be doubtful. For a graphic account of that memorable seven years' war we refer readers to C. Edwards Lester's "*Our First Hundred Years*," written in the style of Thucydides, Cesar, Sallust.

In the course of this work we often alluded to streamlets of words, derived from new sciences, arts, inventions, and devices. However, we overlooked one of those linguistic sources, *proper names;* yet the English derivatives from proper names are numerous and important, as may be noticed by *galvanic, galvanize, galvanism, galvanist, galvanometer*, &c., from the eminent Italian scientist, *Galvani*, whose experiments with electricity evoked "*De Viribus Electricitatis in Motu musculari Commentarius*," 1791, (Commentary on the Forces of Electricity in Muscular Motion). Were it not so universally known, we should relate the story of the effect the galvanic current accidentally produced on some dead frogs in the scientist's laboratory. Galvani was a native of Bologna, where he became Professor of Anatomy, 1762. Thus have proper names and *patronymics* ever been a productive mine of linguistic lore, as shown in *Mosaic, Cadmean, Arcadian, Orphic, Pythagorean, Socratic*, &c.; *Platonic, Platonist, Platonize, Platonism; Aristotelian; Cesarian, Cesarism; Christian, Christianity; Mahometan, Mahometism; Copernican; Wickliffite; Hussite; Lutheran, Lutheranism; Calvinistic, Calvinism; Cartesian; Newtonian; Voltaic, Voltaic* battery; *Kantian, Kantism; Fourierite, Fourierism; Darwinian, Darwinism*, &c. This versatile adaptability has been, is, and ever will be a rich tributary to the English vocabulary. Hardly any of the leading languages can so felicitously form and appropriate expressive words, whose very sound and sight tell their full meaning and significance. Many pre- and proto-historic facts may yet be inferred and ascertained from proper names and patronymics by truly scientific investigators.

About 1717 appeared a rare mind, combining Aristotelian, Socratic, Pythagorean, Platonic and Copernican ideas and methods—a mind singularly calculated to conceive and describe natural and spiritual phenomena, and blend them harmoniously on a somewhat practical basis. Such was the mind of the Swedish physicist, psychologist, sage and seer, Swedenborg. He first and

foremost scrutinized and described the visible and tangible world according to Christ's injunction and sayings:

"Consider the lilies of the field, how they grow."
"God is able of these stones to raise up children unto Abraham"—

and, according to Pope's pertinent adage:

"Look through Nature up to Nature's God."

Swedenborg studied these themes and expressed them in the clearest Greco-Latin terms he could devise for scholars of all countries and climes. They have since been translated into most of the modern idioms. In a letter to Dr. Beyer we find clauses like this:

"From my fourth to my tenth year my thoughts were engrossed by reflections on the spiritual affections of man. I often uttered ideas, which astonished my parents, and caused them to say, that angels spake through me."

After graduating with distinction at the university of Upsal, he spent four years in visiting the principal seats of learning in Europe. At the age of twenty-seven he edited the scientific periodical called "*Dædalus Hyperboreus.*" He was such a practical mathematician, that Charles XII. appointed him engineer for the construction of military works. Among Swedenborg's first Essays on the natural sciences we find "*Introduction to Algebra,*" "*Efforts to ascertain the Longitude of Places by Lunar Observations,*" &c., which attracted the attention of scientists. Then he wrote "*Miscellanea Observata circa Res Naturales*" (Miscellaneous Observations on Natural Things); "*Principia*" (Principles); "*Œconomia Regni Animalis*" (Economy of the Animal Kingdom), and "*Regnum Animale*" (Animal Kingdom).

Such a varied array of studies of, and writings on the natural sciences was probably never penned by mortal before Swedenborg: hence he must have been exceedingly practical: he thus alludes to his preparatory writings:

"My object was a knowledge of the soul; because such a knowledge would be the crown of my studies."

Thus was the first part of his life spent in laying a natural foundation for a spiritual superstructure. On this basis the

Swedish sage issued his "*Arcana Cœlestia*" (1749), and numerous other psychologic writings, and died in London after a scientific and contemplative life of fourscore and five years. Many interesting anecdotes are related of Swedenborg's powers as a writer, seer, and medium, some of which the learned metaphysician, Kant, investigated and endorsed. Sceptics and hypercritics sneer and exclaim: *hallucination*, dreams, humbug, &c., and think they have solved the whole question. The varied Essays of this prolific author would probably fill forty octavo volumes. In them we can trace vestiges and ideas for Gall's *Phrenology*, the title and terms for Cuvier's "*Règne Animal*," and the germs of modern spiritualism.

Behold the dicta of an intelligently grateful posterity: the erudite German scholar, Görres, tells us:

"Swedenborg was guided in his researches by a mind clear, acutely analytic, endowed with skill and well disciplined in mathematics and logic. '*Principia*' is a production indicative of profound thought in all its parts, and not unworthy of being placed by the side of Newton's 'Principia.'"

The French biographer observes:

"*Opera Philosophica et Mineralia*, in three folio volumes adorned with appropriate engravings, do honor to Swedenborg's knowledge and judgment."

Emerson says:

"His writings would be a sufficient library to a lonely and athletic student, and the 'Economy of the Animal Kingdom' is one of those books which, by the sustained dignity of thinking, is an honor to the human race."

Coleridge adds:

"Even from a very partial acquaintance with Swedenborg's works, I may venture to assert, that as a moralist he is above all praise, and that as a naturalist, psychologist and theologian, he has strong claims on the gratitude and admiration of the professional and philosophic student."

That Swedenborgians are usually thinkers and highly moral people speaks volumes for the ethics of their founder.

No doubt, the translation of Swedenborg's writings added scores of choice scientific, moral and spiritual terms to the vocabulary of the leading European languages; for this reason alone,

to say nothing of their high metaphysic bearing, they deserve a conspicuous place in this work.

Swedenborg was to the eighteenth century what Bunyan was to the seventeenth, with this difference: the former was a graduate of a university, while the latter was a tinker. The Jews would have styled Bunyan and Swedenborg *prophets;* the Greeks and Romans, *oracles;* the Medievals, *wizards.* In our day the charitably disposed name them *clairvoyants* or *mediums*, while the uncharitably disposed call them *impostors* and other bad names.

During this age, prolific in great ideas, discoveries, and inventions, language was given to such as had been deprived thereof by Nature, namely, to *deaf-mutes.* We read that the Abbé de l'Epée met at Paris two deaf-mute girls, who lived in retirement with a disconsolate mother. The intelligence they showed and the sorrow of the mother in seeing them reduced to life-long silence, inspired the Abbé with the thought of devoting his leisure hours to enable them to interchange ideas among themselves and with the world. He succeeded so well that he resolved to consecrate his life and fortune to teach deaf-mutes to speak. Under his tuition pupils soon acquired the most useful knowledge, and the faculty to communicate it to others. Some became thorough linguists; some profound mathematicians; others obtained academic prizes for their literary productions. With an income of 12,000 francs per year, the Abbé supported an institution of forty deaf-mutes. When the Emperor Joseph II. came to Paris, he admired Epée's asylum and the simplicity of its founder. He asked permission to place with him a student, who could learn his method and transplant the benefits thereof to Germany. In 1780 the Russian Ambassador complimented the Abbé from his sovereign, and offered him a considerable present.

"Tell *Catherine,*" replied Epée, "I never receive gold; but if my labors have any claim to her esteem, all I ask of her is to send me from her vast empire a deaf-mute to educate."

We owe to Epée: "*True Method of Teaching Deaf-Mutes, Confirmed by a Long Experience.*" He communicated his secret to Abbé Sicard, who succeeded him. Thus were faculties, denied by Nature, supplied by art, whence it would seem as though human ingenuity was unbounded and almost divine. Epée's insti-

tutions have spread over the civilized world. Monarchs, princes, States, communities, and municipalities support and take pride in schools and asylums for deaf-mutes. Wallis in England, Ponce in Spain, Amman in Germany, and Pereyre in France, had written and speculated on this subject; but their writings and experiments had no practical results. In this connection we cannot help mentioning the highly philanthropic efforts of John Howard, who, after visiting most of the English county jails and observing the brutal treatment of prisoners, induced the British government, 1774, to reform the "*prison discipline.*" To his heroic labors and to his work, entitled, "The State of the Prisons in England," is due the interdiction of cruelty to prisoners throughout the civilized world. He was in his day, 1774, to men what Bergh is now, 1878, to animals. In his tour over Europe, during which he died, 1790, in Russia, he visited not only prisons, but hospitals and places of suffering and destitution. The eloquent Burke says:

"Howard was taking the gauge and dimensions of misery, depression, and contempt."

England's "*Royal Society*" never added *F.R.S.* so worthily and deservedly to any name as to that of *John Howard.* In 1740 Captain Coram imitated St. Vincent de Paul's fervor, and established a *Foundling Hospital* in England. Parliament, realizing the humanity of this institution, voted £10,000 for its support, 1756.

To this age belong J. J. Rousseau's stirring writings: "*Discourse on the Origin of Inequality among Men*" and "*Social Contract; or, Principles of Political Right.*" These two essays were the starting-point of free political thought, speech, writing, and printing. They suggest and urge comparison between the rich and poor, labor and capital, pauperism and opulence. This comparison expanded into the idea of political equality, Fourierism, socialism, and communism, which have formulated a vocabulary, speech, press, and literature of their own since Rousseau. Strange, the author of this most humane theory should have sent his five children to the foundling asylum! Whether the fruits of his teachings without example will prove a blessing or curse to humanity, remains to be seen.

DECLARATION OF INDEPENDENCE OF THE UNITED STATES OF AMERICA, JULY 4, 1776.

This document, containing the wisdom of most earnest men, assembled to deliberate on human rights and aspirations, deserves as conspicuous a place as King Ethelbert's first ANGLO-SAXON CODE, A.D. 597, MAGNA CHARTA, 1215, and the BILL OF RIGHTS, 1688. Was it not "*Time's noblest offspring*," so prophetically announced in Bishop Berkeley's poem prior to 1753? Hitherto history had only hinted at two fundamental principles of human government: *Force and Divine right.* Those American sages, assembled in the New World's Philadelphia (City of Brotherly Love), consciously or unconsciously added a third fundamental principle, by which to govern men, in this memorable sentence:

"*Governments are instituted among men deriving their just powers from the consent of the governed.*"

Thus treating men as beings, whose consent might be reached through reason. This new principle of government soon commended itself, not only to Americans, but to Europeans, so that within a century men have become averse to government by force, and freely discuss the merits between government by *Divine right* and government by *consent.* On this new principle America based her Revolution, and it was a success. France based her Revolution on the same principle, and it was a failure. Mexico, Central and South America based on it their separation from Spain, and it has since been on trial in America. Europe has been watching its workings with intense interest.

In the first place, the principle of government by CONSENT involves, presupposes, and requires education; for *Consent* cannot be reached through ignorance, superstition, or prejudice. Spain has lately tried it and failed. France is now (1878) trying it; will it succeed?

As Lord Macaulay's Essay on Randall's biography of Thomas Jefferson is the strongest argument against government by consent, we quote from it, that readers may realize the dangers predicted against that system:

"I have long been convinced that institutions purely democratic must, sooner or later, destroy liberty or civilization, or both. In Europe, where the

population is dense, the effect of such institutions would be almost instantaneous. What happened lately in France is an example. In 1848 a pure Democracy was established there. During a short time there was reason to expect a general spoliation, a national bankruptcy, a new partition of the soil, a maximum of prices, a ruinous load of taxation laid on the rich for the purpose of supporting the poor in idleness. Such a system would, in twenty years, have made France as poor and barbarous as the France of the Carlovingians. Happily the danger was averted; and now there is a despotism, a silent tribune, an enslaved press. Liberty is gone, but civilization has been saved. I have not the smallest doubt that if we had a purely democratic government here the effect would be the same. Either the poor would plunder the rich, and civilization would perish, or order and prosperity would be saved by a strong military government, and liberty would perish. You may think that your country enjoys an exemption from these evils. I will frankly own to you that I am of a very different opinion. Your fate I believe to be certain, though it is deferred by a physical cause. As long as you have a boundless extent of fertile, and unoccupied land, your laboring population will be far more at ease than the laboring population of the Old World, and, while that is the case, the Jefferson politics may continue to exist without causing any fatal calamity. But the time will come when New England will be as thickly peopled as old England. Wages will be as low, and will fluctuate as much with you as with us. You will have your Manchesters and Birminghams, and in those Manchesters and Birminghams hundreds of thousands of artisans will assuredly be sometimes out of work. Then your institutions will be fairly brought to the test. Distress everywhere makes the laborer mutinous and discontented, and inclines him to listen with eagerness to agitators who tell him that it is a monstrous iniquity that one man should have a million while another cannot get a full meal. In bad years there is plenty of grumbling here, and sometimes a little rioting. But it matters little. For here the sufferers are not the rulers. The supreme power is in the hands of a class, numerous, indeed, but select; of an educated class; of a class which is, and knows itself to be, deeply interested in the security of property and the maintenance of order. Accordingly, the malcontents are firmly yet gently restrained. The bad time is got over without robbing the wealthy to relieve the indigent. The springs of national prosperity soon begin to flow again; work is plentiful, wages rise, and all is tranquillity and cheerfulness. I have seen England pass three or four times through such critical seasons as I have described. Through such seasons the United States will have to pass in the course of the next century, if not of this. How will you pass through them? I heartily wish you a good deliverance. But my reason and my wishes are at war, and I cannot help foreboding the worst. It is quite plain that your government will never be able to restrain a distressed and discontented majority. For with you the majority is the government, and has the rich, who are always a minority, absolutely at its mercy. The day will come when in the State of New York a multitude of people, none of whom has had more than half a breakfast, or expects to have more than half a dinner, will choose a Legisla-

ture. Is it possible to doubt what sort of a Legislature will be chosen? On one side is a statesman preaching patience, respect for vested rights, strict observance of public faith. On the other is a demagogue ranting about the tyranny of capitalists and usurers, and asking why anybody should be permitted to drink champagne and to ride in a carriage while thousands of honest folks are in want of necessaries. Which of the two candidates is likely to be preferred by the workingman who hears his children cry for more bread? I seriously apprehend that you will, in some such season of adversity as I have described, do things which will prevent prosperity from returning; that you will act like people who should in a year of scarcity devour all the seed-corn, and thus make the next a year not of scarcity, but of absolute famine. There will be, I fear, spoliation. The spoliation will increase the distress. The distress will produce fresh spoliation. There is nothing to stop you. Your Constitution is all sail and no anchor. As I said before, when a society has entered on this downward progress, either civilization or liberty must perish. Either some Cæsar or Napoleon will seize the reins of government with a strong hand, or your republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth, with this difference, that the Huns and Vandals who ravaged the Roman Empire came from without, and that your Huns and Vandals will have been engendered within your own country by your own institutions."

Here his Lordship assumes, that men and women can never be socially, morally, and politically educated so as to heed the principle of right against wrong. History, viewed from his standpoint, calls for repression; whereas history, viewed from the standpoint of consent, spurns repression, and trusts that man's innate sense of right can be so educated by experience and precept, as to require little or no repression. The principle of consent seems to be the natural corollary, not only from Magna Charta, 1215, and the Bill of Rights, 1688, but from Alfred the Great's "Natural Equality of Mankind" (A.D. 890), in which we read:

> "Whaet ealle men haefdon gelicne fruman.·.
> Ealle hi beoth git gelice acennede.·.
> Ealle sint emn aedele.·."
>
> What! all men have a like origin;
> They all are yet born alike;
> All are equally noble.

Such were the ideas of the royal sage from A.D. 872 to 891. No wonder these thoughts, uttered and penned in the Old World eleven centuries ago, found their first practical use in the New, whence they now re-echo back to where they started. Hence,

the florid English historian and critic, Macaulay, should have looked close at home and traced the germ of the ideas, expressed in the solemn Declaration of Independence, to England's wisest and most exalted monarch.

The sages who drew up the Declaration of Independence, and published it to a world governed by divine right, were honest and wise enough to govern and be governed by such a liberal system; but they did not dream that their country would become the rendezvous of Europe's ignorance, and that such a population would overwhelm their posterity. Furthermore, after having achieved independence by heroic deeds and through long suffering, they neglectfully or purposely omitted to extend the vote to their mothers, wives and sisters, who, to this day pay taxes without representation. Had they granted suffrage to women and withheld it from those too ignorant to read and write, their government would have been perfect. In 1781 they framed "*Articles of Confederation*," and in 1789 the "*Constitution of the United States of America*," from which we have an Extract and Table, showing sixty-two per cent. Greco-Latin and thirty-eight Gotho-Germanic; whereas Ethelbert's Anglo-Saxon Code of A.D. 597, which is the oldest English writing, contains six per cent. Greco-Latin and ninety-four Gotho-Germanic; the Code of Alfred the Great, A.D. 890, numbers six per cent. Greco-Latin and ninety-four Gotho-Germanic; and the Bill of Rights, 1688, counts sixty-three per cent. Greco-Latin, thirty-six Gotho-Germanic, and one per cent. Celtic. Here may be seen a remarkable linguistic change of vocabulary in the same style of writing from Ethelbert's Code at Canterbury, A.D. 597, to the "Constitution of the United States of America" at Washington, 1789, showing a Greco-Latin increase of fifty-seven per cent. and Gotho-Germanic decrease in the same ratio. Let us observe in passing, that the five Greco-Latin words in Ethelbert's Code are terms connected with the Romish Church, which is not the case with the sixty-two Greco-Latin words in the American Constitution." Blackstone's "Commentaries," 1788, show forty-seven per cent. Greco-Latin, fifty-one Gotho-Germanic and two Celtic; whereas Alfred the Great's Last Will and Testament, A.D. 890, shows but one per cent. Greco-Latin and ninety-nine Gotho-Germanic. Hume's History of England, 1776, has a vocabulary that numbers fifty-two per cent. Greco-Latin, forty-

seven Gotho-Germanic and one Celtic; whereas the "Saxon Chronicle" of 1154 numbers fifteen per cent. Greco-Latin and eighty-five per cent. Gotho-Germanic; and the Saxon "Chronicle" from A.D. 601 to 640 shows but ten per cent. Greco-Latin and ninety Gotho-Germanic. Pope's "Essay on Man," to which no English poetic production is superior, appeared 1733. Byron thus vindicates the author of that remarkable poem:

"Those mountebanks of the day, the poets, disgrace themselves and deny God in running down Pope, the most faultless of poets."

The world fully endorses Byron; for already Pope's works are about being concordanced, a distinction as yet only granted to three English poets: Shakespeare, Milton, and Tennyson. Sooner or later posterity appreciates intellect's nobility. Pope's poem numbers thirty-eight per cent. Greco-Latin, sixty Gotho-Germanic and two Celtic; whereas the Anglo-Saxon poem "Beowulf," written a thousand years ago, is entirely Anglo-Saxon or Gotho-Germanic. Gibbon's deep historic research, Addison's critical acumen, Swift's humor, Isaac Disraeli's "Curiosities of Literature," Burke's eloquence, and Lady Montagu's epistolary sprightliness deserve mention here, not only for enriching the English language, but for expanding the domain of thought and ideas.

The sweetest English Muse of this century is Goldsmith, whose "*Deserted Village*," "*Vicar of Wakefield*," "*She Stoops to Conquer*," &c., will last as long as the English language. Of him Scott says:

"He wrote to exalt virtue and expose vice, and he accomplished his task in a manner that raises him to the highest rank among British authors."

The vocabulary of his "*Deserted Village*" averages twenty-nine per cent. Greco-Latin, sixty-six Gotho-Germanic and five Celtic. England had another genius from the Emerald Isle in Sheridan, who shone in the Forum, at the Bar, and in the Comic Drama: his "*School for Scandal*" is a rich legacy; its moral, embodied in delicate linguistic wit, is and ever will be an instructive evening school, wherever vocal organs articulate English. Such performances are an intellectual treat and a happy variety after the feverish excitement and drudgery of the day. Thus, whether acknowledged or not, Sheridan will be the high-toned comico-

dramatic moralist. Our numeric analysis brought to light a queer linguistic coincidence: Beaumont and Fletcher's "Honest Man's Fortune," 1616, and Sheridan's "School for Scandal," though written one hundred and sixty-one years apart, both show a vocabulary numbering thirty-four per cent. Greco-Latin, sixty-five Gotho-Germanic and one per cent. Celtic, as may be observed in our bird's-eye view of literary productions during the English Period (A.D. 1600–1878).

These instances clearly prove that purely emotional subjects require a larger proportion of primitive terms, whereas socio-politic themes necessitate a more advanced and complex vocabulary.

In this century philology had a number of able votaries. Sir Charles Wilkins went to Asia, 1770, where he studied Sanscrit, Arabic, and Persian. He formed the literary society of Calcutta with Sir William Jones, 1784, who wrote to him: "You are the first European who understood Sanscrit." He wrote a Sanscrit grammar, and translated the Bagavatgita. About the same period Sir William Jones made the valuable version of the Laws of Manu, and his spirited translations in verse from the Hebrew, Persian, Arabic, and Turkish poets. These two savants were the pioneers in a distinguished galaxy of orientalists.

Lord Monboddo's "*Origin and Progress of Language*" attracted much attention. In it he develops mankind from a genus of apes. The sarcastic Horne Tooke ridiculed Monboddo's theory in his "*Diversions of Purley*," which is a work of deep linguistic research. Elizabeth Elstob wrote an Anglo-Saxon grammar, 1715, and translated Alfric's "*Homily on the Birthday of St. Gregory.*" Miss Gurney made a version of the "*Saxon Chronicle.*" Thus did two ladies revive the study of England's mother tongue. In 1743 appeared Lye's elaborate Anglo-Saxon grammar. Next followed David Wilkin's "*Leges Saxonicæ*," Anglo-Saxon Codes with a Latin translation. All these linguistic treasures from Sanscrit, Arabic, Persian, Turkish, and Anglo-Saxon opened quite a rich mine of Oriental and Medieval literature.

To overlook Parnell's "*Rise of Woman*," 1716, would be ungallant. Of him Plume says: "Parnell, after the fiftieth reading, is as fresh as at the first." From about 1730 to 1760,

Hogarth not only amused and charmed beholders, but domesticated the painter's vocabulary in his native tongue, as Raphael had done two centuries before in sunny Italy. As Buffon's "*Histoire Naturelle*," 1749, made an epoch in natural science, was translated into most languages, epitomized, illustrated for children, and furnished a rich vocabulary to language, it finds a fit place here. Montesquieu's "*L'Esprit des Lois*," 1748, became an authority in jurisprudence. Within about two years over twenty editions were issued. It was translated into the leading European idioms. In his "Miscellaneous Thoughts" the great jurist, speaking of *Immortality*, simply observes:

"I should much regret not to believe in an idea that exalts me so high."

Of him Voltaire says: "Mankind had lost its titles; Montesquieu found and restored them." May 30, 1778, witnessed the death of Voltaire, whose genius embraced most branches of human knowledge. His attempt to revolutionize everything undermined the temple of human progress, without furnishing a brick to rebuild it. As we never could admire such reformers, we cannot admire Voltaire and Jean Jacques Rousseau. We think no man should try to pull down his own or his neighbor's house till he has the means of reconstructing it better.

About 1776 appeared Adam Smith's "Inquiry into the Nature and Causes of the Wealth of Nations," which at once attracted the world's attention, teaching, as it does, that labor, not money or land, is the real source of national wealth. This seemed a bombshell thrown into the literary and political arena; for it enlisted both scholars and statesmen.

We cannot omit Thomson's "*Seasons*," 1730, which resemble Virgil's "*Georgics*," Kleist's "*Frühling*," 1759, and Delile's "*Les Jardins*," 1782. Thus rural themes found admirers in this age in England, France, and Germany. Could we overlook Akenside's "*Pleasures of the Imagination*," 1744?

The name of Sir William Herschel reminds us of the planet *Uranus*, discovered 1781, and of a telescope forty feet long, 1789, with which the great astronomer observed the Nebulæ and other astronomic wonders never dreamt of before. Caroline Lucretia Herschel assisted her world-renowned brother, discovered five new comets, and wrote a "*Catalogue of* 561 *Stars*";

also a catalogue of Nebulæ, for which the Astronomical Society awarded her a gold medal. Katherine I., of Russia, rivaled England and France. She commissioned Delisle to erect an observatory at St. Petersburg, where astronomy has flourished ever since.

This century witnessed a most curious event, which some style extinction, and others death, of a language that had resounded in Britain for ages. No doubt, the Phenicians, Carthaginians, Greeks, and Romans heard its euphonious accents, when they repaired to distant Britain for tin and hides, as related by Strabo, 20 B.C. That extinct or dead language is Cornish, of which Scawen says:

"Cornish is not to be gutturally pronounced as the Welsh for the most part is, nor muttering as the Armoric, nor whining as the Irish (which two latter qualities seem to have been contracted from their servitude), but must be lively and manly spoken, like other primitive tongues."

The famous fish-woman, Dorothy Pentreath, whom princes and lords visited, is said to have been the last speaker of that primitive dialect. She died, 1778, and Prince Louis Lucien Bonaparte erected her a monument, 1860. The Bonaparte family have ever been doing acts that distinguish them. We are told that with her the Cornish dialect died and became extinct. Died, extinct! Is not *Hebrew* more expanded now, than when Abram and Sarai carried it from Chaldee to Canaan forty centuries ago? Does not *Sanscrit* resound more extensively, than when the Hindu Avatar, Krishna, taught in it at Mathura? It echoes in all the Ario-Japhetic dialects. Does not *Pali* speak louder now, than when Buddha uttered it in Ceylon? Is not Zoroaster's: "Do unto others as you would have them do unto you," as audible now as when uttered in Zend on the plains of Persia to the Magi? Ninevites and Babylonians speak from under their ruins; the echo of their language vibrates now in London, Paris, Rome, Berlin, and New York. The Pharaohs and their hieroglyphics speak in museums all over the civilized world and are heard trumpet-tongued in the land of the Nile. No language can be called dead so long as every name in the country is unchanged; go into Cornwall, where every hillock, brook, bay and inlet has a tongue; their very aura is filled with those primitive sounds, that were heard there by the Phenicians. Hear the names of

Cornwall's cities, towns and villages, and you will no longer say that the Cornish language is dead.

As Dr. Sam. Johnson's "English Dictionary," printed and reprinted, did more for the polish and expansion of the English language than any other work, we mention it with gratitude. Our *Extract* and "*Table*" from this eminent author will show his vocabulary and style. James Watt increased the linguistic steam-vocabulary by improving Worcester's primitive steam-engine, 1765. He little dreamed that his machine, dipping water from mines, contained principles that would one day enable man to outfly the eagle on land and sea. Richard Arkwright, inventor of the cotton-spinning machine, was knighted for his invention, 1786. His mechanical genius gave an astounding impetus to manufactures and commerce among the English-speaking populations, and augmented the language.

Among all the benevolent societies, "The Society for the Propagation of the Gospel in Foreign Parts" has been the most useful. It was incorporated by royal charter, 1701. We have had occasion to observe since the mission of Augustine to Britain, A.D. 596, wherever Christianity has been carried, intellectual development in the shape of writing and literature soon followed. Late missionary efforts in Polynesia have shown the same result; they have now four newspapers, regularly published, two in English and two in the native tongue, in the Sandwich Islands. Capt. Cook carried the English language around the world and died a martyr to his explorations, of which he left glowing accounts, translated into all the leading European languages. The Sandwich Islanders, who murdered him, 1779, were the first Polynesians that turned to civilization and became Christians, as may be noticed in our Extracts and Tables of the nineteenth century.

A fresh linguistic streamlet into English and other idioms was formed by James Hutton's "*Dissertation on the Philosophy of Light, Heat and Fire*," and "*Theory of the Earth*," 1794 and 1795. Professor Playfair called it the "Huttonian Theory;" others called it the "Plutonian Theory." Leibnitz inclined to the system of evolution by fire. This idea developed modern geology, which has been a prolific source of new terms. The Swedish scholar, Linneus, contributed the botanic quota to the European languages from 1727 to 1778.

In 1751 the English Parliament passed an ordinance substituting the Gregorian calendar for the Julian, by adding eleven days. Hence they made and called the third of September of 1752 the fourteenth, thus dropping what is usually denominated the *old style* and adopting the *new*. By so doing England placed herself in unison with Italy, France, and Spain. Germany followed England's example, 1777, and Sweden, 1782. Russia is the only enlightened Christian country that now adheres to the *old style*. While I lived among the Sclavonic populations of Austria and Turkey (1838–1840) it looked queer to see the Sclavonians celebrate Christmas and Easter about a fortnight after the Roman Catholics and Protestants.

In this century Hölty and Gellert were the pioneers who polished the German language, which had been comparatively rude. They opened the way for the great German writers, who florished in the nineteenth century. Of Gellert, Guizot says:

"He will always possess the merit of having powerfully contributed to form the language and improve the minds of his countrymen."

Lavoisier, who added to language his rich nomenclature of chemistry, before he died a martyr to that fiendish tribunal, styled "*The Reign of Terror*," 1794, merits our grateful remembrance. That nomenclature has been, is and ever will be a brilliant page in the lexicon of science.

As we have mentioned America's military and legal achievements, let us allude to her literati, among whom Benjamin Franklin stands pre-eminent. Could that American patriarch have conceived, that the mysterious fluid, which descended the string of his kite in 1752, would by 1878 glide around the globe over 304,000 miles of wire, and along 52,000 miles of cable, and carry language from continent to continent, from country to country, and from city to city, and that his own native tongue would communicate most of the world's submarine intelligence. Franklin's "*Precepts, Essays and Autobiography*," have been translated into French and other languages. Of him Mirabeau observes:

"Antiquity would have raised altars to this mighty genius, who, to the advantage of mankind, compassing in his mind the heavens and the earth, was able to restrain alike thunderbolts and tyrants."

Lord Chatham styled him:

"One whom all Europe held in high estimation for his knowledge and wisdom, and ranked with our Boyles and Newtons; who was an honor, not only to the English nation, but to human nature."

Behold Franklin's eulogy in Rome's dialect by Turgot:

"Eripuit cœlo fulmen, sceptrumque tyrannis."

The French and English statesmen would realize, that the American people fully appreciate their own Franklin, if they saw the statues raised to his memory, the places and streets called by his name, and the reverence, with which he is always mentioned. When Franklin presented his grandson to the aged Voltaire and asked his blessing, the philosopher replied:

"God and liberty is the only one fitting for Franklin's children."

> "Franklin's quiet memory climbs to heaven,
> Calming the lightning which he thence hath riven;
> Or drawing from the no less kindled earth
> Freedom and peace to that which boasts his birth."—*Byron.*

We may truly say that Jonathan Edwards was to America what Tillotson was to England and Bossuet to France. In him Calvinism had a zealous advocate and an able expounder. Among his numerous writings his book on "*Freedom of the Will*" is considered as one of the best metaphysical essays. Our Extract and Table will show that, his style averages forty-three per cent. Greco-Latin and fifty-seven per cent. Gotho-Germanic. Perhaps James Otis and Patrick Henry had no superiors among either ancient or modern orators. They were the ablest and most zealous advocates of American Independence; their fiery eloquence roused the whole country.

Our Extract and Table from "*Washington's Farewell Address*" will show his style to be forty-four per cent. Greco-Latin and fifty-six per cent. Gotho-Germanic. It is a *unique* composition, breathing patriotism, candor, and solicitude for human welfare; full of sincere advice to save his country from entangling foreign alliances and internal party strife, to say nothing of the clear, lucid, and forcible style in which it is conceived and written. He was no Macchiavelli, no Metternich, no Talleyrand; he hated diplomacy and all connected with it. This address bears the

closest scrutiny. The more it is studied the more its wisdom and statesmanship shine forth. The last score of Washington's life was a remarkable drama, whose first act was the "Declaration of Independence," 1776; second, the war and conclusion of peace with England, 1783; third, the articles of confederation, 1784, which proved a total failure; fourth, the Constitution, 1789; fifth, Washington's election, 1789, and re-election as President, and his "Farewell Address," 1796, a befitting close to an honest, straightforward career, as well as a grand *dénouement* of the great AMERICAN DRAMA. Here the proverb "*Truth is stranger than fiction*" finds its full application; for history never recorded a score of years that witnessed a new fundamental principle for human government, and a war for independence with three millions of poor colonists on one side, and a colossus, backed by vast resources on the other; peace concluded in favor of the weaker, a liberal government firmly established, and a president, who, after being elected and re-elected, utters this unique abnegation: "I rejoice that the state of your concerns, external as well as internal, no longer renders the pursuit of inclination incompatible with the sentiment of duty or propriety; I am persuaded, whatever partiality may be retained for my services, that in the present circumstances of our country you will not disapprove of my determination to retire," &c. Next this Laconic advice: "The great rule of conduct for us, in regard to foreign nations, is, in extending our commercial relations, to have with them as little political connection as possible; so far as we have already formed engagements, let them be fulfilled with perfect good faith; here let us stop," &c. Then concluding with these modest, touching and serious words: "After forty-five years of my life, dedicated to its service with an upright zeal, the faults of incompetent abilities will be consigned to oblivion, as myself must soon be to the mansions of rest," &c.

Such disinterestedness, candor, and modesty can only proceed from a great soul. Washington's career has engaged able native and foreign pens, the principal of which are Sparks and Washington Irving among Americans. Guizot's "*Vie, Correspondence et Ecrits de Washington*," four volumes 8vo, 1839, is considered the most complete. No patriot ever reaped such universal admiration at home and abroad as GEORGE WASHINGTON.

EXTRACTS AND TABLES FROM AUTHORS OF THE EIGHTEENTH CENTURY, SHOWING THE ORIGIN OF THEIR VOCABULARY:

Before proceeding with our dry Tables to prove the origin of the English language, we will mention the most earnest English philanthropist, bard, and moralist, Bishop Berkeley, who was among the earliest champions of education in America, whither he went to advocate and found schools and colleges. Any one who will read his "*Querist*," 1735, and "*Maxims*," 1750, will acquire ideas that will improve his understanding in most departments of human affairs. As a few sentences therefrom may incite readers to peruse the whole of them, we quote some:

"MAXIMS."

"He who saith there is no such Thing as an honest Man, you may be sure is himself a Knave."

"A Patriot will never barter the public Money for his private gain."

"A Patriot will admit there may be honest Men, and that honest Men may differ."

"Gamesters, Fops, Rakes, Bullies, Stockjobbers; alas! what Patriots?"

"The facetious Man is apt to mistake himself for a patriot," &c.

From the "Querist," consisting of 595 *queries:*

1. "Whether there ever was, is, or will be, an industrious Nation poor, or an idle rich?
3. Whether the Drift and Aim of every wise State should not be, to encourage Industry in its Members? And, whether those, who employ neither Heads nor Hands for the common Benefit, deserve not to be expelled like Drones out of a well governed State?
30. Whether there be any Virtue in Gold or Silver, other than as they set People at Work, or create Industry?
71. Whether Pictures and Statues are not in Fact so much Treasure? And whether Rome and Florence would not be poor Towns without them?
107. Whether comfortable Living doth not produce Wants and Wants Industry, and Industry Wealth?
195. Whether a wise State hath any Interest nearer at Heart than the Education of youth?
251. Whether there are not to be seen in *America* fair Towns, wherein the People are well lodged, fed and clothed, without Beggars in their streets, although there be not one Grain of Gold or Silver current among them? (It is somewhat different now, 1878.)
372. Whether there should not be erected, in each Province, an Hospital for Orphans and Foundlings at the Expence of old Bachelors?

392. Whether Felons are not often spared and therefor encouraged by Compassion of those who should prosecute them?
442. Whether we are not in Fact the only People, who may be said to starve in the midst of Plenty?
560. Whether it be not evident, that not Gold but Industry causeth a Country to flourish?
593. Whether Force be not of Consequence, as it is exerted; and whether great Force without great Wisdom may not be a Nusance?" &c.

Perusal of these maxims, queries, and answers thereto, would render rulers, prelates, financiers, merchants, mechanics, farmers, and laborers, wiser. A study thereof might prove beneficial to such as invoke political economy, socialism, communism, utter capital against labor, and think they have solved the intricate question of Rousseau's "Inequality among Men."

Never did Solomon, Seneca, Krummacher, Leclerq, &c., pen wiser and more practical maxims than the Bishop of Cloyne, of whom behold posterity's dicta:

"To Berkeley every virtue under Heaven."—*Pope.*

"Berkeley was a profound scholar as well as a man of fine imagination."—*Dr. Johnson.*

"Adverse factions and hostile wits concurred only in loving, admiring, and contributing to advance him."—*Sir James Mackintosh.*

We read prophecies, oracles, visions, &c., but we never saw anything more inspired and prophetic than the following stanzas on America's future:

" The Muse, disgusted at an Age and Clime
Barren of every glorious Theme,
In distant lands now waits a better Time,
Producing Subjects worthy Fame:

In happy Climes, where from the genial sun
And virgin Earth such scenes ensue,
The force of art by Nature seems outdone,
And fancied Beauties by the true;

In happy climes the seat of Innocence,
Where Nature guides and Virtue rules,
Where Men shall not impose for Truth and Sense
The Pedantry of Courts and Schools:

There shall be sung another golden age,
The rise of Empire and of Arts,
The good and great inspiring epic Page
The wisest Heads and noblest Hearts.

Not such as Europe breeds in her decay;
Such as she bred when fresh and young,
When heav'nly Flame did animate her clay,
By future poets shall be sung.

Westward the course of Empire takes its way;
The four first acts already past,
A fifth shall close the Drama with the Day;
Time's noblest offspring is the last."

166 common words, among which

The	occurs	14	times.	have, aux.	occurs	0	times.
a	"	3	"	shall, "	"	4	"
of	"	5	"	will, "	"	0	"
to	"	0	"	may, "	"	0	"
from	"	1	"	do, "	"	1	"
in	"	1	"	that,	"	0	"
with	"	4	"	and	"	9	"
by	"	3	"			—	
Pron. of 1st per.	"	0	"			51	
" 2d "	"	0	"	other particles,		13	
" 3d "	"	4	"			—	
be, aux.	"	2	"			64 particles.	

Hence, Bishop Berkeley's style requires about 166 common words to furnish 100 different words, and averages about thirty-nine per cent. particles and forty per cent. repetitions.

Origin of 100 *words from the preceding Extract of Bishop Berkeley's "Miscellany,"* 1752.

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*			*German:*	*Welsh:*		
Drama	producing	muse	pedantry	the	seat, n.	fresh	by	happy		
1	subjects	disgusted	courts, n.	at	men	young	as	clay		
	fame	age	empire	an	shall, aux.	heav'nly	2	2	RESULT:	
	genial	clime	inspiring	and	not	did, aux.			Greek: 1	
	virgin, adj.	glorious	epic, adj.	barren	for	westward			Latin: 9	
	schools	theme	page	of	truth	takes			French: 33	
	decay, n.	distant	noblest	every	there	way			Anglo-Saxon: 52	
	animate, v.	time*	flame	in	be, aux.	four		*Scotch:*	German: 2	
	acts, n.	scenes	future, adj.	lands	sung	first			Welsh: 2	
	9	ensue	poets	now	another	already			Scotch: 1	
		force, n.	course	waits	golden	fifth		such	100	
		art	past, adj.	better, adj.	rise, n.	with		1		
		nature	Close, v.	worthy	good	52			43 per cent. Greco-Latin.	
		fancied	33	where	great				54 " Gotho-Germanic.	
		beauties		from	wisest				3 " Celtic.	
		innocence		sun	heads					
		guides, v.		Earth	hearts					
		rules, v.		seems	breeds					
		impose		outdone	her					
		sense		true	when					
Greco-Latin words: 43 all words of inherent meaning.				*Gotho-Germanic words:* 54 of which 18 are particles, leaving but 36 words of inherent meaning.				*Celtic words:* 3.		

* The word *time* was, no doubt, taken from the Latin *tempus* into the Franco-Celtic or French dialect, and changed into *tems, temps;* thence into Anglo-Saxon, *tim, tima;* Danish, *time;* Swedish, *timme.* Its root is not to be found in Greek, Gothic, Celtic, Germanic. As the Franco-Celts christianized the Anglo-Saxons, Germans, Danes, and Swedes, from A.D. 560 to 850, it is easy to account for the introduction of such terms. Improvement, progress, and civilization have equally gone hand in hand with Christianity. Horology did much for human advancement.

Extract from Jonathan Edwards' Works, 1758.

"Thoughts on the Revival."

"Another erroneous principle, that has been an occasion of some mischief and confusion is, that external order in matters of religion, and use of the means of grace, is but little to be regarded. It has been spoken lightly of, under the names of ceremonies and dead forms, &c., and is probably the more despised by some; because their opposers insist so much upon it, and because they are so continually hearing from them the cry of disorder and confusion. It is objected against the importance of external order, That God does not look at the outward form: he looks at the heart. But that does not consist in it; for it may be equally made use of against all the outward means of grace whatever. True, Godliness does not consist in ink and paper; but yet that would be a foolish objection against the importance of ink and paper in religion, when without it we could not have the word of God. If any external means at all are needful, any outward action of a public nature, or wherein God's people are jointly concerned in public society, without doubt external order is needful. The management of an external affair, that is public, or wherein a multitude is concerned, without order, is in every thing found impossible."

216 common words, among which

The	occurs	11 times.
a	"	5 "
of	"	11 "
to	"	1 "
in	"	5 "
with	"	0 "
from	"	1 "
by	"	1 "
Pron. of 1st per.	"	1 "
" 2d "	"	0 "
" 3d "	"	10 "
be, aux.	"	10 "
shall, "	"	0 "
have, "	"	2 "
will, "	"	1 "
may, "	"	1 "
do, "	"	3 "
that	"	6 "
and	"	8 "
		77
other particles,		32
		109 particles.

Hence, Jonathan Edwards', style requires about 216 common words to obtain 100 different words, and averages about fifty per cent. particles and fifty-four per cent. repetitions.

Origin of 100 *different words from the preceding Extract of Jonathan Edwards' Works,* 1758. *New York Edition,* 1829, *Volume IV., p.* 216.

Dr. Chalmers calls Jonathan Edwards "The greatest of the theologians."

ARIO-JAPHETIC TYPE OF LANGUAGES: | **ARIO-SEMITIC TYPE:**

THRACO-PELASGIC OR GRECO-LATIN FAMILY: | **SCYTHO-GOTHO-GERMANIC FAMILY:** | **GOMERO-CELTIC FAMILY:** | **SARMATO-SCLAVONIC FAMILY:** | **SEMITIC FAMILY:**

Greek:	*French:*			*Anglo-Saxon:*				*German:*
Latin:	principle occasion, n. mischief confusion order, n. matters, n. religion use, n. means, n. grace, n. regarded ceremonies forms, n. probably because opposers insist.	continually cry, n. disorder, n. objected importance argument consist paper foolish objection action public, adj. nature people, n. jointly concerned society	doubt, n. management affair multitude impossible 39	another that has, aux. been an of some, adj. and in the but little, adv. to it spoken lightly under	names, n. dead more, adv. much upon hearing, v. from against all God does, aux. not look, v. at outward, adj. heart for	may, aux. made whatsoever true Godliness yet would, aux. when without we could, aux. word, n. if any needful or wherein	every thing found 54	by so 2 *Dutch:* ink 1
erroneous external despised equally 4								

RESULT:

Latin:	4
French:	39
Anglo-Saxon:	54
German:	2
Dutch:	1
	100

43 per cent. Greco-Latin.
57 " Gotho-Germanic.

Greco-Latin words:
43*
all *words of inherent meaning.*

Gothó-Germanic words:
57
of which 32 are particles, leaving but 25 *words of inherent meaning.*

* Archbishop Alfric's Homily on the Birthday of St. Gregory, A.D. 995, shows four per cent. Greco-Latin, ninety-five Gotho-Germanic, and one per cent. Celtic. A sermon of Bishop Peacock, A.D. 1450, thirty-one per cent. Greco-Latin, sixty-eight Gotho-Germanic, and one per cent. Celtic.. Hence, Greco-Latin increased thirty-nine per cent. in English pulpit oratory from Alfric, A.D. 995, to Jonathan Edwards, 1758, or in seven hundred and fifty years.

Extract from Pope's "Essay on Man," 1733.

"Know then thyself, presume not God to scan,
The proper study of mankind is man.
Plac'd on this isthmus of a middle state,
A being darkly wise, and rudely great:
With too much knowledge for the sceptic side,
With too much weakness for the Stoic's pride,
He hangs between; in doubt to act, or rest;
In doubt to deem himself a god or beast;
In doubt his mind or body to prefer;
Born but to die, and reasoning but to err;
Alike his ignorance, his reason such,
Whether he thinks too little, or too much:
Chaos of thought and passion, all confus'd;
Still by himself abus'd or disabus'd;
Created half to rise, and half to fall;
Great lord of all things, yet a prey to all;
Sole judge of truth, in endless error hurl'd:
The glory, jest and riddle of the world!
Go, wondrous creature! mount where science guides
Go, measure Earth, weigh air, and state the tides."

158 common words, among which

The	occurs	5 times.
a	"	3 "
of	"	4 "
to	"	6 "
in	"	4 "
with	"	2 "
from	"	0 "
by	"	1 "
Pron. of 1st pers.	"	0 "
" 2d "	"	1 "
" 3d "	"	7 "
be, aux.	"	6 "
have, "	"	0 "
shall, "	"	0 "
will, "	"	0 "
may, "	"	0 "
do, "	"	0 "
that	"	0 "
and	"	6 "
		45
other particles,		28
		73 particles.

Hence, Pope's style requires 158 common words to obtain 100 different words, and averages about forty-six per cent. particles and thirty-seven per cent. repetitions.

Origin of 100 *different words from the preceding Extract of Pope's "Essay on Man,"* 1733.

"Men of letters should admire him as being the greatest literary ARTIST that England has seen."—THACKERAY.

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*				*German:*	*Scotch:*		
	study, n.	presume	prey	know	with	alike, adv.	Earth	by	such		
	isthmus	scan	judge, n.	then	too	whether	weigh				
	state, n.	proper	error	thyself	much	thinks	tides	1	1		
	act, v.	plac'd	glory	not	knowledge	little, adv.					
	created	rudely	creature	God	for, pr.	thought, n.	60				
	sole	sceptic	mount, v.	to	side	all					
	confus'd	stoic's	science	the	weakness	still, adv.					
	7	doubt, n.	guides, v.	of	pride	half					
		rest, v.	measure, v.	mankind	he	rise					
		beast	air	is	hangs	fall, v.			*Armoric:*		
		prefer		on	between	things					
		reasoning, v.	29	this	in	yet					
		err		a	or	truth			hurl'd		
		ignorance		middle, adj.	deem	endless					
		reason, n.	*Spanish:*	being, n.	mind, n.	riddle			1		
		chaos		darkly	body	world					
		passion	jest	wise	born, v.	go					
		abus'd		and	but	wondrous					
		lord	1	great	die	where					

RESULT:

Latin:	7
French:	29
Spanish:	1
Anglo-Saxon:	60
German:	1
Scotch:	1
Armoric:	1
	100

37 per cent. Greco-Latin.
61 " " Gotho-Germanic.
2 " " Celtic.

Greco-Latin words: 37*
all *words of inherent meaning, except one.*

Gotho-Germanic words: 61
of which 23 are particles, leaving 38 *words of inherent meaning.*

Celtic words: 2

* Chaucer's "Canterbury Tales," A.D. 1400, count thirty-three per cent. Greco-Latin and sixty-seven Gotho-Germanic, three hundred and thirty-three years before Pope's "Essay on Man." Hence, Pope's vocabulary numbers about four per cent. more Greco-Latin than Chaucer's.

Extract from Hume's "History of England," * 1776.

"The Saxons, who subdued Britain, as they enjoyed great liberty in their own country, obstinately retained that invaluable possession in their new settlement; and they imported into the island the same principles of independence, which they had inherited from their ancestors. The chieftains (for such they were, more properly than kings or princes), who commanded them in those military expeditions, still possessed a very limited authority; and as the Saxons exterminated, rather than subdued the ancient inhabitants, they were, indeed, transplanted into a new territory, but preserved unaltered all their civil and military institutions. *The language was pure Saxon;* even the names of places, which often remain, while the tongue entirely changes, were almost affixed by the conquerors; the manners and customs were wholly German; and the same picture of a fierce and bold liberty, which is drawn by the masterly pencil of Tacitus, will suit those founders of the English government. The king, so far from being invested with arbitrary power, was only considered the first among the citizens."

158 common words, among which

The	occurs	14	times.	have, aux.	occurs	1	times.
a	"	3	"	shall, "	"	0	"
of	"	4	"	will, "	"	1	"
to	"	2	"	may, "	"	0	"
from	"	2	"	do, "	"	0	"
in	"	5	"	that	"	1	"
with	"	1	"	and	"	6	"
by	"	2	"			—	
Pro. of 1st person	"	0	"			57	
" 2d "	"	0	"		other particles,	29	
" 3d "	"	10	"			—	
be, aux.	"	5	"			86	particles.

Hence, Hume's style requires about 158 common words to obtain 100 different words, and contains about fifty-four per cent. particles, and thirty-six per cent. repetitions.

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* "It is Hume who is read by everybody. Hume the historian, whose views and opinions insensibly become our own. He is respected by the most enlightened reader." Such is Prof Smyth's opinion of Hume. Whenever we take up one of Hume's volumes, we can hardly lay it down. Thus Hume's writings attract an unbiased foreigner. Not mythic like Herodotus; not obscure like Tacitus; not monotonous like Anquetil; not long-phrased and involved like Schiller—his vocabulary is chaste, his diction fluent, his narration pleasing. As long as English is spoken, Hume will find readers, in spite of narrow-minded detractors.

Origin of 100 *different words from the preceding Extract of Hume's "History of England,"* 1776.

"The calm philosophy, the careless, inimitable beauties—often forced me to close the volume with a mixed sensation of delight and despair."—GIBBON.

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*French:*			*Anglo-Saxon:*			*German:*	*Scotch:*		
Latin:	enjoyed liberty country retained invaluable possession imported principles independence inherited ancestors chieftains properly princes commanded military expeditions	limited authority ancient transplanted preserved unaltered civil institutions language pure places, n. entirely changes, v. affixed conquerors manners customs	fierce suit, v. founders government invested arbitrary power considered citizens	The who they great in own that new settlement and into this island same of which had, aux.	from for were more kings or still, adv. a rather, adv. indeed, adv. but all even, adv. names, n. often while tongue	almost wholly bold drawn masterly will, aux. far, adv. with only, adv.	as by so 3 *Gothic:* than 1	such 1	RESULT: Latin: 9 French: 43 Anglo-Saxon: 43 German: 3 Gothic: 1 Scotch: 1 100 52 per cent. Greco-Latin. 47 " Gotho-Germanic. 1 " Celtic.	
9	43			43						
Greco-Latin words: 52* all *words of inherent meaning.*				*Gotho-Germanic words:* 47 of which 28 are particles, leaving but 19 *words of inherent meaning.*				*Celtic word:* 1.		

* Saxon Chronicle, A.D. 694, numbers ten per cent. Greco-Latin and ninety Gotho-Germanic; hence, Greco-Latin increased forty-two per cent. in the English historic style from A.D. 694 to Hume, 1776, or in about one thousand years. Marsh, quoting Sharon Turner, says, p. 124: "Hume uses sixty-five per cent. Anglo-Saxon and thirty-five per cent. other words." Marsh, examining Hume's works, found seventy-five per cent. Anglo-Saxon. (He counted the often repeated particles, *and, of, the, to,* &c., as many times as they occurred?) Our strict analysis shows only forty-seven per cent. Anglo-Saxon; fifty-two per cent. Greco-Latin, and one per cent. Celtic. (We counted repeated particles and words only once.)

Extract from "Declaration of Independence of the United States of America, by their Representatives in Congress assembled, July 4, 1776."

"When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the Earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to separation.

We hold these truths to be self-evident:—that *all men are created equal;** that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed," &c.

199 common words, among which

The	occurs	13	times.	have, aux.	occurs	1	times.
a	"	2	"	shall, "	"	2	"
of	"	12	"	will, "	"	0	"
to	"	12	"	may, "	"	0	"
from	"	1	"	do, "	"	0	"
in	"	3	"	that	"	6	"
with	"	2	"	and	"	7	"
by	"	2	"			82	
Pron. of 1st per.	"	1	"		other particles,	19	
" 2d "	"	0	"			101	particles.
" 3d "	"	15	"				
be, aux.	"	3	"				

Hence, the *Declaration of Independence* requires about 199 common words to furnish 100 different words, and averages about fifty-one per cent. *particles* and fifty per cent. repetitions.

* It would seem as though the writer of this solemn document must previously have read King Alfred the Great's "*Natural Equality of Mankind.*"

Origin of 100 *different words from the preceding Extract of the "Declaration of Independence of the United States of America," July* 4, 1776.

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:			SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*French:*		*Anglo-Saxon:*			*German:*	*Welsh:*		
Latin:	Declaration	endowed	of	that	likely	by	happiness	RESULT:	
United	independence	certain	the	should	indeed	as	1	Latin: 15	
States	representatives	unalienable	in	we	42	2		French: 38	
Congress	assembled	pursuit	when	hold, v.				Anglo-Saxon: 42	
July	course	governments	it	these		*Icelandic:*	*Scotch:*	German: 2	
events	human	deriving	becomes	truths				Icelandic: 1	
dissolve	necessary	just	for	be		their	such	Welsh: 1	
connected	people	consent, n.	one	self		1	1	Scotch: 1	
assume	political	form, n.	to	all				100	
separate, adj.	powers	destructive	bands	men					
equal	station	alter, v.	which	rights				53 per cent. Greco-Latin.	
impel	laws	abolish	have, aux.	life				45 " Gotho-Germanic.	
created	nature	foundation	with	from				2 " Celtic.	
secure, v.	entitle	principles	another	any					
instituted	decent	organizing	and	ends, n.					
effect, v.	respect, n.	seem	among	or					
15	requires	safety	Earth	new					
	opinions	prudence	God	laying					
	causes	38	a	on					
	evident		mankind	most					
Greco-Latin words: 53 all *words of inherent meaning.*			*Gotho-Germanic words:* 45 of which 26 are particles, leaving but 19 words of inherent meaning.				*Celtic words:* 2.		

Extract from Sir W. Blackstone's "Commentaries on the Laws of England," L. E., Vol. III., p. 144, 1788.

Chapter IX., of "*Injuries to Personal Property.*"

"In the preceding chapter we considered the wrongs or injuries that affected the rights of persons, either considered as individuals, or as related to each other, and are at present to enter upon the discussion of such injuries as affect the rights of property, together with the remedies which the law has given to repair or redress them.

And here again we must follow our former division of property into personal and real: *personal*, which consists in goods, money, and all other movable chattels and things thereunto incident; a property which may attend a man's person wherever he goes, and from thence receives its denomination; and *real* property, which consists of such things as are permanent, fixed, and immovable, as lands, tenements, and hereditaments of all kinds which are not annexed to the person, nor can be moved from the place in which they subsist.

First, then, we are to consider the injuries that may be offered to the rights of personal property; and, of these, first the rights of personal property in *possession*, and then those that are in *action* only.

I. The rights of personal property in *possession* are liable to two species of injuries: the amotion or deprivation of that possession, and the abuse or damage of the chattels, while the possession continues in the legal owner. The former, or deprivation of possession, is also divisible into two branches; the unjust and unlawful *taking*," &c.

235 common words, among which

The	occurs	20	times.	have, aux.	occurs	1	times.
a	"	2	"	shall, "	"	0	"
of	"	13	"	will, "	"	0	"
to	"	6	"	may, "	"	2	"
from	"	2	"	do, "	"	0	"
in	"	7	"	that	"	4	"
with	"	1	"	and	"	13	"
by	"	0	"			82	
Pro. of 1st person	"	4	"	other particles,		39	
" 2d "	"	0	"			121	particles.
" 3d "	"	4	"				
be, aux.	"	3	"				

Hence, Blackstone's style requires about 235 common words to furnish 100 different words, and averages about fifty-two per cent. *particles*, and fifty-seven per cent. repetitions.

Origin of 100 *different words from the preceding Extract of Sir William Blackstone's "Commentaries on the Laws of England"* (1723–1780), *L. E.*, 1829, *Vol. III.*, *Chap. IX.*, *p.* 144.

He first opened a course of lectures on Jurisprudence at Oxford University, 1753. His Commentaries are the standard for all English-speaking populations.

ARIO-JAPHETIC TYPE OF LANGUAGES: | ARIO-SEMITIC TYPE:

THRACO-PELASGIC OR GRECO-LATIN FAMILY: | SCYTHO-GOTHO-GERMANIC FAMILY: | GOMERO-CELTIC FAMILY: | SARMATO-SCLAVONIC FAMILY: | SEMITIC FAMILY:

Greek:	*French:*			*Anglo-Saxon:*			*German:*	*Irish:*
	Preceding	money	continues	In	given	lands	as	each
	chapter	incident	legal	the	them	kinds		
	considered	attend	divisible	we	here	not	I	I
Latin:	injuries	receives	branches	or	again	can, aux.		
	affected	denomination	unjust	that	must	first, adv.		
	persons	permanent		rights	follow	then		
	individuals	fixed	41	of	former	these		
related	present, adj.	tenements		either, adv.	goods	only, adv.	*Danish:*	*Scotch:*
movable	enter	hereditaments		to	all	two		
chattels	discussion	annexed		other	things	while		
species	property	place, n.		and	thereunto	owner	wrongs, n.	such
amotion	remedies	subsist		are	a	also		
deprivation	law	offered		at	may, aux.	taking	I	I
	repair, v.	possession		upon	man's			
6	redress, v.	action		together	wherever	49		
	division	liable		with	goes			
	real	abuse, n.		which	from			
	consists	damage, n.		has, aux.	thence			

RESULT:

Latin:	6
French:	41
Anglo-Saxon:	49
German:	1
Danish:	1
Irish:	1
Scotch:	1
	*100

47 per cent. Greco-Latin.
51 " Gotho-Germanic.
2 " Celtic.

Greco-Latin words: 47* all *words of inherent meaning.*

Gotho-Germanic words: 51 of which 30 are particles, leaving but 21 *words of inherent meaning.*

Celtic words: 2.

* Alfred the Great's last will and testament, about A.D. 900, contains but one per cent. Greco-Latin and ninety-nine Gotho-Germanic; hence, Greco-Latin rose forty-six per cent. in the English language from A.D. 900 to 1780, or in 900 years.

Extract from Dr. Johnson's "Lives of the Most Eminent English Poets," 1784.

"Nor was the sublime more within their reach than the pathetick; for they never attempted that comprehension and expanse of thought, which at once fills the whole mind, and of which the first effect is sudden astonishment, and second rational admiration. Sublimity is produced by aggregation, and littleness by dispersion. Great thoughts are always general, and consist in positions not limited by exceptions, and in descriptions not descending to minuteness. It is with great propriety that subtlety, which in its original import means exility of particles, is taken in its metaphorical meaning for nicety of distinction. Those writers, who lay on the watch for novelty, could have little hope of greatness; for great things cannot have escaped former observation. Their attempts were always analytick, they broke every image into fragments, and could no more represent, by their slender conceits and laboured particularities, the prospects of nature, or scenes of life, than he who dissects a sunbeam with a prism, can exhibit the wide effulgence of a summer noon."

170 common words, among which

The	occurs	9	times.
a	"	2	"
of	"	7	"
to	"	0	"
from	"	0	"
in	"	5	"
with	"	3	"
by	"	4	"
Pronoun of 1st person	"	0	"
" 2d "	"	0	"
" 3d "	"	9	"
be, aux.	"	2	"
have, "	"	1	"
shall, "	"	0	"
will, "	"	0	"
may, "	"	0	"
do, "	"	0	"
that	"	2	"
and	"	8	"
		52	
	other particles,	29	
		81	particles.

Hence, Johnson's style requires about 170 common words to furnish 100 different words, and averages about forty-eight per cent. particles and forty-one per cent. repetitions.

Origin of 100 *different words from the preceding Extract of Johnson's "Lives of the Most Eminent English Poets,"* 1784.

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*French:*			*Anglo-Saxon:*			*German:*	*Armoric:*		
Latin:	sublime pathetick comprehension sudden astonishment second, adj. rational admiration sublimity aggregation dispersion general, adj. consist positions limited exceptions descriptions descending propriety subtlety	virginal, adj. import, n. exility particles metaphorical distinction novelty escaped observation analytick image fragments represent laboured particularities nature scenes prism	*Portuguese:*	nor was the more, adv. within reach, n. for never that and of thought, n. which at once fills whole mind, n. first littleness	great always not means, v. taken meaning, n. nicety writers who lay, v. on watch, n. could, aux. have, aux. little hope, n. greatness things former, adj. broke	every or life a sunbeam wide summer	by *Dutch:* slender *Gothic:* than *Icelandic:* their	attempted, v. attempts, n.	RESULT:	
expanse effect produced minuteness prospects dissects effulgence exhibit, v.			conceits						Latin: 8 French: 38 Portuguese: 1 Anglo-Saxon: 47 German: 1 Gothic: 1 Dutch: 1 Icelandic: 1 Armoric: 2	
8		38	1			47	1 1 1 1	2	100	
Greco-Latin words: 47 all *words of inherent meaning.*				*Gotho-Germanic words:* 51 of which 23 are particles, leaving but 28 *words of inherent meaning.*				*Celtic words:* 2	47 per cent. Greco-Latin. 51 " Gotho-Germanic. 2 " Semitic.	

* Sir James Mackintosh called Johnson pedantic, because he used so many Latin words; yet Johnson uses but forty-seven per cent. Greco-Latin, whereas Sir James uses fifty-nine per cent. Greco-Latin. Thus did Sir James see "the mote in his brother's eye, and not the beam in his own."

Extract from "The Constitution of the United States of America," adopted in Convention, September* 17, *A.D.* 1787, *carried into effect March* 4, *A.D.* 1789.

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America:

ARTICLE I.

Section 1.

1. All legislative powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

Section 2.

1. The House of Representatives shall be composed of members chosen every second year by the people of the several States, and the electors in each State shall have the qualifications requisite for electors of the most numerous branch of the State Legislature.
2. No person shall be a Representative who shall not have attained to the age of twenty-five years, and been seven years a citizen of the United States, and who shall not, when elected, be an inhabitant of that State in which he shall be chosen.
3. Representatives and direct taxes shall be apportioned among the several States which may be included within this Union, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service," &c.

225 common words, among which

The	occurs	20	times.	have, aux.	occurs	1	times.
a	"	6	"	shall, "	"	10	"
of	"	16	"	will, "	"	0	"
to	"	4	"	may, "	"	1	"
from	"	0	"	do, "	"	1	"
in	"	5	"	that	"	1	"
with	"	0	"	and	"	8	"
by	"	2	"			86	
Pro. of 1st person	"	3	"	other particles,		23	
" 2d "	"	0	"			109	particles.
" 3d "	"	2	"				
be, aux.	"	6	"				

Hence, the "Constitution of the United States" of 1789 requires about 225 common words to furnish 100 different words, and averages about forty-eight per cent. particles and fifty-five per cent. repetitions.

* New York and Virginia were the only States that ratified this document with a reservation. We read in Elliott's "On the Constitution" that New York inserted in her ratification that after six years' trial it would only become binding. Virginia ratified with the reservation: she would only be governed by it as long as she felt happy under it. Hence, had not Virginia a right to withdraw whenever she saw fit?

Origin of 100 *different words from the preceding Extract of "The Constitution of the United States of America,"* 1789.

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:					SCYTHO-GOTHO-GERMANIC FAMILY:			GOMERO-CELTIC FAMILY:	SARMATO SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*			*Anglo-Saxon:*		*German:*	*Welsh:*		
	United	Constitution	section	age	The	which	by	carried		
	States	adopted	legislative	citizen	of	House				
	September	convention	powers	direct, adj.	in	every	1	1		
	A. (Anno)	people	granted	taxes, n.	we	year				
	D. (Domini)	order, n.	vested	apportioned	to	have				
	effect, n.	form, v.	consist	according, prep.	a	no				
	March	establish	senate	respective	more	twenty				
	perfect, adj.	justice	Representatives	numbers	for	five	*Icelandic:*	*Irish:*		
	provide	insure	composed	determined	welfare	seven				
	promote	domestic	members	service	and	when				
	secure	tranquillity	chosen		blessings	among	their	each		
	Congress	common	second	46*	ourselves	may, aux.				
	requisite	defence	several		do, aux.	within	1	1		
	numerous	general	electors		this	whole				
	inhabitant	liberty	qualifications		all	free				
	included	posterity	branch		herein	bound				
		ordain	person		shall, aux.					
	16	article	attained		be, aux.	34				

RESULT:

Latin:	16
French:	46
Anglo-Saxon:	34
German:	1
Icelandic:	1
Welsh:	1
Irish:	1
	100

62 per cent. Greco-Latin.
36 " " Gotho-Germanic.
2 " " Celtic.

Greco-Latin words: 62* all *words of inherent meaning*, except one.

Gotho-Germanic words: 36 of which 23 are particles, leaving but 13 *words of inherent meaning.*

Celtic words: 2.

* King Ethelbert's Anglo-Saxon Code, A.D. 597, shows six per cent. Greco-Latin and ninety-four Gotho-Germanic; King Ina's Anglo-Saxon Code, A.D. 720, eight per cent. Greco-Latin and ninety-two Gotho-Germanic; Alfred the Great's Anglo-Saxon Code, A.D., 884, six per cent. Greco-Latin and ninety-four Gotho-Germanic; and the Bill of Rights, 1688. sixty-three per cent. Greco-Latin, thirty-six Gotho-Germanic, and one per cent. Celtic. Hence, Greco-Latin rose in the English language fifty-six per cent. from A.D. 597 to 1789, or in thirteen hundred years.

Extract from Dr. Franklin's Letter to Noah Webster, Dec. 26, 1789.

"The Latin language, long the vehicle used in distributing knowledge among the different nations of Europe, is daily more and more neglected; and of the modern tongues, viz.: French, seems, in point of universality, to have supplied its place. It is spoken in all the courts of Europe; and most of the literati, those even who do not speak it, have acquired a knowledge of it to enable them easily to read the books written in it. This gives a considerable advantage to that nation. It enables its authors to inculcate and spread through other nations such sentiments and opinions on important points as are most conducive to its interests, or which may contribute to its reputation, by promoting the common interests of mankind. Our English bids fair to obtain the second place. The great body of excellent printed sermons in our language, and the freedom of our writing on political subjects have induced a great number of divines of different sects and nations, as well as gentlemen concerned in public affairs, to study it so far at least as to read it. *And if we were to endeavour the facilitating its progress, the study of our tongue might become much more general.*"

197 common words, among which

The	occurs	12 times.
a	"	3 "
of	"	10 "
to	"	10 "
in	"	5 "
with	"	0 "
from	"	0 "
by	"	1 "
Pronoun 1st person	"	5 "
" 2d "	"	0 "
" 3d "	"	11 "
be, aux.	"	2 "
have, "	"	3 "
shall, "	"	0 "
will, "	"	0 "
may, "	"	2 "
do, "	"	1 "
that	"	1 "
and	"	7 "
		74
	other particles,	23
		97 particles.

Hence, Dr. Franklin's style requires 197 common words to obtain 100 different words, and contains about forty-nine per cent. particles, and forty-nine per cent. repetitions.

Origin of 100 *different words from the preceding Extract of Dr. Franklin's Letter to Noah Webster, Dec.* 26, 1789.

"A man who makes a great figure in the learned world, and who would still make a greater figure for benevolence and candor, virtues as much regarded in this declining age as knowledge."—LORD KAIMES.

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*			*German:*	*Scotch:*		
	distribute neglected literati conducive contribute promoting, v. induced study, v. facilitating progress 10	language vehicle used different nations modern seems point, n. universality supplied place, n. courts, n. acquired enable easily considerable advantage authors sentiments opinions	important interests reputation common obtain second excellent sermons political subjects number divines sects concerned public affairs endeavours general 38	The long in knowledge among of is, aux. daily, adv. more, adv. and one tongues to have, aux. its spoken all those even, who	do, aux. a read books written this gives spread, n. through other on or may, aux. mankind our bids, v. fair great body freedom	well, adv. far, adv. at least, adv. if become much, adv. 47	as by so 3	such 1 *Welsh:* printed 1	RESULT: Latin: 10 French: 38 Anglo-Saxon: 47 German: 3 Scotch: 1 Welsh: 1 100 48 per cent. Greco-Latin. 50 " Gotho-Germanic. 2 " Celtic.	
Greco-Latin words: 48 all *words of inherent meaning.*				*Gotho-Germanic words:* 50 of which 29 are particles, leaving but 21 *words of inherent meaning.*				*Celtic words:* 2.		

Extract from Thomas Warton's "History of English Poetry," 1790.

"The last of these three *dialects* (Norman Saxon), with which these *annals* of English *Poetry commence, formed* a *language extremely barbarous, irregular*, and *intractable;* and *consequently promises* no *very* striking *specimens* in any *species* of *composition*. Its *substance* was the Danish Saxon, *adulterated* with French. The Saxon indeed, a *language subsisting* on *uniform principles*, and *polished* by *poets* and *theologists*, however *corrupted* by the Danes, had *much perspicuity*, strength, and *harmony;* but the French *imparted* by the *Conqueror* and his *people* was a *confused jargon* of Teutonic, Gaulish, and *vitiated* Latin. In this *fluctuating state* of our *national* speech, the French *predominated*. Even before the *Conquest* the Saxon *language* began to fall into *contempt*, and the French, or Frankish, to be *substituted* in its stead: a *circumstance* which at once *facilitated* and foretold the Norman *accession*. In the year 652, it was the *common practice* of the Anglo-Saxons to send their youth to the *monasteries* of France for *education:* and not only the *language* but the *manners* of the French were *esteemed* the most *polite accomplishments*. In the *reign* of Edward the *Confessor*, the *resort* of Normans to the English *court* was so *frequent*, that the *affectation* of *imitating* the Frankish *customs* became almost *universal;* and the *nobility* were *ambitious* of *catching* the Frankish *idiom*."

187 common words, among which

The	occurs	26	times.	have, aux.	occurs	0	times.
a	"	4	"	shall, "	"	0	"
of	"	10	"	will, "	"	0	"
to	"	5	"	may, "	"	0	"
from	"	0	"	do, "	"	0	"
in	"	2	"	that	"	1	"
with	"	2	"	and	"	9	"
by	"	3	"			69	
Pro. of 1st person	"	1	"		other particles,	25	
" 2d "	"	0	"			94	particles.
" 3d "	"	4	"				
Be, aux.	"	2	"				

Hence, Warton's style requires about 187 common words to obtain 100 different words, and averages about 51 per cent. *particles*, and 47 per cent. repetitions.

Origin of 100 *different words from the preceding Extract of Thomas Warton's "History of English Poetry," L. E., Vol. I., p.* 2.

ARIO-JAPHETIC TYPE OF LANGUAGES:							ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:			SCYTHO-GOTHO-GERMANIC FAMILY:			GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*French:*		*Anglo-Saxon:*		*German:*			
Poetry catching, v.	Dialects annals commence formed language extremely irregular consequently promises, v. composition substance subsisting uniform principles polished theologists perspicuity harmony imported conqueror people confused jargon national	circumstance accession common practice monasteries education manners esteemed accomplishments reign, n. resort, n. court affectation customs nobility ambitious idiom	The last of these with which a and no striking, adj. in any its was indeed however had much strength but our speech even before	began fall, v. or to stead at once foretold year send youth for only, adv. most, adv. that became	by so		RESULT: Greek: 2 Latin: 15 French: 41 Anglo-Saxon: 40 German: 2 100 58 per cent. Greco-Latin. 42 " Gotho-Germanic.	
2 *Latin:* barbarous intractable very specimens adulterated, v. corrupted, v. vitiated, v. fluctuating, v. state predominated, v. contempt substituted, v. facilitated, v. initiating universal 15		41		40	2			
Greco-Latin words: 58 all *words of inherent meaning*, except one.			*Gotho-Germanic words:* 42 of which 26 are particles, leaving but 15 *words of inherent meaning.*					

Extract from Gibbon's "Decline and Fall of the Roman Empire," 1783.

"While the Kingdoms of the Franks and Visigoths were established in Gaul and Spain, the Saxons achieved the conquest of Britain, the third great diocese of the prefecture of the west. Since Britain was already separated from the Roman Empire, I might without reproach, decline a story, familiar to the most illiterate, and obscure to the most learned, of my readers. The Saxons, who excelled in the use of the oar or the battle axe were ignorant of the art which could alone perpetuate the fame of their exploits; the provincials, relapsing into barbarism, neglected to describe the ruin of their country; and the doubtful tradition was almost extinguished, before the missionaries of Rome restored the light of science and Christianity. The declamations of Gildas, the fragments, or fables, of Nennius, the obscure hints of the Saxon laws and chronicles, and the ecclesiastical tales of the venerable Bede, have been illustrated by the diligence, and sometimes embellished by the fancy, of succeeding writers, whose works I am not ambitious either to censure or to transcribe.* Yet the historian of the empire may be tempted to pursue the revolution of a Roman province, till it vanishes," &c.

183 common words, among which

The	occurs	32	times.	have, aux.	occurs	1	times.
a	"	2	"	shall, "	"	0	"
of	"	18	"	will, "	"	0	"
to	"	6	"	may, "	"	2	"
from	"	2	"	do, "	"	0	"
in	"	3	"	that	"	0	"
with	"	0	"	and	"	8	"
by	"	2	"			88	
Pronoun, 1st per.	"	3	"		other particles,	21	
" 2d "	"	0	"			109	particles.
" 3d "	"	4	"				
be, aux.	"	5	"				

Hence, Gibbon's style requires about 183 common words to obtain 100 different words, and averages about sixty per cent. particles and forty-five per cent. repetitions.

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* We are sorry to find this wholesale impeachment of Celtic and Anglo-Saxon authors and records in a work we much admire. To us it would have seemed a most laudable ambition to furnish plausible, if not tangible proof to support an attack against Gildas, A.D. 560, and Nennius, against Asser who mentions Nennius, against Bede, who endorses Ethelbert's laws, against Alfred the Great, who cites Ethelbert's and Ina's laws, and against the numerous unknown chroniclers, who penned the simple and unpretending "Saxon Chronicle" from year to year during six successive centuries. This totally unsupported sneer appears to us rather bold, not to say superficial, because it involves a pretty well connected historic chain, extending from about A.D. 560 to 1154, and attaches directly and indirectly to personages and writers, as King Ethelbert, King Ina, Alfred the Great, Archbishop Plegmund, Gildas, Bede, Nennius, Asser, and Geoffrey of Monmouth.

Origin of 100 *different words from the preceding Extract of Gibbon's "Decline and Fall of the Roman Empire."*

"His narrative is perspicuous and interesting; his style is elegant and forcible."—DR. ROBERTSON.

ARIO-JAPHETIC TYPE OF LANGUAGES:

THRACO-PELASGIC OR GRECO-LATIN FAMILY:

Greek:	*French:*		
Latin:	established	ruin, n.	succeeding
separated	achieved	country	ambitious
familiar	conquest	doubtful	censure, v.
illiterate	diocese	tradition	historian
perpetuate	prefecture	missionaries	pursue
fame	empire	restored	revolutions
relapsing	reproach, n.	science	province
neglected	decline, v.	declamations	vanishes
describe	obscure, adj.	fragments	42
extinguished	excelled	fables	
Christianity	use, n.	laws	*Italian:*
illustrated	battle, n.	chronicles	
transcribe	ignorant	ecclesiastical	story
12	art	venerable	1
	exploits	diligence	
	provincials	embellished	
	barbarism	fancy, n.	

Greco-Latin words:
55
all *words of inherent meaning.*

SCYTHO-GOTHO-GERMANIC FAMILY:

Anglo-Saxon:			*German:*
while	to	sometimes	by
the	most	writers	1
kingdoms	learned	works, n.	
of	readers	not	
and	who	either, c.	
were, aux.	oar, n.	yet	*Icelandic:*
in	or	till	
third	axe	sight	their
great	which	42	1
west	could, aux.		
since	alone		
already	almost		
from	before		
I	light, n.		
might, aux.	hints, n.		
without	tales		
a	have, aux.		

Gotho-Germanic words:
44*
of which 28 are particles, leaving but 16 *words of inherent meaning.*

GOMERO-CELTIC FAMILY:

Armoric:
tempted
1

Celtic word:
1.

SARMATO-SCLAVONIC FAMILY:

ARIO-SEMITIC TYPE: SEMITIC FAMILY:

RESULT:

Latin:	12
French:	42
Italian:	1
Anglo-Saxon:	42
German:	1
Icelandic:	1
Armoric:	1
	100

55 per cent. Greco-Latin.
44 " Gotho-Germanic.
1 " Celtic.

* Marsh, p. 120, quoting Sharon Turner, says: "Gibbon uses fifty-eight per cent. Anglo-Saxon and forty-two per cent. other words." Marsh, examining Gibbon's works, found seventy per cent. Anglo-Saxon and thirty per cent. other words. Our strict analysis shows forty-four per cent. Anglo-Saxon and fifty-five Greco-Latin and one per cent. Celtic. Sharon Turner and Marsh counted all the repeated particles *the, of, and,* &c., as many times as they occurred. We only count them once.

Extract from Robertson's "History of America," 1777.

"As the conquest of the two great empires of Mexico and Peru forms the most splendid and interesting period in the history of America, a view of their political institutions and a description of their national manners will exhibit the human species to the contemplation of intelligent observers in a very singular stage of its progress. When compared with other parts of the New World, Mexico and Peru may be considered as polished States. Instead of small, independent, hostile tribes, struggling for subsistence amidst woods and marshes, strangers to industry and arts, unacquainted with subordination, and almost without the appearance of regular government, we find countries of great extent subjected to the dominion of one sovereign, the inhabitants collected together in cities, the wisdom and foresight of rulers employed in providing for the maintenance and security of the people, the empire of law in some measure established, the authority of religion recognized, many of the arts essential to life brought to some degree of maturity."

161 common words, among which

The	occurs	14	times.
a	"	3	"
of	"	13	"
to	"	5	"
from	"	0	"
in	"	5	"
with	"	2	"
by	"	0	"
Pro. of 1st person	"	1	"
" 2d "	"	0	"
" 3d "	"	3	"
be, aux.	"	1	"
have "	"	0	"
shall "	"	0	"
will "	"	1	"
may "	"	1	"
do "	"	0	"
that	"	0	"
and	"	7	"
		56	
	other particles,	13	
		75	particles.

Hence, Robertson's style requires about 161 common words to furnish 100 different words, and averages about forty-six per cent. particles, and thirty-nine per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Robertson's "History of America,"* 1777.

"Dr. Robertson is justly reckoned among the best British historical writers. His style is singularly perspicuous, his descriptions graphic, and his arrangements luminous and skilful."—WRIGHT'S *Universal Dictionary*.

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC, OR GRECO-LATIN FAMILY:					SCYTHO-GOTHO-GERMANIC FAMILY:			GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*			*Anglo-Saxon:*		*German:*	*Welsh:*		
	exhibit, v. species very singular progress states, n. extent subjected inhabitants collected providing	conquest empires forms, v. splendid interesting, adj. period history view, n. political institutions description national manners human contemplation intelligent observers stage compared parts, n.	considered polished independent hostile tribes subsistence marshes strangers industry arts unacquainted subordination appearance regular government countries dominion sovereign cities rulers	employed maintenance security people law measure, n. established authority religion recognized essential degree maturity	the of two great and most in a will, aux. to its when other new world may, aux. be, aux. instead small for	amidst woods without we find one together wisdom foresight some, adj. many, adj. life brought	as 1 *Icelandic:* their	struggling, v. 1	RESULT: Latin: 11 French: 53 Anglo-Saxon: 33 German: 1 Icelandic: 1 Welsh: 1 100 64 per cent. Greco-Latin. 35 " Gotho-Germanic. 1 " Celtic.
	11			53		33	1			
Greco-Latin words: 64 all *words of inherent meaning*, except one.					*Gotho-Germanic words:* 35 of which 20 are particles, leaving but 15 *words of inherent meaning.*			*Celtic word:* 1.		

Extract from Washington's Farewell Address, Sept. 17, 1776.

"FRIENDS AND FELLOW CITIZENS:

"The period for a new election of a citizen to administer the executive government of the United States being not far distant, and the time actually arrived when your thoughts must be employed in designating the person who is to be clothed with that important trust, it appears to me proper, especially as it may conduce to a more distinct expression of the public voice, that I should now apprise you of the resolution I have formed to decline being considered among the number of those out of whom the choice is to be made.

"I beg you at the same time to do me the justice to be assured, that this resolution has not been taken without a strict regard to all the considerations appertaining to the relation, which binds a dutiful citizen to his country, and that in withdrawing the tender of service, which silence in my situation might imply, I am influenced by no deficiency of grateful respect for your past kindness, but am supported by a full, &c.

183 common words, among which

The	occurs	14 times.
a	"	6 "
of	"	9 "
to	"	10 "
from	"	0 "
in	"	3 "
with	"	1 "
by	"	2 "
Pro. of 1st person	"	7 "
" 2d "	"	5 "
" 3d "	"	3 "
be, aux.	"	6 "
have, "	"	2 "
shall, "	"	1 "
will, "	"	0 "
may, "	"	2 "
do, "	"	0 "
that	"	4 "
and	"	3 "
		78
other particles,		25
		103 particles.

Hence, the style of Washington's "*Farewell Address*" requires 183 common words to furnish 100 different words, and averages about fifty-six per cent. particles, and forty-five per cent. repetitions.

Origin of 100 *different words from the preceding Extract of Washington's "Farewell Address," September* 17, 1796.

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*		*Danish:*	*German:*			
	United States distant designating appears conduce deficiency grateful	Citizens period election administer executive government time actually arrived employed person important proper especially distinct expression public voice apprise resolution formed decline considered number, n. choice	justice assured strict regard, n. considerations appertaining relation dutiful country tender, n. service silence, n. situation imply influence diminution zeal future interest respect, n. past support	Friends and fellow the for of a new to being, v. not far, adv. when your thoughts must in who clothed that it me may, aux. more should	now have, aux. among out made at same do taken all binds withdrawing might, aux. kindness but full	trust beg	as by			
	8	47		41		2	2			

RESULT:

Latin:	8
French:	47
Anglo-Saxon:	41
German:	2
Danish:	2
	100

55 per cent. Greco-Latin.
45 " Gotho-Germanic.

Greco-Latin words: 55 all *words of inherent meaning.*

Gotho-Germanic words: 45 of which 24 are particles, leaving but 21 *words of inherent meaning.*

In this age England's language expanded to:

Gibraltar	A.D.	1704	Van Diemen's Land, or Tasmania, Oceanica	A.D.	1777
Newfoundland, America	"	1713	Mysore, Asia	"	1780
St. Christopher I.	"	1713	Vancouver's Island, America	"	1781
Vermont,	"	1724	Carnatic, Asia	"	1783
Georgia,	"	1733	Penang, or Prince of Wales Island, Asia	"	1786
Canada,	"	1759	Sierra Leone, Africa	"	1787
Tobago Island,	"	1763	Ohio, America	"	1788
Michigan,	"	1763	Pitcairn's Island, Oceanica	"	1789
Tennessee,	"	1765	Malacca, Asia	"	1795
Falkland Islands,	"	1765	Cape Colony, Africa	"	1795
Society Islands, Oceanica	"	1767	Ceylon, Asia	"	1796
Seychelles Islands, Africa	"	1768	Trinidad Island, America	"	1797
Australia, Oceanica	"	1770			
New Zealand,	"	1770			
Kentucky, America	"	1775			

England lost her finest and most prosperous colony as to government, but not as to language, which is spoken in America with less provincialism and patois than in the British Isles. Whatever may have happened previously, since the compromise of Geneva the British Empire and the United States can and may go hand in hand to promote civilization and progress all over the Earth.

"The peculiar structure of the English language is far from having been investigated as yet with that degree of attention and accuracy that it deserves. Among other things, we do not find, that any grammarian has been at the pains to take a full comparative view of its two great components, by which we mean, on the one hand, those words that are derived from the Saxon, Danish, and other northern languages; and on the other hand those from Greek, Latin, French, and other idioms."—P. S. DUPONCEAU.

WE shall endeavor, as far as possible, to take the "*full comparative view*" desired by the above eminent linguist, to whom the French Institute awarded a prize for his "Memoir on the Indian Languages of North America," 1835; then we shall lay the result before the English-speaking populations for approval or disapproval.

As the authors of this century are fresh in the minds of English and American readers, we shall not enter into much detail, because our thirty *Extracts* and *Tables* from writers in different styles will speak for themselves. After our close numeric research, showing terseness or prolixity in vocabulary and directness in construction, criticism must rest on a numeric basis as to words of inherent meaning, particles, and repetitions. Great social improvements and international connections, that encourage commerce and favor linguistic, literary, and scientific exchange, will engage our attention, although they may only seem indirectly connected with language.

Fulton tried to apply Watt's steam engine to navigation. After various disappointments in France and England, and after being called visionary by the New Yorkers, he succeeded, 1807, in floating and propelling by steam the "Clermont" at the rate of five miles per hour. But soon envy and rapacity deprived him of any benefit from his patent and his title of inventor, which, we are told, so grieved him that it hastened his death, 1815. However, Fulton will be remembered when mere titled celebrities are forgotten. From Fulton's success there was but a step to traverse the ocean by steam, which was proposed in England about 1835, accomplished 1840, and since kept in successful operation

by the Cunards. Soon it extended over the globe and expedited travel, international intercourse, and civilization more than any other means.

The construction of the Erie Canal, 1825, mainly brought about by De Witt Clinton's influence, advanced the intercourse between the East and West by connecting the great lakes with the Atlantic, which greatly cheapened the transportation of food and other articles of necessity.

S. F. B. Morse had to hold his lightning-speed conveyance of language in abeyance from 1832 to 1844. In vain he applied to capitalists for means to put it in operation; they called him visionary and crazy. In 1837 he asked Congress for a grant, which was refused. In 1843 he was granted $30,000 to establish his wires between Washington and Baltimore—he made it a perfect success. It is said, that when he received the first telegram, he turned pale and almost fainted, either from sudden joy or the recollection of the trials through which he had passed for twelve years. But an ovation was in store for the great inventor. Decorations were showered upon him by most of the European sovereigns; $80,000 were presented to him at Paris by the representatives of the great powers, as a reward for his invention. A bronze statue has been erected to him by his fellow-citizens in Central Park, New York. It was done during his lifetime. It is related that when the Emperor of Russia received him he remarked, "*The name of Morse will be remembered long after mine is forgotten.*" All this conclusively shows, that nations have so progressed as to appreciate real merit better than they ever did before, and that national jealousies are waning. The writer remembers with emotion, that the great inventor presented him his likeness and autograph only a few weeks before his death. Meanwhile the literary and scientific achievements were brilliant among the English-speaking populations, who had such authors as Scott, Southey, Coleridge, Byron, Campbell, Moore, Hallam, Wordsworth, Mrs. Hemans, Mrs. Sigourney, Burns, Halleck, Sir John Herschel, Rogers, Irving, Audubon, Dickens, Faraday, Sir Charles Lyell, Bryant, George Bancroft, Longfellow, Tennyson, and a host of others. As we have extracts and tables from most of their works, we only allude to them here.

We cannot help mentioning here Agassiz and Max Müller,

who are an honor to their native countries and to the English-speaking populations, among whom they cast their lot. Science and language point to them as eminent representatives.

At the beginning of this age one of the most useful sciences had progressed from alchemy to chemistry, which enriched language with a vast vocabulary, reaching into arts, mechanics, and manufactures: Lavoisier, Berzelius, Priestley, Sir Humphrey Davy, Liebig, Draper, &c., furnished each his quota of *elements*, *symbols*, *equivalents*, *gases*, *fluids*, *ethers*, *agents*, *reagents*, &c., which have since swelled into a Dictionary of Chemistry. Dr. Gall's new science, *Phrenology*, although rejected by the French Institute, 1808, has been a rich linguistic fount; for Spurzheim and Dr. Geo. Combe taught it in England and America, where manuals have been written and successful periodicals established by O. S. Fowler. If ever you go to Paris, visit the "Garden of Plants" and see Gall's Phrenologic Collection, donated to that Institution. Next ride to "Père la Chaise," where Gall and Hahnemann rest side by side under modest marble slabs, which singularly contrast with the costly surrounding monuments. After being coldly treated and persecuted in the Fatherland, the author of phrenology and the founder of *Homeopathy* went to France's capital, where they lived, taught, were esteemed, wrote, and quietly died. No wonder Hume, in "My own Life," says:

> "There is a real satisfaction in living at Paris, from the great number of sensible, knowing, and polite company, with which that city abounds, above all places in the universe. I thought once of settling there for life."

The humble tombs of those two scientists, in a foreign land, impressed me agreeably; because, after all, their new ideas found sympathizers abroad, if not at home; but it convinced me of the force of Christ's saying: "A prophet is not without honor, save in his own country." However, Gall and Hahnemann have been, are, and ever will be gratefully remembered for having each added his quota to the world's stock of scientific lore; whereas their detractors already are, and ever will be, disdainfully forgotten. During my sojourn in Vienna I was glad to hear eminent citizens express regret at Gall's illiberal treatment by their government.

Daguerre's invention, called *Daguerreotype*, 1839, has since

facilitated other arts and sciences, fostered photographing galleries all over the globe, speeded astronomic observations and added words and phraseologies to language and literature. In connection with this devotee to science, I read a curious anecdote while in Paris, 1848: Daguerre had watched, toiled, and labored eight years at his mysterious discovery to catch a fleeting figure and enable the poor as well as the rich to have images of absent and departed friends, when his wife went to one of Dumas' chemical lectures, after which she solicited an interview, which was granted by the learned Professor. She told him her husband had been trying to catch a shadow for eight years, asked whether such a thing was possible, and desired to know whether M. Dumas did not consider her husband insane? "Madame, I cannot tell you whether it is possible or not to catch a shadow; many things were thought impossible that are now possible." Of course Madame Daguerre went home disappointed at not being encouraged by the great chemist to apply for a writ to send her husband to an insane asylum. However, Daguerre persevered four years longer and caught the shadow. Instead of patenting it, poor as he was, he gave it to the world, for which the French government granted him a pension of about $575. Here it was not the church or government, as in the case of Roger Bacon, Chaucer, Hahnemann, &c., but the nearest and dearest, that tormented the scientist during his laborious research. Thus have the martyrs to science, art, and progress, depended on their own intuitions, and self-reliantly worked to attain some beneficent object.

In 1844 America had the first glimpse of a most beneficent discovery: Anæsthesis by "*nitrous oxyd gas*," first experienced by Horace Wells, M.D. The subsequent vocabulary of that discovery is familiar, not only to surgeons and dentists, but to the people; no Manual of Medicine or Dentistry is without it.

We cannot help mentioning here the discovery of a planet by pure scientific induction and deduction: Leverrier, after graduating with distinction at the Polytechnic School in Paris, devoted himself to Astronomy. While rectifying the tables of Uranus, whose course was disturbed by certain deviations, the young aspiring astronomer paused and reasoned thus: If Uranus, with a given orbit, mass, and position, deviates outwards, there

must be somewhere outside of it another planet with such and such an orbit, such and such a mass, such and such a position. With Uranus O. M. and P. the young savant commenced his calculus for X. As he advanced he discovered step by step the quantities of the unknown planet, and communicated to the Academy of Sciences, June, 1846, his results, which were transmitted to all the observatories. By these data the planet was telescoped and called Neptune. This was the greatest scientific triumph ever achieved, proving as it does that nothing in the universe is left to chance; that seeming deviations and irregularities are subject to law. The writer had the pleasure of visiting and conversing with the distinguished astronomer in Paris, 1848. Cuvier's "Règne Animal," 1817, read and admired by the civilized world, has become classic. Laplace's "Mécanique Céleste," 1825, has been considered the "ne plus ultra" in mathematics and astronomy. The American savant, Bowditch, translated it into English with explanatory notes, which was pronounced a Herculean task by English critics. "What we know is little; what we know not is immense," were Laplace's dying words, which show the modesty of the great scientist.

To give some idea of Holland's eminent bard, Bilderdijk, 1831, we quote his apostrophe to language, so felicitously translated by Longfellow:

> "Ye flowing sounds, in which, with breath pour'd forth,
> Like Godlike light in rays the soul imparts
> Itself! Surpassing light or melody;
> Deep feeling's offspring, in close harmony,
> Spirit and matter blending and uniting!
> Thro' which the soul, unburden'd, breathes and lives
> The life of angels! Thou blest tie of beings,
> No vain attempt of human skill art thou,
> By toilsome minds, with pains and care sought out;
> But heaven's own gift, breathed with breath of life,
> Shed thro' Creation, far as mind pervades!"

The opening of this century found two eminent lexicographers, J. Walker and N. Webster. While the former pointed out some of the remaining disharmony and irregularities in the English language, the latter urged their correction and showed the real origin, not only of the English, but of most of the Ario-Japhetic dialects, as no philologist had done before. Webster's improve-

ments were such that England yielded him the palm, and adopted his orthoëpy and suggestions in the new Imperial Dictionary. Anglo-Saxon also has had enthusiastic votaries in this age: Ingram produced a splendid edition of the "Saxon Chronicle," while Bosworth wrote an Anglo-Saxon Dictionary, containing about 25,000 words, 1838, and an excellent Anglo-Saxon Grammar, for which he was elected a member of the Royal Society. Thus is the mother tongue of English now revered, after being neglected for several centuries; "better late than never."

Bopp, Gesenius, Adelung, Rask, Burnouf, Max Müller, Duponceau, Whitney, &c., made language a noble science, which they christened *philology*, a name that dates to Chaucer's "Canterbury Tales," A.D. 1300. Already it has cleared up history, geography, ethnology, and archæology; the more it is searched the more light it will throw on man's origin and progress.

Since Sir Charles Wilkins and Sir William Jones mused over Sanscrit and other Oriental literature during the last century, philology has taken a high place among the modern sciences. Countess Blavatsky's "*Isis Unveiled: a Master-Key to the Mysteries of Ancient and Modern Science and Theology*," recently published by J. W. Bouton, of New York, is calculated to throw much light on the customs, symbols, and languages of Central Asia, where that bold lady spent many years as an observer and student. Her work is a thesaurus of new phases and facts, so sprightfully related, that even the uninitiated may read them with interest.

From the opening of this century nothing could be more remarkable than the array of great German minds: Goethe, Schiller, Herder, Kant, Fichte, Körner, Klopstock, Bopp, Gesenius, Blumenbach, Jean Paul Richter, Wieland, Niebuhr, Bunsen, Uhland, Liebig, and their crowning glory, Alexander von Humboldt, whose "*Cosmos*" will ever stand pre-eminent as a monument to human genius. Madame de Staël's treatise on German literature, styled "De l'Allemagne," has been pronounced a chef-d'œuvre by French, German, English, and American critics. Hence we refer lovers of German literature to her. Whoever will carefully peruse Goethe's "*Herman and Dorothea*" and "*Werther's Sorrows*," will see in the former a true picture of the German character, manners, and customs; in the latter a German youth's romantic and tragic dreams. These are Goethe's

only writings that have a moral point; the others are highly artistic productions, which, like the author's own life, are without any apparent moral tone. Faust may be considered as Goethe's autobiography.

Schiller was the whole-souled man and author—open, sincere, true. His parents had destined him for the ministry, but he preferred law or medicine, which latter he studied for a time, but was finally educated at Charles' Academy as a cadet for the service of the Duke of Wurtemberg. The reading of Wieland's excellent version of Shakespeare's works awakened Schiller's enthusiasm for the drama; but as there was an ordinance, forbidding cadets to be literati, Schiller resolved to desert and cast his lot among the English-speaking populations in Britain or America. Schiller's life and all his writings, especially his "*Jungfrau von Orleans*" (Maid of Orleans), evince a deep veneration and championship for woman. Shakespeare and Voltaire perverted history, and injured themselves by casting a slur on the pure woman, who died a martyr to save her country. Schiller and Southey fully vindicated Joan of Arc in their admired essays. As Schiller's private correspondence* expresses noble sentiments and shows his real character more clearly than any of his literary productions, we cite a few passages therefrom. The English and Americans, who are unacquainted with this phase of the great writer's career, will, no doubt, feel a deep interest therein:

"To Madam von Wolzogen:†

"Hanover, January, 1783.

"I have made a decided change in my plans. I at first thought of Holland, and now I have turned towards England; it is not from inclination. My great desire is to see the New World. If North America becomes free, then it is settled that I go there. Something boils in my veins—I long to make a leap in this rugged world that shall be heard of. Write to me, I beg, and let me hear that you are still my friend."

"Frankfort, Jan., 1783.

"To William von Wolzogen:‡

"My fate has now led me hither, &c. Did I not always say to you, when we were yet together, that my fortunes would be nearly the same as they have

* The gems of that interesting interchange were translated into English by Mrs. Jane L. Weisse, 1841.

† "Letters of Schiller," p. 17.

‡ Schiller's schoolmate, son of Madam Wolzogen.

now become? I can no longer endure this; * I depart for America, and this shall be my farewell letter. I have exact information from a commercial house here, how one goes forward in the New World. But you will ask, what will I do there? that time and circumstances shall determine; I have not neglected my medicine—or I could teach, as professor of philosophy—perhaps enter into politics—perhaps nothing of all that. But I shall not therefore cease to write tragedies; you know that my whole being depends on that. If I have the opportunity, you shall hear from me from America. Farewell, dearest friend, and continue to love me, as I love you. Remember me to Petersen, Abel and all others, that were dear to my heart."

"JENA, Sept. 12, 1789.

"TO CHARLOTTE VON LENGEFELD: †

"I have just returned from a walk. In the great free space of Nature as in my solitary chamber, it is ever the same ether in which I move, and the fairest landscape is to me but a more beautiful mirror of ever-remaining form. Never have I felt so much, how freely the soul deals with all created things, how little they can give of themselves, but all—all receive from the soul. Only by that, which we lend to Nature, does she attract and enrapture us. The charm, in which she dresses herself, is only the reflection of the agreeable in the soul of the spectator; and enthusiastically we kiss the glass that surprises us with our own image. Who could otherwise bear the eternal sameness of her appearance, the eternal repetition of herself? Only through man becomes she various: only because we renew ourselves, becomes she new. How often have I seen the sun go down, and how often has my fancy lent it speech and soul! but never, never as now have I read in it my love," &c., p. 121.

As many of the fifty-eight letters, thus translated, contain philosophic ideas full of pathos and are an acquisition to any literature, we quote from the one that attributes all to man's soul, without which the universe would have no witness, no contemplater, no admirer. Imagine Schiller in America (1783) as teacher, physician, or politician; for there was little room for tragedies among the Puritans or Quakers. He might have become eminent among his countrymen, who have ever been excellent citizens of the great Republic; but would he have become the lofty poet and historian? His grateful countrymen remembered him and placed his statue with that of Humboldt in New York Central Park. How his enthusiastic spirit must glory in this triumph!

* Living concealed as a deserter.

† The lady Schiller married, 1790.

Balbi's "*Ethnographic Atlas of the Globe; or, Classification of Ancient and Modern Nations according to their Language*" contains a mine of useful knowledge, derived from Humboldt, Champollion, Adelung, and other savants. Italy may feel as proud of Balbi in this as she did of Dante in the fourteenth century. The metaphysic mysticism of Kant, Fichte, Schelling, Hegel, &c., culminated in the beginning of this age. Some called it "*Transcendentalism.*" Soon it spread to France, England and America, where it found advocates in Cousin, Carlyle, Emerson, &c. Hazy words, tortuous construction and obscure phraseology were considered philosophic profundity. To be one-third misunderstood, one-third doubted and one-third apprehended were characteristic merits. However, this literary movement had the fortunate effect of emancipating authors from scholastic conventionalities, academic dictation and grammatic puerilities. Humboldt, Cuvier, Laplace, Sir Humphrey Davy, &c., succeeded in substituting pure science to metaphysics, so that within the last twenty-five years hardly any metaphysic writing appeared in Germany. It is yet somewhat indulged in by a few English and American writers. Transcendentalism modified language by expanding and changing the sense of words and by adding Greco-Latin neologisms. Those who admire Milton's "Paradise Lost," will find somewhat of a parallel in Klopstock's "Messiah." Some of Klopstock's odes are replete with tender and lofty ideas. We might pen eulogistic pages on each and all of these great authors; but there are excellent translations, and whoever will peruse them will not regret the time spent therein. We have thus throughout this work incidentally alluded to German, French, Italian, Spanish and Portuguese literature; because they advanced "pari passu" with the English, and constantly acted and reacted on each other.

Lately appeared a movement, styled *spiritualism*, which has spread over the Christian world: it has already modified the meaning of many words and introduced new terms and phraseologies. Its literature is legion; even the pulpit uses expressions from its vocabulary; so do novelists and other literati.

As a Table of some of the principal words from the English spiritual vocabulary will exhibit the versatility of England's idiom in that department, we give it here:

Table of some of the Principal Words that Constitute the English Spiritual Vocabulary:

Greco-Latin:	*Gotho-Germanic:*	*Celtic:*	*Semitic:*	*Sanscrit:*	*Zend:*
Deity	God	Deu-tatt	Elohim		Ormuzd
Divinity	Godhead	(god-father, or	Jehovah	Avatar	(good spirit)
Creator	Lord	Teutas of the	Jah	(divine meta-	
Supreme	Gospel	Celts)		morphosis)	
Omnipotent	Almighty				
Omniscient	Allwise				
Eternity	Everlasting				
Infinite					
Immortality	Soul				
Providence					
Angel			Seraphim		
Spirit	Ghost		Cherubim		
Demon					
Genii					
Gnomes	Hobgoblins				
Sylph	Elf				
Nymph	Seer				
Muses	Soothsayer				
Prophets					
Oracle	Wizard				
Sibyl	Witch				
Penates	Household Gods				
Bible	Forebodlng		Koran (teaching)	Vedas (know-	Zendavesta
Paradise	Heaven		Eden	ledge)	
Hades	Valhalla		Satan		Ahriman
Celestial					(bad spirit)
Elysium		happiness			
Felicity					
Tartarus	Hell				
Destiny					
Redeemer					
Christ					
Psychology					
Psychologize					
Manes					
Martyrology					
Spiritualism					
Clairvoyant					
Medium					
Spheres					
Circles					
Inspiration					
Intuition					
Vision					
Magic					
Magician					
Omen					
Impression					
Presentiment					
Prophecy					
Devil					
Trinity					
Monotheism					
Theogony					
Theology					
Theocracy					
Theosophy					
Christianity					
Beatitude					
Trance					
Astrology					
Talismans					
Shrine					
Reliquary					
Purgatory					
Necromancy					
Ordeal					
Legends					
Apparition					
Saints					

Here are about one hundred words that originated in, and addressed themselves to, man's highest faculties; they flowed into English from Gotho-Germanic, Greco-Latin, Celtic, and Semitic sources; hence, no language has as rich and varied a metaphysic and spiritual vocabulary: ancient, Medieval, and modern streams contributed their quota. This vocabulary constitutes the charm of the Bible, Zendavesta, Koran, and Vedas. Take from the Bible Elohim, who uttered the first language on Earth: "Let there be light;" created the universe in six *epochs*,* conversed with Adam and Noah, and told Abraham: "*Get thee out of thy country;*" omit the angelic visitors in human form to Abraham and Lot; the intercourse between Jehovah and Moses; the poetic strains of seers and prophets; and the spiritual experiences of Jesus Christ and his converse with seraphim from his birth to his death. Drop the pleasant dialogues between Ormuzd and Zoroaster from the Zendavesta, and do the same with the Koran and Vedas.

Next expunge spirit entities, apparitions, impressions, influences, omens, presentiments, dreams, forebodings, &c., from Socrates', Confucius', and Zoroaster's teachings; from Plato's writings; from Homer's Iliad and Odyssey; from Virgil's Eneid; from Dante's Inferno; from Shakespeare's Dramas; from Milton's "Paradise Lost;" from Swedenborg's "Arcana Celestia;" from Klopstock's "Messiah;" from Herbert Spencer's "Principles of Psychology;" from Dumas' "Monte Christo," and numerous other romantic writings, which have of late been so full of spiritual terms and ideas; then what have you left? If materialists could thus obliterate the spiritual element from sacred and profane literature, they would beggar mankind of what is sublimest and most attractive in language; for children and the unlettered listen eagerly to ghost stories, talismans, and fairy-tales; while the aged and wise delight in thinking, speaking, and reading of spiritual themes here and hereafter. Skeptics may pretend to sneer at spirituality and assert materiality as the ultimatum; they do not and cannot consistently believe what they say and write; for if they did, and would be consistent, they could not and would not face the vicissitudes of this life "three

* Translate Hebrew *iom* by *epoch*, and not *day* of twenty-four hours.

score and ten" years; because to endure them with becoming fortitude, something higher than matter, something of the seer and stoic, is indispensable.

History mentions periodic spiritual movements among tribes, nations, and races: the Shepherd Kings and Magi contemplated and questioned the stars concerning man's *destiny*, contrived a science styled *astrology*, on which the Phenicians, Greeks, and Romans based their *theogony*. Zoroaster, Pythagoras, Socrates, Plato, Numa, and Seneca, conceived and advocated a loftier morality than *polytheism* and stoicism. The skepticism of Pyrrho and materialism of Epicurus were but anti-spiritual interludes. Christ, his apostles, and the Fathers of the Church, appeared and gave the world a higher standard of religion than Platonism; but the Romish hierarchy carried *saints*, *shrines*, and *reliquaries* to such excess that a reaction became indispensable: that reaction came with Pierre de Bruys, A.D. 1147, Wickliffe, 1382, Huss, Luther, &c., who protested against numerous saints, shrines, and legends, and styled them ghost-stories and fairy-tales. Next Protestantism tried to abrogate all intermediary entities between God and man, and to deprive mankind of spiritual visitors in human form, tolerated and encouraged even by Judaism in Abraham's day. Lately modern spiritualism arose among the Protestants of the New World to check this stern and barren rationalism (which is but ancient stoicism in disguise), and to bring about a spiritualism free from excessive Protestantism and from priestly puerilities and legends—a spiritualism based on the purest of Christ's ethics, which challenge man's highest aspirations.

The above Table shows seventy per cent. Greco-Latin, twenty per cent. Gotho-Germanic, eight per cent. Semitic, and two per cent. Celtic. Hence, the English spiritual vocabulary is nearly three-quarters Greco-Latin and one-quarter Gotho-Germanic. Some of these words apply to good, and some to bad entities or principles; but, as Shakespeare tells us, "*There is some soul of goodness in things evil*," we cite both.

The English language gained more prestige in the laying of the first Atlantic Cable from 1854 to 1866, than by any other previous event, action or contrivance. That Herculean enterprise taxed the aggregate intellect of the scientists, engineers, statesmen and financiers of England and America; never was

there a sublimer conception than that of taming the Ocean by a *submarine lightning speed language-carrier.**

We might rehearse some of the thrilling details coincident with the conception, manufacture and laying of the Cable, as related by W. R. Russell, Robert, Dudley and H. M. Field, D.D., whose "*History of the Atlantic Telegraph,*" written in a most attractive style, deserves perusal by all who are interested in national progress. We might enlarge on the numerous failures and disasters to the combined English and American navies during the twelve years of experiments and trials, first, in laying the cable between Nova Scotia and Newfoundland, next between Newfoundland and Ireland, a distance of 1600 miles: but as most of them are well known, we only state that Lieutenant Maury's letter and naval report of February 22, 1854, and Professor Morse's prophetic lines to Hon. J. C. Spencer, Secretary of the Treasury, August 10, 1843:

"The practical inference from this law is, that a telegraphic communication, on the electro-magnetic plan, may with certainty be established across the Atlantic Ocean. Startling as this may now seem, I am confident the time will come when this will be realized."

This prophecy was more than fulfilled; for, after four failures and a cost of about $10,000,000, two cables were laid (1866) on that remarkable submarine plateau, where they have worked for twelve years, and are yet working, 1878, without showing signs of decay; thus binding the two continents by an electro-magnetic grasp, that will not and cannot be severed, as long as English-speaking peoples live on this planet.

Two telegraphic congratulations, handed to Mr. Cyrus W. Field about the same moment at St. Johns, Newfoundland, July 1866, one from Egypt by M. de Lesseps, across the Mediterra-

* After all, how poor language yet is, when it attempts to utter and pen thoughts and ideas of a sublimely conceived and vastly combined plan of Nature's forces, as the above! We should and must have a language capable of uttering, writing and printing such a conception and achievement in one word, instead of five. Even Greek and Latin are inadequate to furnish *etymons* for such a combination. Perhaps Essays like Whiter's "Etymologicon," or Max Müller's and Whitney's Studies of Sanscrit roots, may succeed in suggesting a method to form such vocables.

nean and Atlantic, the other from California over the Rocky Mountains, deserve special attention, showing, as they do, that even the land of the Pharaohs and the land of the remotest pioneers of the New World can instantly be brought together by this most marvelous of scientific devices.

In connection with this unparalleled triumph over obstacles that were styled *impossibilities* by would-be scientists, we must not overlook three indispensable agents: Gutta-Percha, the Deep Sea Sounding Apparatus of J. A. Brooke, lieutenant of U. S. N., and the Great Eastern, whose advent seems to have coincided with the demand for the Atlantic Cable. Gutta-Percha is the coagulated juice of the *Isonandra gutta*, a stately tree of about one hundred years' growth, in the Malayan Archipelago. This pliable, elastic, water-proof substance, discovered 1848, was necessary to insulate the wires of the Atlantic Cable.

Brooke's Sounding Apparatus was used to ascertain the depth and character of the Atlantic between Ireland and Newfoundland, 1854, and revealed that its bottom was a plateau of minute shells; the Great Eastern, constructed without reference to the Atlantic Cable, proved to be the ship required to lay it in 1866. Thus, from one triumph to another, means seem to be mysteriously provided to prepare the human mind for higher and nobler themes: first the Marquis of Worcester's conception of the power of steam, 1660; next Watt's steam-engine, 1765; soon Fulton's steamboat, 1807; then the majestic train of cars, whose imposing look and velocity, caused an unsophisticated Indian to exclaim: "Hell in harness!"

Shall we describe how England and America rewarded their scientists and workers, not for achieving martial victories, but for promoting "peace and good-will towards men?" Shall we cite the encouraging words of the Queen, knighting those who made, tested, engineered, laid, and worked the cable? Shall we name the American whom the Queen mentioned as first and last in that vast enterprise? Shall we read the unanimous vote of Congress (March 2, 1867), requesting the President to tender thanks and present a gold medal "*to Cyrus W. Field?*" As most of us know these details, let us pass to some of the unanticipated and yet untold benefits conferred upon the English-speaking populations and the world by that unique achievement: Who did, who could

anticipate that within a decade of years from that seemingly superhuman task 52,500 miles of cable would gird the globe, that this vast *submarine lightning-speed language-carrier* would almost be entirely controlled by the English-speaking populations, *that about nine-tenths of the distant submarine telegrams would be transmitted in English and translated into other idioms, and that, in spite of this seemingly complicated method, time and expense would be saved, because the English mind and language are specially fitted for telegraphing.* Thus some Prescient Intelligence adapted means to ends that were beyond human foresight, and prepared the English language for universal adoption, provided the English-speaking populations realize that their welfare and that of mankind are identic.

Hear what the British statesman, Lord Stanley, then Minister of Foreign Affairs, said at the grand banquet given by the Liverpool Chamber of Commerce, Oct. 1, 1866 :

"We are going to bring the people of England and the United States into a closer connection with one another than has ever existed before. That is, in my mind, a great gain. They have no opposite interest ; united they are a match for the world, while a quarrel between them would be a fearful injury, not only to themselves, but to the best interests of mankind. It is my deep conviction that on the union of the two nations more than on any other earthly thing, the future of civilization depends."

Behold the unanimous thanks to Cyrus W. Field by the Company, of which Peter Cooper was President and Wilson G. Hunt Secretary :

"To him more than any other man the world is indebted for this magnificent instrument of good ; and but for him it would not, in all probability, be now in existence ; his services, though so great in themselves, and so valuable to this company, were rendered without any remuneration."

Also a few words from the felicitous speech of A. A. Low, President of the New York Chamber of Commerce, at the banquet given by that body, Nov. 15, 1866 :

"We may fairly claim that, from first to last, Cyrus W. Field has been more closely identified with the Atlantic Telegraph than any other living man, and his name and his fame, which the Queen of Great Britain has justly left to the care of the American government and people, will be proudly cherished and gratefully honored."

Mr. Field's answer to his fellow-citizens tended to "peace and good-will" in this key-note :

"Let who will speak against England, I beg my countrymen to remember the ties of kindred; and he is an enemy of his country and of the human race who would stir up strife between two nations that are one in race, in language, and in religion. I close with this sentiment : England and America—clasping hands across the sea—may this firm grasp be a pledge of friendship to all generations." (Enthusiastic applause—the audience rising and giving three cheers.)

No doubt the Atlantic cable has been, is, and ever will be, cementing England and America; for it is visible in Americans celebrating Queen Victoria's birthday, and in the reception of ex-President Grant in England, 1877; yet only a decade has elapsed since that great triumph was achieved.

It is but just to state here and now that the grand triumph of 1866 originated in the laying of the cable between Nova Scotia and Newfoundland by five New York merchant-princes : Cyrus W. Field, Peter Cooper, Chandler White, Moses Taylor, Marshall O. Roberts, and Wilson G. Hunt, whose failures during two years, and ultimate success, 1856, strengthened Professor Morse's prediction and suggested the possibility of a similar connection between the Old and New World. The public-spirited directors of this company, of which, as previously stated, Peter Cooper was President, liberally used their influence and wealth to complete the grandest work of the nineteenth century.

Another gigantic task was the connecting of the Atlantic and Pacific by rail, which soon linked America to Japan and China by steamships, while the waters of the Mediterranean and Red Sea were made to percolate the sandy desert, so as to form the Suez Canal. Now one more triumph, a ship-canal across the Isthmus of Panama, is reserved for the English-speaking populations. After Nature's arcana have been thus explored by science, and seemingly insurmountable obstacles overcome for man's physical, mental, and linguistic progress, we may rationally ask what next? The answer is already half developed : man will transmit with his telegrams the sympathetic accents of his voice ; London and New York will be within speaking distance by means of the recently invented, but yet to be perfected *Telephon* and *Phono-*

graph; then the simplest, most felicitously combined, most telegraphic language, which is the English, will become universal.

In this age of wonders, the philanthropic Dr. S. G. Howe, of Boston, discovered a method of teaching the blind how to read by running the tips of their fingers along *raised letters.* His success with Laura Bridgeman attracted the world's attention to his method. In 1832 he opened the "Perkins Institution for the Blind," and devoted his life to the education of the blind and idiotic, whose faculties and language he wonderfully improved. The New York Bible House prints Bibles with *raised letters,* which are really curious. When we see one of the five senses thus substituted for another, namely, touch for sight, we may really exclaim: "What is there not in a touch?" Here one part of language, denied by Nature, was supplied by art. Dr. Howe might truly say with Job xxix., 15: "*I was eyes to the blind.*"

As the sciences styled *Sociology* and *Political Economy* have lately added many new terms and phraseologies to language, and placed volumes on the shelves of our libraries, we must allude to them. Rousseau's "*Inequality Among Men,*" 1753, and Adam Smith's "*Nature and Causes of the Wealth of Nations,*" 1776, attracted scores of writers.

Malthus' "*Future Improvement of Society,*" 1798; Fourier's "*Theory of Four Movements and General Destinies,*" 1808; Robert Owen's "*New View of Society,*" 1812; Saint Simon's "*Reorganization of Labor,*" 1814; Louis Blanc's "*Organization of Labor,*" 1840, &c. Malthus' principle that population increases in geometrical progression, whereas the supply of food and other necessaries of life only increase in arithmetical progression, startled publicists, statesmen, and rulers. We think enough grows on this planet to feed, clothe, and house all classes of the human family comfortably. The only thing needed is a just and equitable distribution of all the necessaries of life and of the labor required to produce them. The social questions and theories culminated in the upheaval of 1848, which revolutionized most of the European nations, who became tinged with *socialism, communism, pauperism, capital against labor,* &c., terms that conveyed to the masses an idea of equal division of production and wealth. The motto, "Liberty, Equality, and Fraternity," intoxicated young and old, ignorant and learned.

Proudhon, one of the philosophers and legislators of that period even declared and published the strange anomaly: "*La propriété c'est le vol*" (properly is theft), as though a man who would clear a plot of ground, plough, cultivate, and reap it, could commit a theft by so doing!!! The only result of such teaching can be social chaos, which can be averted by general education alone. Let all be educated according to their capacities; let all be taught Zoroaster's "*Do unto others as you would have them do unto you,*" and Christ's "*Love thy neighbor as thyself,*" &c. All can be taught and all can understand these simple precepts, which, if practised, will solve all the intricate questions lately started by socialists, political economists, and philanthropists. Let us educate our children with the idea, that labor of every kind ennobles and idleness degrades human nature; that self-sacrifice and generosity exalt, whereas selfishness and egotism brutalize a man; let them not only know, but practise these sublime truths; then the next generation will be able to look into these social problems and legislate wisely, justly, and equitably on them. The phrases, "*rich against poor,*" "*capital against labor,*" "*eight hours' work,*" &c., have but tended to irritate, disturb and unsettle society and aggravate things without benefiting young or old, rich or poor, ignorant or learned. If those who now innocently utter "*capital against labor,*" could be made to realize that *capital is but labor laid up* in improved lands and farms, villages, towns, cities, houses, stores, manufactures, roads, telegraphs, ships, &c., they would see that labor thus laid up cannot be against labor to be performed. History teaches that tribes, communities and nations, who had least of such capital, were savage or barbarous, whereas those who had most were civilized, enlightened and prosperous; witness our Scythian ancestors, the American Indians, Congo Negroes, &c., who never founded cities, constructed roads, built ships, favored international intercourse and commerce. Thus instruct the masses, who now utter these disturbing phrases, and the next generation will understand the questions at issue and regulate first the labor to be performed and next the production derived therefrom. As to Malthus' geometric progression of population, and arithmetic progression of food and necessaries of life, even if true, society has reason, wisdom and power to regulate both by proper educa-

tion and legislation. We cannot give up the idea that enough grows to feed, clothe and house all; but men must be educated to renounce selfishness and practise self-denial for the good of all. When men can be educated so as to understand that *trust* between nations and between individuals, in other words, public credit is the only source of wealth, they will cease to discuss and quarrel about capital and labor, gold, silver, paper or greenbacks as a medium of exchange; for they will know that all must have for their basis trust and credit, which, like the barometer, are disturbed by the least social agitation and only thrive during calm, "peace and good-will to men." Even the present stagnation is partly due to a mental collapse after the over-excitement of the war, first in the United States, next between France and Germany, then between Turkey and Russia,—and partly to disharmony between employers and laborers, and not to any real lack of capital or necessaries of life, of which there is a surplus. International confidence and harmony between employers and employees would soon restore prosperity. Hence, it depends on mankind to say when activity and commerce shall take a new start. Theocracy proved a failure in Palestine ages ago; militarism based on "black broth" and communism was tried at Sparta and was found wanting; royalism, patrician republic and Augustan imperialism were tried at Rome and signally failed; for the people, as related by Salvian, who was an eye-witness, hailed and welcomed the Goths and Vandals to escape from military robberies and exactions of corrupt officials. Feudalism prevailed during the Middle Ages, but it satisfied neither rulers nor people; for the masses began to think; and Napoleon said: "When bayonets think, it is difficult to govern." Government by consent has been on trial in America and France; will it succeed? Fourierism, labor associations, and theories to increase national wealth and diminish population, are proving a failure. Eight hours' labor has diminished production twenty per cent. and increased the necessaries of life in the same ratio for poor and rich. Now the masses and their deluded leaders suggest *communism*, which portends a return to Spartan "black broth," chaos, despotism. Hence, poor humanity has only been rotating to reach again the spot where it started. As universal education, based on self-denial, generosity, simplicity and frugality, has never been practically tried, let us give

it a fair trial; for in the present state of the world it is the only hope for suffering humanity. Let children be taught, that it is glorious to make others comfortable and happy; and let the young grow up with the idea that it is wrong that one man should spend a million while others are wanting the necessaries of life, and that one individual is gorgeously dressed, while others go almost naked. We think in these United States the strong common sense of our mechanics and farmers will adjust matters by restoring harmony between *labor laid up* or *capital and labor to be performed.*

A most attractive and important theme remains: *woman*, whose capacities were extolled, and whose claims were urged throughout this work, covering fourteen successive centuries, A.D. 449–1878. The Mosaic Record styles woman "a help-meet" (Gen. ii. 18), and mentions but four antediluvian women: *Eve*, *Adah*, *Zillah*, and *Naamah* (Gen. iv. 19 and 22). Thenceforth ages passed and the deluge intervened; yet no other woman's name of that long proto-historic night reached posterity till Sarah accompanied Abraham to his western home in Canaan. She surely deserved to be called "*help-meet.*" From Sarah, who became the post-diluvian representative of her sex, woman continued to occupy a more conspicuous place in history; for the Jews had Miriam and Deborah, whose poetic strains in the Sacred Record have been delighting readers about four thousand years. Under Deborah, as judge and ruler, the Jews were happy and prosperous. Egypt worshiped *Isis*, and India *Ishi*, which were but Hebrew *Isha* (woman) Gen. ii. 23. Assyria gloried in Semiramis. Two Canaanite or Phenician princesses, Dido and her sister Anna (which in Hebrew means *gracious*), left their native city, Tyre, and sought a home in Africa, where they founded Carthage, which became the greatest maritime state of antiquity. Hellenicus, in his History of Persia, 410 B.C., tells us that Atossa, daughter of Cyrus the Great, and queen of Cambyses, was the first person who wrote epistles. Hence, ancient Persia had literary women, 500 B.C. Esther saved her race and country from destruction, 400 B.C. Greece points with pride to Sappho, Corinna, Agnodice, Hypatia, &c.

Rome was a military despotism where women were ever intriguing without aspiring to be heroic or literary. The Maries

clung to Christ after the disciples had deserted him. Thus women remained faithful where men sneaked away. It is recorded that Mary composed and sang the beautiful hymn styled "*Magnificat.*" Christ's ethics settled woman's social and moral status; yet her educational, civil, and political rights remained in abeyance. Mahomet made woman a doll and slave, which she has been wherever a Moslem ruled, except in India, where the Mogul Emperors married Hindu women.

Among our Scytho-Germanic ancestors in Asia, woman's rights were fully recognized, as related by Herodotus, who mentions Tomiris as a great queen and the Amazons as heroines. All their European descendants, whether Goths or Germans, respected woman's claims, except the Franks, who established the *salic law*, excluding women from the throne, which stands to this day as a huge injustice in the statutes of France, especially when we consider the glorious reigns of Margaret in Scandinavia, Isabella in Spain, Elizabeth in England, Katharine I. in Russia, Maria Theresa in Austria, Ahalia Bai in India, and Queen Victoria in Britain, and that France glories in Joan of Arc.

Women may point with pride to the Empress Eudoxia, A.D. 1068, who wrote "*Ionia*," a kind of pantheon of divinities, heroes, and sages; also a poem on Ariadne; a treatise on Occupations fit for Princesses; one on Monastic Life; and one for the benefit of the sex in general. Of these only "Ionia" remains, a copy of which is in the library at Paris. Strange, no Countess Mary Arundel, Madame Dacier, or Bettina, tried to translate this female intellectual gem! As we elsewhere mentioned Anna Comnena's "*Alexiad*," we only allude to the accomplished Greek princess here.

India had intellectual and literary women from remote antiquity; for the Vedas contain hymns and odes by *Romasa*, *Lopamudra*, and *Visvavara* of the Chhandas period; *Gargi* discussed philosophic questions with Hindu sages at the court of Janaka, who was the Solomon of India. *Salvana* visited distant countries in search of knowledge. *Rukmini* corresponded with the Hindu avatar, Krishna. Every Hindu woman prays that she might be like *Arandhati*, who was intellectually and morally the Hindu model woman. Those who read Fredericka Richardson's translation of the Ramayana will readily understand in what esteem the early Hindus held woman; for there *Sita* is portrayed

with the most exalted female attributes. Hindu women have been intellectual and literary to our day; for *Mira Bai*, who lived in the reign of the Mogul Emperor Akbar, A.D. 1590, wrote poems and odes, unsurpassed by any early female bard. Sahaji Bai, sister of the Hindu Reformer, Charandas, composed Sagas Prakas and Sala Nirmaya, about A.D. 1754. Let us not omit to state that since the Mogul Emperors conquered India, they usually married Hindu princesses, who gave to their progeny qualities not possessed by Mahometan women. The fair sex of India was not only intellectual and literary, but heroic and practical, as may be realized by the following quotations from Tekchand Thakur's Ramaranjika, Calcutta, 1860:

"When Delhi was invaded by the Sultan of Ghazni, the Chohan Emperor sees his wife, who thus addresses him: 'Who asks women for advice? The world deems their understanding shallow; even when truth issues from their lips, none listen thereto. Yet what is the world without women? The men of wisdom, the astrologers, can from the books calculate the motion and course of the planets; but in the book of woman they are ignorant, and this is not a saying of to-day, it ever has been so; our book has not been marked; therefore to hide their ignorance they say, in woman there is no wisdom. Yet woman shares your joys and sorrows; even when you depart for the mansion of the sun, we part not.' The Chohan felt the force of her inspiration. He marched in battle array, leaving her to head Delhi's heroes. She, however, made up her mind to lose him, and lived on only water, saying: 'I shall see him again in the region of Surya, but never more in Jognipor' (Delhi). Her lord fought and fell, and she mounted the funeral pyre."

So much for the heroic Hindu empress. Now read about the practical Hindu princess:

"Ahalya Bai, the widow of Malhar Rao, who lived A.D. 1754. She had a son, who was a foolish boy, and she wept openly for his follies. He died, however, at an early age. She possessed a daughter, who became a widow; and as the latter had also lost her only son, she was sick of this life, and resolute in burning herself as a sati. The remonstrances of Ahalya were of no avail; and she had to witness the painful scene. She assumed the government of the country, and sat in *open darbar* at the age of thirty. She was remarkable for her patience and unwearied attention, in the consideration of all measures affecting the welfare of the country. She respected private rights sacredly, listened to every complaint personally, and studying the interests of all classes, she was a great advocate for moderate assessment, and rejoiced at the prosperity of her subjects," &c.

During her reign of thirty years, public edifices were reared,

wells dug, and a road over the Vindya Mountains constructed. The Hindu historian adds:

"She was not only humane to man, but also to the brute creation. The oxen ploughing the fields were refreshed with water; the birds and fish also partook of her compassion."

To her the philotheric Bergh may point as an exemplar.

It seems Asiatic female sagacity was not confined to India; it expanded eastward; for Lieutenant Murray Day, of the United States Navy, who was employed by the Emperor of Japan to survey some parts of his Empire, told me that the present Empress astonished him by her knowledge of astronomy. When he had arranged everything at the imperial observatory for watching the recent transit of Venus, the Empress took a deep interest in the observations and asked him questions, which convinced him that she was a highly educated woman. Also at court levees Mr. and Mrs. Day found her Majesty exceedingly ladylike and cultivated. Hence, the women of those eastern barbarians have never been far behind their western sisters.

In America, Great Britain, France, and Switzerland, where, within the last two centuries, women improved every chance to educate themselves in the classics and in national affairs, they are fully prepared for equal educational, civil and political rights. These countries have reached a social status that can hardly progress, unless wives, mothers, daughters, and sisters can go arm in arm with their husbands, sons, fathers, and brothers to vote who shall tax them, collect their money, disburse it, and govern their country, state, city, town, &c.; for in these nations women have evinced much genius, as proved by Madame Deshoulières, Mrs. Hemans, Madame Dacier, Miss Edgeworth, Madame de Staël, Elizabeth Smith, Mrs. Somerville, Mrs. Sigourney, Caroline Herschel, Miss Sedgwick, Madame Guizot, Miss Mitchell, Miss Nightingale, Dix, Hosmer, Faithful, Gilbert, Rosa Bonheur, &c., whose literary, scientific, artistic, and philanthropic labors challenge the world's admiration. As some of these lady writers took a high position in science, we mention a few of their achievements: Mrs. Somerville epitomized and translated Laplace's "Mécanique Céleste," wrote "Connexion of the Physical Sciences" and "Physical Geography," was

elected honorary member of the Royal Geographical Society, and received a yearly pension of £300 for her signal services to science. Even Humboldt wrote a complimentary letter to this English lady scientist. Mrs. Sabine translated Humboldt's "Kosmos" into English, a herculean task for a lady. Miss Mitchell, after issuing several astronomic treatises, wrote an essay on a telescopic comet she discovered, 1847, for which the King of Denmark awarded her a gold medal. This American lady scientist is now professor of astronomy at Vassar College.

We must not forget Miss Elstob, who, realizing that her countrymen had neglected Anglo-Saxon, the mother-tongue of English, from A.D. 1154 to 1700, drew attention to this omission by writing a grammar for Anglo Saxon students, 1715. Hence, the English-speaking populations are indebted to a lady scholar for the linguistic treasures discovered in Anglo-Saxon literature. She also translated Alfric's "Homilies" from Anglo-Saxon, and Scudéry's "Essay on Glory" from French into English. Charlotte Smith's popular works, among which "*Romance of Real Life*" ranks highest, deserves attention. No less a personage than Sir Walter Scott was her biographer. Napoleon's and Charlotte Smith's biographies by the same distinguished author are contrasts —the former being described as a monster, the latter as an angel. Frederika Richardson's version of Valmiki's "*Ramayana*" shows that English women have even become students of Sanscrit. Her translation is popularly called "Iliad of the East." The varied productions of that remarkable authoress, known as Wollstonecraft, raise woman's mind to heights that defy the sneers of supercilious critics.

We reluctantly confess that in Germany, women, being not only "help-meets," but drudges, while their fathers, brothers, husbands, and sons play soldier, have not been able to aspire to literary, artistic, and philanthropic fame; true, Bettina's "*Günderode*," Mühlbach's and Reinberg's Essays reached beyond the Fatherland. Also Anna Schurmann's learning flashed across Germany's horizon. Switzerland gave birth to Madame Necker and Angelica Kauffmann, and Sweden to Frederika Bremer. About two centuries ago Italy saw literary and artistic celebrities in Propertia de Rossi, Vittoria Colona, Maria Bassi, &c.; but they vanished without successors. Holland may justly glory in Katharina Bil-

derdijk, author of "Elfrida," Iphigenia, and translator of Southey's "Roderick." Spanish, Portuguese, Mexican, and South American women have as yet displayed no sign of literary aspiration; perhaps priestcraft is at the bottom of this intellectual female stagnation? Recently Russian women went to other countries to study, which surely evinces progress in the female Moscovite mind; but a suspicious government interdicted it. We must not overlook here the philanthropic French *Martha*, who was honored and rewarded at Paris, 1814, by the Emperors of Russia and Austria, and by the Kings of France and Spain, for nursing with equal care the wounded of the belligerent nations. As such benevolence adds a divine attribute to humanity, we wonder not that emperors and kings noticed it.

The Sarahs, who accompanied the Pilgrims to Plymouth, A.D. 1620, were intellectual and heroic women, and deserve to be ranked with Sarah, Dido, and the Maries of old. Even the Indian princess, Pocahontas, cast her lot with that of England's illustrious daughters. Also America's Revolutionary women: Mrs. Washington, Adams, Hancock, &c., must be counted among eminent English-speaking women, not only for their intellectual attainments, but for the heroic endurance and spirit they displayed during the protracted struggle. Mrs. Adams' "Letters," mentioning directly and indirectly the aspirations of Revolutionary heroes and the status of European society, deserve a high place among the literary archives of that period, because they show a rare degree of social and political discrimination. Thus may the English-speaking populations look back over fourteen centuries, dotted with female stars, among which Bertha, Ethelburga, A.D. 626; Elfleda, 900; Countess Mary Arundel, 1540; Queen Elizabeth, 1600; Mrs. Hemans, Mrs. Sigourney, Mrs. Somerville, and Miss Mitchell shine with peculiar luster. To omit Anne of Bohemia, daughter of the Emperor Charles IV., and Queen of Richard II., styled "Good Queen Anne," A.D. 1382, would be a solecism; for she stood by Wickliffe in his opposition to the abuses of the Roman hierarchy, and used her influence on the side of Reform.

As women's apostolic and civilizing capacities have been previously mentioned, we only name here Helena, mother of Constantine the Great, who saw the guiding star and pointed it out

to her beloved son, about A.D. 312; Placidia among the Goths, A.D. 414; Libussa among the Bohemians, A.D. 418; Clotilda among the Franks, A.D. 496; Bertha, Ethelburga, and Achfleda among the Anglo-Saxons, from A.D. 570 to 653; Theodelinda among the Lombards, A.D. 600; Dombrowska among the Poles, A.D. 965; Anna among the Russians, A.D. 988; and Kamamalu among the Sandwich Islanders, A.D. 1820. Hence, hundreds of millions of Earth's children, now scattered over the globe, point to eminent women as the morning star of their present civilization. These eleven apostolic women carried the civilizing torch of Christianity farther and to greater numbers than ever did the Twelve Apostles; yet they never received one-twelfth of the credit. Aye, in the very countries that have been Christianized through woman's influence, women have been, and are now disfranchised! When will France, Italy, Russia, and the ninety English-speaking millions disown that ingratitude and do justice to women? Even in the so-called Republics: United States, France, Switzerland, Mexico, Peru, &c., women are to this day denied equal rights with men. In the United States the fair sex study the learned professions, science, and the fine arts; the pulpit and the forum echo their learning; journals and periodicals are filled with their essays. They also evince superior business tact; for wherever the Government employed women in the Mint, Treasury, Post-Office, they have shown themselves more trustworthy and industrious than men; so they have in telegraph offices and other affairs, thus displaying not only literary, but financial capacities.

After granting the elective franchise to emigrants from the Old World, and to the untutored children of Ham, it might be advisable to invite woman's quick, intuitive sagacity to assist in governing our 40,000,000. Statistics show but one woman in four criminals, which is a valid reason why women should perform and exercise all the political duties, so as to see the one female culprit and the three male criminals adequately dealt with in and out of court. At a recent Communistic meeting in Philadelphia, June 10, 1878, only one woman was present, which conclusively proves, that American women do not readily indorse utopian theories. Most of our women are more intellectual and sober than men. Thousands of them do business and pay

taxes "*without representation*"!! Widow B. pays state, county, and city tax, and forty per cent. duty to the United States on every silk, and twenty per cent. on every calico dress she wears; yet she cannot vote; while Patrick, her coachman, and Sambo, her waiter, who pay no tax, can vote. Thus has the fundamental principle, which caused the Revolution of 1776, been violated with regard to women. Hence, to say nothing of the wrong done within the first hundred years of the great Republic, let us redress it by calling, even at this late hour, the wisdom of our mothers, wives, sisters, and daughters into our National, State, city, and town councils.

The Senate Committee of June 13, 1878, composed of nine members, considered the petitions for woman suffrage, and declined to recommend action thereon, because it would create several millions of voters, all incapable of performing military duty to enforce the laws they would help to make; because the petitions contain but 30,000 signers, and because any State may grant the right of suffrage to women. The idea of six out of nine United States Senators, to whom the country should look for consummate national wisdom, issuing such special pleading and overlooking the fundamental principle, "*Taxation without representation*," on the ground of military disability, insufficient petitioners, and on the ground of its belonging to States' rights. What a libel on common sense! It would be difficult to find six similar incapacities in a jury of any country town in the United States. We think one tax-paying woman has a right to demand representation for herself and sex; and as soon as her demand reaches the country's legislative body, that body is in honor bound to grant, not only her individual, but her sex's right, because based on a universally conceded principle, for which every man, woman, and child fought, suffered, and triumphed one hundred years ago. Even the Masonic fraternity excludes woman from its ranks, which seems an anomaly, for it claims to be liberal, just, high-minded, and practical.

Now, women have but quietly to persevere in their lofty aspirations, and educate their sons and brothers to realize their equal, if not superior talents, and full concession of their long-deferred claims will and must follow as a necessary sequence; for already three senators out of nine have indorsed woman suffrage. Already

men begin to feel and appreciate woman's signal services. In France the Code Napoléon gives to woman a full half of all the property acquired by husband and wife. Thus have liberal countries produced intellectual and literary women; whereas illiberal States have nurtured intriguing dolls and nobodies.

The world's reformation depends on woman, for men have done their best and their worst without success; now they seem to be incapable to ameliorate or destroy humanity. Hence, if woman, with her gentler disposition and quieter perseverance, turns her mind to literature, science, art, politics, inventions, and mechanics, she can render incalculable service to all that is ennobling and glorious in human experience and progress.

We close our essay on Woman in History by Fitz-Green Halleck's beautiful "Ode to Woman":

"Lady, although we have not met,
And may not meet, beneath the sky;
And whether thine are eyes of jet,
Gray, or dark blue, or violet,
Or hazel—Heaven knows, not I;

Whether around thy cheek of rose
A maiden's glowing locks are curled,
And to some thousand kneeling beaux
Thy frown is cold as winter's snows,
Thy smile is worth a world;

Or whether, past youth's joyous strife,
The calm of thought is on thy brow,
And thou art in thy noon of life,
Loving and loved, a happy wife,
And happier mother now—

I know not: but, whate'er thou art,
Whoe'er thou art, were mine the spell,
To call Fate's joys or blunt his dart,
There should not be one hand or heart
But served or wished thee well.

For thou art woman—with that word
Life's dearest hopes and memories come,
Truth, Beauty, Love—in her adored,
And Earth's lost Paradise restored
In the green bower of home."

What is man's love? His vows are broke,
  Even while his parting kiss is warm;
But woman's love all change will mock,
And, like the ivy round the oak,
  Cling closest in the storm.

And well the Poet at her shrine
  May bend, and worship while he woos;
To him she is a thing divine,
The inspiration of his line,
  His Sweetheart and his Muse.

If to his song the echo rings
  Of Fame—'tis woman's voice he hears;
If ever from his lyre's proud strings
Flow sounds like rush of angel-wings,
'Tis that she listens while he sings,
  With blended smiles and tears:

Smiles—tears—whose blessed and blessing power,
  Like sun and dew o'er summer's tree,
Alone keeps green through Time's long hour,
That frailer thing than leaf or flower,
  A poet's immortality.*

Our thirty Extracts and Tables of this century are so chosen as to represent, not only literature and science, but the pulpit, school-room, press, forum, and fireside. The notes that accompany them deserve perusal, showing, as they do, the comparative status and progress during the *Three Periods* of the English language and literature.

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* The vocabulary of this poem furnishes twenty-two per cent. Greco-Latin, seventy-seven Gotho-Germanic, and one per cent. Celtic, as will appear in our Bird's Eye View of the poetic style of writing.

Extract from Byron's "Lines written beneath an Elm in the Churchyard at Harrow-on-the-Hill," Sept. 2, 1807.

"Spot of my youth! where hoary branches sigh,
Swept by the breeze that fans the cloudless sky;
Where now alone I muse, who oft have trod,
With those I loved, thy soft and verdant sod;
With those who, scattered far, perchance deplore,
Like me, the happy scenes they knew before:
Oh! as I trace again thy winding hill,
Mine eyes admire, my heart adores thee still,
Thou drooping Elm! beneath whose boughs I lay,
And frequent mused the twilight hours away;
Where, as they once were wont, my limbs recline;
But ah! without the thoughts, which then were mine,
How do thy branches, moaning to the blast,
Invite the bosom to recall the past,
And seem to whisper as they gently swell:
Take, while thou canst, a lingering, last farewell;
When fate shall chill at length this fever'd breast,
And calm its cares," &c.

144 common words, among which

The	occurs	8 times.
a	"	1 "
of	"	1 "
to	"	2 "
from	"	0 "
in	"	0 "
with	"	3 "
by	"	1 "
Pro. of 1st person	"	9 "
" 2d "	"	7 "
" 3d "	"	4 "
be, aux.	"	1 "
have, aux.	"	1 "
shall, "	"	1 "
will, "	"	0 "
may, "	"	0 "
do, "	"	1 "
that	"	1 "
and	"	4 "
		45
	other particles,	32
		77 particles.

Hence, Byron's emotional poetry requires about 144 common words to furnish 100 different words, and averages about fifty-three per cent. particles and thirty-one per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Byron's "Lines written beneath an Elm in the Churchyard of Harrow-on-the-Hill," Sept.*, 1807.

"Byron's poetry is great—great—it makes him truly great;—he has not so much greatness in himself."—THOMAS CAMPBELL.

ARIO-JAPHETIC TYPE OF LANGUAGES:								ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:			SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*	*Anglo-Saxon:*				*German:*	*Welsh:*		
sky.	cloudless	branches, n.	of	soft	twilight	swell, v.	by	happy	RESULT:	
1	recline	breeze	my	and	away	take	sod, n.	1	Greek: 1	
	recall	muse, n.	youth	scattered, v.	once	while	as		Latin: 5	
	fate	verdant	whose	far, adv.	were, aux.	canst, aux.	ah		French: 17	
	cares, n.	perchance	hoary	like, adj.	wont	a			Anglo-Saxon: 71	
	5	deplore	sigh, v.	they	limbs	lingering, adj.	4		German: 4	
		scenes	swept	knew	but	last			Dutch: 1	
		trace, v.	the	before	without	farewell			Welsh: 1	
		admire	that	again	thoughts	when			100	
		adores	fans, v.	winding, adj.	which	shall				
		frequent, adj.	thy	hill	then	chill, v.	*Dutch:*			
		hours	where	eyes	how	at				
		invite	now	heart	do, aux.	length	spot			
		past, n.	oft	still, adv.	moaning	breast				
		gently	have, aux.	drooping, adj.	to		1			
		fever'd	trod	elm	blast, n.	71				
		calm, v.	with	beneath	bosom					
		17	those	boughs	seem					
			loved	lay, v.	whisper, v.					
Greco-Latin words: 23* all *words of inherent meaning.*			*Gotho-Germanic words:* 76 of which 32 are particles, leaving 44 words of inherent meaning.					*Celtic word:* 1.		

23 per cent. Greco-Latin.
76 " Gotho-Germanic.
1 " Celtic.

* Layomon's epic poem, styled "Brut" (A.D. 1205), shows but two per cent. Greco-Latin and ninety-eight Gotho-Germanic or Anglo-Saxon; hence, Greco-Latin increased in the poetic style twenty-one per cent. from Layomon, A.D. 1205, to Byron, 1807, or in six hundred years.

Extract from Scott's "Rob Roy."

"Warmed by such tales I looked upon the Scottish people during my childhood as a race hostile by nature to the more southern inhabitants of this realm; and this view of the matter was not much corrected by the language which my father sometimes held with respect to them. He had engaged in some large speculations concerning oak-woods, the property of Highland proprietors, and alleged, that he found them much more ready to make bargains and extort earnest of the purchase money, than punctual in complying, on their side, with the terms of the engagements. The Scotch mercantile men, whom he was under the necessity of employing, as a sort of middle-men, on these occasions, were also suspected by my father of having secured, by one means or other, more than their own share of the profit, which ought to have accrued. In short, if Mabel complained of the Scottish arms in ancient times, Mrs. Osbaldistone inveighed no less against the arts of these modern Sinons; and between them, though without any," &c.

168 common words, among which

The	occurs	14	times.
a	"	2	"
of	"	12	"
to	"	4	"
from	"	0	"
in	"	4	"
with	"	3	"
by	"	6	"
Pronoun, 1st person	"	4	"
" 2d "	"	0	"
" 3d "	"	8	"
be, aux.	"	3	"
have, "	"	3	"
shall, "	"	0	"
will, "	"	0	"
may, "	"	0	"
do, "	"	0	"
that	"	1	"
and	"	4	"
		68	
	other particles,	34	
		102	particles.

Hence, Scott's style requires about 168 common words to obtain 100 different words, and averages about sixty-one per cent. particles and forty per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Sir Walter Scott's "Rob Roy."*

"A whole region of the territory of Imagination is occupied by this extraordinary man, alone and unapproachable."—EARL RUSSELL.

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:					SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Spanish:*	*Anglo-Saxon:*			*German:*	*Scotch:*		
	inhabitant corrected extort secured inveighed 5	people, n. during race, n. hostile nature realm view matter language respect, n. engage large speculations concerning property proprietors alleged bargains, n. purchase money	punctual complying terms engagements necessity employing sort, n. occasion suspected means, n. profit, n. accrued complained arms ancient arts modern 37	mercantile 1	tales I looked upon the childhood a to more southern of this and was, aux. not much which father held with	them had, aux. in some oak-woods highland that found ready make earnest side, n. men whom under middle also one or other	own share ought short if no less against between through without any 52	by as 2 *Gothic:* warmed than 2	such 1	RESULT: Latin: 5 French: 37 Spanish: 1 Anglo-Saxon: 52 German: 2 Gothic: 2 Scotch: 1 100 43 per cent. Greco-Latin. 56 " Gotho-Germanic. 1 " Celtic.	
Greco-Latin words: 43* all *words of inherent meaning*, except one.					*Gotho-Germanic words:* 56 of which 29 are particles, leaving but 27 *words of inherent meaning.*				*Celtic word:* 1.		

* Adam Davie's "Romance of Alexander," A.D. 1312, contains twenty-seven per cent. Greco-Latin and seventy-three Gotho Germanic; hence, Greco-Latin rose sixteen per cent. in the English romantic style from Adam Davie, A.D. 1312, to Scott, 1830, or in five hundred years.

Extract from Mrs. Hemans' "The Lost Pleiad."

"And is there glory from the Heavens departed?
O void unmarked!—thy sisters of the sky
Still hold their place on high,
Though from its rank thine orb so long hath started,
Thou, that no more art seen of mortal eye.

Hath the night lost a gem? the regal night;
She wears her crown of old magnificence,
Though thou art exiled thence;
No desert seems to part those urns of light,
Midst the far depths of purple gloom intense.

They rise in joy, the starry myriads burning,—
The shepherd greets them on his mountains free,
And from the silvery sea
To them the sailor's watchful eye is turning—
Unchanged they rise, they have not mourned for thee.

Couldst thou be shaken from thy radiant place
E'en as a dew-drop from the myrtle spray,
Swept by the wind away?
Wert thou not peopled by some glorious race,
And was there power to smite them with decay?

Why, who shall talk of thrones of sceptres," &c.

159 common words, among which

The	occurs	11	times.
a	"	2	"
of	"	5	"
to	"	3	"
from	"	5	"
in	"	1	"
with	"	1	"
by	"	2	"
Pro. 1st person	"	0	"
" 2d "	"	8	"
" 3d "	"	9	"
be, aux	"	6	"

have, aux	occurs	3	times.
shall, "	"	1	"
will, "	"	0	"
may "	"	0	"
do "	"	0	"
that "	"	1	"
and	"	3	"
		61	
other particles,		25	
		86	particles.

Hence, Mrs. Heman's poetry requires about 159 common words to obtain 100 different words, and averages about 54 per cent. particles and 37 per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Mrs. Hemans' "The Lost Pleiad."*

"Her poetry is infinitely sweet, elegant, and tender—touching, perhaps, and contemplative, rather than vehement or overpowering."—*Edinburgh Review*, 1829.

ARIO-JAPHETIC TYPE OF LANGUAGES :

THRACO-PELASGIC OR GRECO-LATIN FAMILY :

Greek:	*Latin:*	*French:*	
sky	mortal	glory	peopled, v.
gem	departed	glorious	
radiant	void	race, n.	
deny	unmarked	power	
1	place	thrones	
	rank, n.	sceptres	
4	orb	28	
	regal		
	magnificent		
	exiled		
	desert, n.		
	crown		
	part, v.		
	urns		
	purple		
	intense		
	joy		
	myriads		
	mountains		
	turning, v.		
	unchanged		
	myrtle		

Greco-Latin words:
33
all *words of inherent meaning.*

SCYTHO-GOTHO-GERMANIC FAMILY :

Anglo-Saxon:			*German:*
and	a	mourned, v.	so
is, aux.	wears	for	as
there	old	couldst, aux.	by
from	thence	shaken	
the	seems	e'en	3
heavens	light	dew	
thy	midst	drop	
sisters	far	spray	*Icelandic:*
of	depths	swept	
still, adv.	*gloom*	some	their
on	rise, v.	mind	
high	in	away	1
though	starry	smite	
long	burning, v.	with	
hath, aux.	shepherd	why	
that	greets	who	*Dutch:*
seen	free	shall	
no	silvery	talk	started
more	sea		
eye	to	62	1
night	sailor's		
last	watchful		

Gotho-Germanic words:
67
of which 24 are particles, leaving 43 *words of inherent meaning.*

GOMERO-CELTIC FAMILY :

SARMATO-SCLAVONIC FAMILY :

ARIO-SEMITIC TYPE: SEMITIC FAMILY :

RESULT :

Greek :	1
Latin :	4
French :	28
Anglo-Saxon :	62
German :	3
Icelandic :	1
Dutch :	1
	100

33 per cent. Greco-Latin.
67 " Gotho-Germanic.

Extract from Sharon Turner's "History of the Anglo-Saxons."

"Words have been divided into nine classes: the Article; the Substantive or Noun; the Pronoun; the Adjective; the Verb; the Adverb; the Preposition; the Conjunction; and the Interjection.

"Under these classes all the Saxon words may be arranged, although not with that scientific precision with which the classifications of natural history have been made. Mr. Tooke has asserted that in all languages there are only two sorts of words necessary for the communication of our thoughts, and therefore only two parts of speech, the noun and the verb; and that the others are the abbreviations of these. That nouns and verbs are the most essential and primitive words of language, and that all others have been formed from them, are universal facts, which, after reading the '*Diversions of Purley*' and tracing in other languages the application of the principles there maintained, no enlightened philologist will now deny. But, though this is true as to the origin of these parts of speech, it may be questioned whether the names, established by convential use, may not be still properly retained, because the words now classed as conjunctions, prepositions, &c., though originally verbs, are not verbs at present, but have long been separated from their verbal parents, and have become distinct parts of our grammatical syntax."

208 common words, among which

The	occurs	23 times.
a	"	0 "
of	"	11 "
to	"	2 "
from	"	2 "
in	"	3 "
with	"	2 "
by	"	1 "
Pro. 1st person	"	2 "
" 2d "	"	0 "
" 3d "	"	2 "
be, aux.	"	7 "
have, "	"	7 "
shall, "	"	0 "
will, "	"	1 "
may, "	"	3 "
do "	"	0 "
that	"	5 "
and	"	7 "
		78
	other particles,	33
		111 particles.

Hence, Sharon Turner's style requires about 208 common words to obtain 100 different words, and averages about fifty-three per cent. particles and fifty-two per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Sharon Turner's "History of the Anglo-Saxons."*

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC, OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*French:*			*Anglo-Saxon:*			*German:*			
philologist	classes, n.	communication	classed, v.	words	only, adv.	at	as			
1	article	parts	originally	have, aux.	two	long	by			
	substantive	abbreviations	present, n.	been	for	42	2			
	noun	essential	verbal	into	our					
	pronoun	primitive	parents	nine	thoughts					
	adjective	formed, v.	distinct	the	speech					
	verb	diversions	grammatical	or	others					
	adverb	tracing	syntax	and	most					
Latin:	preposition	application		under	from		*Icelandic:*			
	conjunction	principles	48	these	them					
	interjection	maintained, v.		all	after					
divided, v.	arrangement	deny		may, aux.	reading, v.		their			
natural	scientific	origin		although	enlightened		1			
asserted, v.	precision	questioned		not	will, aux.					
universal	classifications	established		with	now					
facts	history	conventional		that	but					
separated, v.	mister	use, n.		which	true					
6	languages	properly		of	whether					
	sorts	retained		made	names, n.					
	necessary	because		there	still					

RESULT:

Greek:	1
Latin:	6
French:	48
Anglo-Saxon:	42
German:	2
Icelandic:	1
	100

55 per cent. Greco-Latin.
45 " Gotho-Germanic.

Greco-Latin words:
55*
all *words of inherent meaning*, except one.

Gotho-Germanic words:
45
of which 30 are particles, leaving but 15 *words of inherent meaning.*

* Sharon Turner was a zealous advocate of Anglo-Saxon, and against Greco-Latin. Could he have written his erudite "History of the Anglo-Saxons" without fifty-five per cent. Greco-Latin words?

Extract from Cooper's "Red Rover."

"By this time the crew, under the orders of the pilot, were assembled at the windlass, and had commenced heaving-in upon the cable. The labour was of a nature to exhibit their individual powers, as well as their collective force, to the greatest advantage. Their motion was simultaneous, quick, and full of muscle. The cry was clear and cheerful. As if to feel his influence, our adventurer lifted his own voice amid the song of the mariners, in one of those sudden and inspiriting calls, with which a sea-officer is wont to encourage his people. His utterance was deep, animated, and full of authority. The seamen started like mettled coursers, when they first hear the signal, each man casting a glance behind him, as if he would scan the qualities of his new superior. Wilder smiled, like one satisfied with his success; and, turning to pace the quarter-deck, he found himself once more confronted by the calm, considerate," &c.

160 common words, among which

The	occurs	15 times.
a	"	3 "
of	"	7 "
to	"	5 "
from	"	0 "
in	"	2 "
with	"	2 "
by	"	2 "
Pronoun, 1st person	"	1 "
" 2d "	"	0 "
" 3d "	"	12 "
be, aux.	"	0 "
have, "	"	1 "
shall, "	"	0 "
will, "	"	1 "
may, "	"	0 "
do "	"	0 "
that	"	0 "
and	"	5 "
		56
	Other particles,	16
		72 particles.

Hence, Cooper's style requires about 160 common words to obtain 100 different words, and averages about forty-five per cent. particles and thirty-eight per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Fenimore Cooper's "Red Rover."*

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY;	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*			*German:*	*Irish:*		
	exhibit, v. simultaneous inspiriting calls, n. animated, v. superior success considerate	Time orders, n. pilot assembled commenced cable labour nature individual, adj powers collective force, n. advantage motion muscle cry, n. clear, adj. cheerful influence, n. adventurer voice	mariners sudden officer encourage people, n. authority coursers signal, n. scan qualities satisfied turning pace, v. quarter, adj. confronted calm, adj.	this the crew under of were, aux. at windlass and had, aux. heaving in upon a to well greatest quick full if feel	his our own amid song one those with which sea wont utterance deed seaman like when first hear behind would, aux. new	smiled found once more	by as glance, n. deck, n.	* each	RESULT: Latin: 8 French: 37 Anglo-Saxon: 46 German: 4 Dutch: 1 Danish: 1 Swedish: 1 Icelandic: 1 Irish: 1 100	
	8	37			46 *Swedish:* lifted, v. 1 *Icelandic:* their 1	4 *Dutch:* started 1 *Danish:* casting 1	1		45 per cent. Greco-Latin. 54 " Gotho-Germanic. 1 " Celtic.	
Greco-Latin words: 45* all *words of inherent meaning.*			*Gotho-Germanic words:* 54 of which 24 are particles, leaving but 30 *words of inherent meaning.*				*Celtic word:* 1			

* Gower's "Confessio Amantis," A.D. 1365, shows thirty-seven per cent. Greco-Latin, seventy-one Gotho-Germanic, and one per cent. Celtic; hence, Greco-Latin rose eight per cent. in the romantic English style from Gower, A.D. 1365, to F. Cooper, 1850, or in five hundred years.

Extract from "Epicure's Receipt Book," or "Home Advice."

"FILLET OR LEG OF VEAL: Make a stuffing of grated bread and finely chopped pickled pork, or fat ham, or bacon. If the pork is not convenient, rub a piece of butter into the bread; season with pepper, salt, sweet herbs, and a little grated lemon peel or mace; moisten with the yolks of two eggs; make four slits parallel to the bone, and stuff full. Roast and baste the same as the loin. For sauce, see '*Pan Gravy*.' Have fresh lemon on table to eat with it.

"NOTE.—Perfectly wholesome."

"'COCOA-NUT CAKES:' Made exactly like '*Almond Cake*,' using half a pound of grated cocoa-nut instead of the almonds. Flavor with rose water.

"NOTE.—The cocoa-nut is indigestible; the rest of the cake is much like '*Sponge Cake*.'

"MARKETING: Beef—how to choose it. If the beef is good, the fat will be white and the meat of a light red, and the fat and lean marbled in together. If, on the contrary, the lean is dark and purplish, and the fat yellow and oily, it is all very poor," &c.

181 common words, among which

The	occurs	17 times.	have, aux.	occurs	0 times.
a	"	5 "	shall, "	"	0 "
of	"	7 "	will, "	"	1 "
to	"	8 "	may, "	"	0 "
from	"	0 "	do, "	"	0 "
with	"	4 "	that	"	0 "
in	"	3 "	and	"	10 "
by	"	0 "			59
Pronoun 1st per.	"	0 "	other particles,		19
" 2d "	"	0 "			78 particles.
" 3d "	"	4 "			
be, aux.	"	0 "			

Hence, the "*Receipt Book*" requires 181 common words to obtain 100 different words, and averages about forty-three per cent. particles and forty-five per cent. repetitions.

NOTE.—It is somewhat remarkable that the "*Receipt Book*" derives its vocabulary from nine different languages: a greater variety than has been used in almost any other work we examined. We are told that Napoleon said: "Cooking is a science and roasting an art;" there is great truth in this statement. In England and France all interest themselves to see that it is properly attended to. Its importance cannot be over-estimated, for the health of the family and community rests upon it. Here the universal interest in the subject seems to be linguistically proved.

Origin of 100 *different words from the preceding Extract from "Epicure's Receipt Book," or "Home Advice."*

ARIO-JAPHETIC TYPE OF LANGUAGES:											ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:					SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Spanish:*	*Anglo-Saxon:*			*German:*	*Welsh:*		
	mace perfectly sponge	fillet veal grated finely chopped pork convenient piece, n. season, v. herbs lemon peel, n. moisten parallel, adj. roast, v. baste, v. sauce table Note, n. exactly	almond using flavor, v. rose indigestible rest, n. marketing beef choose marbled, adj. contrary purplish		cocoa	or of make a bread and fat, adj. if the is not butter, v. into with salt sweet little yolks two eggs	four slits, n. bone full same for see have fresh on eat it wholesome nut much like half pound, n. instead water	how if good will, aux. white meat, n. light, adj. red lean together dark yellow oily all	stuffing as *Danish;* leg cake *Dutch:* pickled, adj. pepper, n.	bacon rub, v. pan *Armoric:* loin	RESULT: Latin: 3 French: 32 Spanish: 1 Anglo-Saxon: 54 German: 2 Danish: 2 Dutch, 2 Welsh: 3 Armoric: 1 100 36 per cent. Greco-Latin. 60 " Gotho-Germanic. 4 " Celtic.
	3	32		1	54			2 2	3 1		
Greco-Latin words: 36* all *words of inherent meaning.*					*Gotho-Germanic words:* 60 of which 20 are particles, leaving 40 *words of inherent meaning.*				*Celtic words:* 4.		

* Tusser's "Five Hundreth Good Pointes of Husbondrie, united to as many of Good Housewifery," A.D. 1573, shows thirty-seven per cent. Greco-Latin, fifty-eight Gotho-Germanic, and five per cent. Celtic; hence, Greco-Latin decreased one per cent. from 1573 to 1878 in the English domestic style; or, let us say, it remained stationary within the last three hundred years.

Extract from Washington Irving's "Life of George Washington."

"The scene of this battle, which decided the fate of Philadelphia, was within six and twenty miles of that city, and each discharge of cannon could be heard there. The two parties of the inhabitants, whig and tory, were to be seen in separate groups in the squares and public places, waiting the event in anxious silence. At length a courier arrived. His tidings spread consternation among the friends of liberty. Many left their homes, entire families abandoned every thing in terror and despair, and took refuge in the mountains. Congress, that same evening, determined to quit the city and repair to Lancaster, whence they subsequently removed to Yorktown. Before leaving Philadelphia, however, they summoned the Militia of Pennsylvania and the adjoining States to join the main army without delay; and ordered down fifteen hundred troops from Putnam's command on the Hudson. They also clothed Washington with power to suspend officers for misbehavior," &c.

146 common words, among which

The	occurs	12 times.
a	"	1 "
of	"	7 "
to	"	6 "
from	"	1 "
in	"	6 "
with	"	3 "
by	"	0 "
Pronoun, 1st person	"	0 "
" 2d "	"	0 "
" 3d "	"	5 "
be, aux.	"	2 "
have, "	"	0 "
shall, "	"	0 "
will, "	"	0 "
may, "	"	0 "
do, "	"	0 "
that	"	2 "
and	"	9 "
		54
other particles,		15
		69 particles.

Hence, W. Irving's style requires 146 common words to obtain 100 different words, and averages about forty-eight per cent. particles and thirty-three per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Washington Irving's "Life of George Washington."*

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*			*German:*	*Scotch:*		
	fate inhabitants separate, adj. event congress subsequently removed militia states 8	scene battle, n. decided miles city discharge, n. cannon parties groups, n. squares public places, n. anxious silence, n. courier arrived consternation liberty entire families abandoned	terror despair, n. refuge mountains determined quit, v. repair, v. summoned adjoining, adj. join army delay, n. ordered troops continental command power suspend officers, n. 40	the of this which was within six and twenty that could, aux. heard there two to seen in waiting at length a	his tidings spread, v. among friends many left, v. homes every thing took same evening whence before leaving however main, adj. without down fifteen	hundred from on also clothed for misbehavior 49		whig 1 *Irish:* each tory 2	RESULT: Latin: 8 French: 40 Anglo-Saxon: 49 Scotch: 1 Irish: 2 100 49 per cent. Greco-Latin. 48 " Gotho-Germanic. 3 " Celtic.	
Greco-Latin words: 48* *all words of inherent meaning.*				*Gotho-Germanic words:* 49 of which 24 are particles, leaving but 25 *words of inherent meaning.*				*Celtic words:* 3.		

* "Battle of Brunanburgh," A.D. 938, numbers four per cent. Greco-Latin and ninety six Gotho-Germanic; hence, Greco-Latin increased forty-four per cent. in the historic style, from A.D. 938 to W. Irving, 1859, or in nine hundred years.

Extract from Prescott's "History of the Conquest of Peru."

Book IV., Chapter vi.

"The first step of the conspirators, after securing possession of the capital, was to send to different cities, proclaiming the revolution which had taken place, and demanding the recognition of the young Almagro as governor of Peru. Where the summons was accompanied by a military force, as at Truxillo and Arequipa, it was obeyed without much cavil. But in other cities a colder assent was given, and in some the requisition was treated with contempt. In Cuzco, the place of most importance next to Lima, a considerable number of the Almagro faction secured the ascendency of their party, and such of the magistracy as resisted were ejected from their offices to make room for others of a more accommodating temper. But the loyal inhabitants of the city, dissatisfied with this proceeding, privately sent to one of Pizarro's captains, named Alvarez de Holguin, who lay with considerable force in the neighborhood, and that officer, entering the place, soon dispossessed the new dignitaries of their honors, and restored the ancient capital to its allegiance.

"The conspirators experienced a still more determined opposition from Alonzo de Alvarado, one of the principal captains of Pizarro, who defeated, as the reader will remember," etc.

172 common words, among which

The	occurs	21 times.
a	"	4 "
of	"	14 "
to	"	5 "
from	"	2 "
in	"	4 "
with	"	3 "
by	"	1 "
Pro., 1st person,	"	0 "
" 2d "	"	0 "
" 3d "	"	5 "
be, aux.	"	5 "
have, "	"	1 "
shall "	"	0 "
will "	"	1 "
may "	"	0 "
do "	"	0 "
that	"	1 "
and	"	5 "
		72
	other particles,	20
		92 particles.

Hence, Prescott's style requires 172 common words to obtain 100 different words, and averages about 53 per cent. particles and 42 per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Prescott's "History of the Conquest of Peru."*

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY.			GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*French:*			*Anglo-Saxon:*			*German:*	*Scotch:*	
	possession	faction	officer	the	but	new	as	such	RESULT:
	capital	ascendency	entering	first	other	still	by		Latin: 10
Latin:	different	party	principal, adj	step, n.	colder	reader		1	French: 43
	cities	magistracy	defeated	of	given	will, aux.	2		Spanish: 1
conspirators	proclaiming	resisted	remember	after	some				Anglo-Saxon: 42
securing	revolution	offices		was	most	42			German: 2
recognition	place, n.	temper, n.	43	to	next				Icelandic: 1
assent, n.	demanding	dignitaries		send	from				Scotch: 1
contempt	governor	honors		which	make				100
ejected, v.	summons	restored		had, aux.	room				
accommodating	accompanied	ancient		taken	for				54 per cent. Greco-Latin.
inhabitants	military, adj.	allegiance		and	this		*Icelandic:*		45 " Gotho-Germanic.
privately	force, n.	experienced		young	one				1 " Celtic.
dispossessed	obeyed	determined		where	named		their		
	requisition	opposition	*Spanish:*	a	who				
10	treated	loyal		it	lay		1		
	importance	dissatisfied	cavil, v.	at	neighborhood				
	considerable	proceeding		without	that				
	number	captains	1	much	soon				
Greco-Latin words: 54* all *words of inherent meaning.*				*Gotho-Germanic words:* 45 of which 23 are particles, leaving only 22 *words of inherent meaning.*			*Celtic word:* 1.		

* Robert of Gloucester's "Chronicle," A.D. 1234, contains 27 per cent. Greco-Latin, 71 Gotho-Germanic, and 2 Celtic; hence, Greco-Latin rose, in the English historic style, 27 per cent. from Robert of Gloucester, 1234, to Prescott, 1859, or in six hundred years.

Extract from T. B. Shaw's "Outlines of English Literature."

"Phillips, the nephew and pupil of Milton, in the preface to his "*Theatrum Poetarum*," a work which is without doubt deeply tinged with the literary taste and opinions of the author of "*Paradise Lost*," complains of the gradually increasing French taste, which characterized our literature, when he wrote, i. e., in 1675, in the reign of Charles II.: 'I cannot but look upon it as a very pleasant humour, that we should be so compliant with the French custom as to follow set fashions, not only in garments, but in music and poetry.' Now, whether the trunk hose fashion of Queen Elizabeth's days, or the pantaloon genius of ours, be best, I shall not be hasty to determine. The cause of the great influx of Gallicisms, which took place at the Restoration, is undoubtedly to be found in the long exile of Charles II. during the stormy period of the Republic. Charles and the few faithful adherents who composed his court, passed many of those years in France; he was indeed a pensioner of Versailles. He there naturally acquired a taste for the artificial and somewhat formal acquirements."

173 common words, among which

The	occurs	17	times.
a	"	4	"
of	"	12	"
to	"	4	"
from	"	0	"
in	"	7	"
with	"	2	"
by	"	0	"
Pronoun 1st person	"	5	"
" 2d "	"	0	"
" 3d "	"	6	"
be, aux.	"	3	"
have, "	"	2	"
shall, "	"	1	"
will, "	"	0	"
may, "	"	0	"
do, "	"	0	"
that	"	1	"
and	"	5	"
		69	
other particles,		27	
		96	particles.

Hence, Shaw's style requires about 173 common words to obtain 100 different words, and averages about fifty-five per cent. particles and forty-six per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Shaw's "Outlines of English Literature."*

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*			*German:*			
Poetry	Theatrum	Nephew	hasty	The	follow	there	as			RESULT:
1	poetarum	pupil	determine	and	set, adj.	for	so			Greek: 1
	tinged	preface, n.	cause, n.	of	only	somewhat	2			Latin: 9
	increasing	doubt, n.	place, n.	in	now	47				French: 40
	very	literary	Restoration	to	whether					Anglo-Saxon: 47
	trunk	taste, n.	exile	his	hose					German: 2
	genius	opinions	during	a	day					Gothic: 1
	influx	author	period	work, n.	or					100
	adherents	paradise	republic	which	best		*Gothic:*			
	9	complains	composed	is, aux.	great					
		gradually	court, n.	without	at		Queen			50 per cent. Greco-Latin.
		characterized	passed	deeply	took		1			50 " Gotho-Germanic.
		literature	pensioner	lost	found					
		reign, n.	naturally	our	long					
		pleasant	acquired	when	stormy					
		humour	artificial	wrote	few					
		compliant	formal	count	faithful					
		custom	acquirements	but	who					
		fashions, n.	40	look	many					
		garments		upon	those					
		music		that	years					
		pantaloon		should, aux.	indeed					
Greco-Latin words: 50* all *words of inherent meaning*, except one.				*Gotho-Germanic words:* 50. of which 31 are particles, leaving but 19 *words of inherent meaning.*						

* Shaw seems to be opposed to Greco-Latin, and in favor of Anglo-Saxon; how could he have written his book without fifty per cent Greco-Latin?

Extract from Prof. Hitchcock's "Elementary Geology."

"We are now brought to the period when the country had attained essentially its present altitude. All the agencies that produced drift, viz.: icebergs, glaciers, landslips, and waves of translation, are still in operation in some parts of the world, and therefore drift is still being produced. Ever since the tertiary period these causes have been acting, but their intensity has varied in different ages.

"The same is true of the agencies that have produced beaches, osars, escars, subaqueous ridges, and terraces, viz.: the action of rivers and the ocean combined with secular elevation of continents. In other words, the agencies, producing drift and modified drift, have run parallel to each other from the very first. Hence they are varieties of the same formation, extending from the close of the tertiary period to the present. The sections describing aqueous, igneous, and organic agencies, contain the history of this period in detail. The Flora and Fauna are those now existing. Man has existed on the earth a comparatively short part of the alluvial period. We have a few records of the commencement of this period. There are many examples of river beds on a former," &c.

191 common words, among which

The	occurs	20 times.
a	"	3 "
of	"	10 "
to	"	3 "
from	"	1 "
in	"	5 "
with	"	1 "
by	"	0 "
Pro. of 1st person	"	2 "
" 2d "	"	0 "
" 3d "	"	2 "
be, aux.	"	3 "
have, "	"	7 "
shall "	"	0 "
will "	"	0 "
may "	"	0 "
do "	"	0 "
that	"	1 "
and	"	6 "
		64
	other particles,	19
		83 particles.

Hence, Prof. Hitchcock's geologic style requires 184 common words to obtain 100 different words, and averages about forty-three per cent. particles, and forty-eight per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Prof. Hitchcock's "Elementary Geology," Thirty first Edition.*

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*			*German:*	*Irish:*	*Russian:*	
	altitude	period	secular	we	since	former	icebergs	each	beaches	
	produced	country	elevation	are, aux.	these		1	1	1	
	translation	attained	continents	now	but	43	*Danish:*			
	acting	essentially	modified	to	same		drift			
	subaqueous	present	parallel	brought	true		1			
	very	agencies	varieties	the	ridges		*Swedish:*			
	extending	glaciers	formation	when	with		osars			
	described	operation	close, n.	had, aux.	other		*Icelandic:*			
	igneous	parts	sections	its	words		their			
	Flora	tertiary	organic	all	run		1			
	Fauna	causes	contain	that	from					
	11	intensity	history	landslips	first					
		varied	detail, n.	and	hence					
		different	existing	waves, n.	both					
		ages	comparatively	of	man					
		escars	alluvial	still	on					
		terraces	records	in	earth					
		action	commencement	some	few					
		rivers	examples	world	there					
		ocean		therefore	many					
		combined	40	over	beds		1			

RESULT:

Latin:	11
French:	40
Anglo-Saxon:	43
German:	1
Icelandic:	1
Danish:	1
Swedish:	1
Irish:	1
Russian:	1
	100

51 per cent. Greco-Latin.
47 " Gotho-Germanic.
1 " Celtic.
1 " Sclavonic.

Greco-Latin words: 51* all *words of inherent meaning*, except one.

Gotho-Germanic words: 47 of which 25 are particles, leaving but 22 *words of inherent meaning.*

Celtic word: 1.

Sclavonic word: 1.

* Dr. Mantell's "Wonders of Geology" has fifty-one per cent. Greco-Latin, forty-eight Gotho-Germanic, and one per cent. Celtic; hence, the geologic vocabulary of the English and the American savant is about the same as to its origin.

Extract from Mrs. Somerville's "Connexion of the Physical Sciences," p. 194, *9th L. E.*, 1858.

"Water polarizes light circularly, when between the points of maximum, density and solidification: hence it becomes crystalline. The colored images from polarized light arise from the interference of the rays. MM. Fresnel and Arago found, that two rays of polarized light interfere and produce colored fringes, if they be polarized in different planes. In all intermediate positions, fringes of intermediate brightness are produced. The analogy of a stretched cord will show how this happens. Suppose the cord to be moved backwards and forwards horizontally at equal intervals; it will be thrown into an undulating curve, lying all in one plane. If to this motion there be superadded another similar and equal, commencing exactly half an undulation later than the first, it is evident that the direct motion every molecule will assume, in consequence of the first system of waves, will at every instant be exactly neutralized by the retrograde motion it would take in virtue of the second, and the cord itself will be quiescent in consequence of the interference. But if the second system of waves be in a plane perpendicular to the first, the effect would only be to twist the rope, so that no interference would take place. Rays, polarized at right angles to each," &c.

206 common words, among which

The	occurs	17 times.
a	"	3 "
of	"	9 "
to	"	5 "
from	"	2 "
in	"	6 "
with	"	0 "
by	"	1 "
Pronoun of 1st per.	"	0 "
" 2d "	"	0 "
" 3d "	"	5 "
be, aux.	"	5 "
have, "	"	0 "
shall, "	"	0 "
will, "	"	8 "
may, "	"	0 "
do, "	"	0 "
that	"	3 "
and	"	5 "
		69
	other particles,	20
		89 particles.

Thus, Mrs. Somerville's style requires about 206 common words to obtain 100 different words, and averages about forty-three per cent. *particles* and fifty-one per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Mrs. Somerville's "Connexion of the Physical Sciences."*

Mrs. Somerville also wrote "*Physical Geography*" and "*Personal Recollections;*" but her epitomized Translation of Laplace's "*Mécanique Céleste*" gave her most fame.

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*			*German:*	*Welsh:*		
	circularly maximum, adj. interference produce moved equal undulating curve, n. superadded assume similar quiescent 12	polarizes points, n. density solidification crystalline colored images rays fringes different planes intermediate position analogy cord suppose horizontal intervals motion	commencing exactly evident direct, adj. molecule consequence system instant neutralized retrograde virtue second perpendicular effect place, n. angles 35	water light, n. when between the of and hence it becomes from arise found that two if be, aux. in all	brightness a stretched will, aux. show, v. how this to backwards forwards at thrown lying one there another half later, adv. first	every waves take itself but only twist rope no right 48	by 80 2 *Gothic:* than 1	happen 1 *Irish:* each 1	RESULT: Latin: 12 French: 35 Anglo-Saxon: 48 German: 2 Gothic: 1 Welsh 1 Irish: 1 100 47 per cent. Greco-Latin. 51 " " Gotho-Germanic. 2 " " Celtic.
Greco-Latin words: 47* all *words of inherent meaning, except one.*				*Gotho-Germanic words;* 51 of which 26 are particles, leaving 25 *words of inherent meaning.*				*Celtic words:* 2		

* Miss Edgeworth's "Letters of Literary Ladies" shows fifty per cent. Greco-Latin, forty-eight Gotho-Germanic, and two per cent. Celtic. Thus the epistolary style required more Greco-Latin than Mrs. Somerville's Science.

*Extract from "Contributions to the Natural History of the United States of America," by Prof. Agassiz.**

First Monograph, Vol. I., p. 17.

"Where naturalists have investigated the influence of physical causes upon living beings, they have constantly overlooked the fact, that the features, which are thus modified, are only of secondary importance in the life of animals and plants, and that neither the plan of their structure, nor the various complications of that structure, are ever affected by such influences. What, indeed, are the parts of the body which are, in any way, affected by external influences? Chiefly those which are in immediate contact with the external world, such as the skin, and in the skin chiefly its outer layers, its color, the thickness of the fur, the color of the hair, the feathers, and the scales; then the size of the body and its weight, as far as it is dependent on the quality and quantity of the food; the thickness of the shell of mollusks, when they live in waters or upon a soil containing more or less limestone, &c. The rapidity or slowness of the growth is also influenced in a measure by the course of the seasons, in different years; so is also the fecundity, the duration of life, &c. But all this has nothing to do with the essential characteristics of animals."

203 common words, among which

The	occurs	28	times.	have, aux.	occurs	2	times.
a	"	2	"	shall, "	"	0	"
of	"	16	"	will, "	"	0	"
to	"	1	"	may, "	"	0	"
from	"	0	"	do, "	"	0	"
in	"	7	"	that	"	3	"
with	"	2	"	and	"	5	"
by	"	2	"			78	
Pron. of 1st person	"	0	"				
" 2d "	"	0	"	other particles,		31	
" 3d "	"	7	"			109	particles.
Be, aux.	"	3	"				

Hence, Agassiz' style requires about 203 common words to furnish 100 different words, and averages about fifty-four per cent. particles, and fifty-one per cent. repetitions.

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* This noble and liberal-minded scientist refused the enticing invitations of Napoleon III. to be Director of the Garden of Plants at Paris and Senator of France, and preferred to remain Abbot Lawrence Professor at Cambridge. So did Max Müller, as previously stated, decline the Kaiser's invitation to be professor at the University of Strasburg. Intellect and science can and do add éclat to royalty: Virgil and Horace throw a halo around Augustus; Shakespeare and Jonson, around Elizabeth; Corneille and Racine, around Louis XIV.; Humboldt, around Frederick William III.; whereas, the Emperor of Rome, Queen of England, Kings of France and Prussia, could not enhance the fame of Virgil, Shakespeare, Corneille, Humboldt. America must ever feel proud of Agassiz; England of Max Müller; the world of Humboldt.

Origin of 100 *different words from the preceding Extract of Prof. Agassiz' "Contributions to the Natural History of the United States of America."*

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*			*German:*	*Scotch:*		
	investigated constantly fact external various fecundity duration 7	naturalists influence physical causes, n. features modified secondary importance animals plants plan structure complications affected parts chiefly immediate contact fur color	size dependent quality quantity mollusks soil containing rapidity influenced, v. measure, n. course seasons different essential characteristics 35	When have, aux. the of upon living beings they overlooked that which are, aux. thus only, adv. in life and neither nor ever	what indeed body any way with world skin outer layers thickness hair feathers scales then weight far, adv. food shell waters	more less limestone slowness growth also a years but all this nothing to do 54	by as so 3	such 1	RESULT: Latin: 7 French: 35 Anglo-Saxon: 54 German: 3 Scotch: 1 100 42 per cent. Greco-Latin. 57 " Gotho-Germanic. 1 " Celtic.	
Greco-Latin words: 42* all *words of inherent meaning.*				*Gotho-Germanic words:* 57 of which 30 are particles, leaving but 27 *words of inherent meaning.*				*Celtic word:* 1		

* Prof. Fiske's course of lectures at Harvard University, 1871, numbered fifty-six per cent. Greco-Latin, forty-three Gotho-Germanic, and one per cent. Celtic; hence, the scientific vocabulary of two Harvard professors differ about fourteen per cent. in Greco-Latin.

Extract from Sarah Josepha Hale's "Woman's Record."

"Kamamalu (the name signifies '*The shade of the lonely one*') was the daughter of Kamehameha, King of the Sandwich Islands, who, from his conquests and character, has been styled '*the Napoleon of the Pacific.*' Kamamalu was his favorite daughter, and he married her to his son and heir, Liholiho, who was born of a different mother, intermarriages of brother and sister being then practiced in those heathen islands.

"After the death of Kamehameha, his son Liholiho succeeded to the King of Hawaii and all the islands of the group, and Kamamalu was his queen and favorite wife, though he had four others. This was in 1819. The following year was the advent of the Gospel and Christian civilization to these miserable heathen. As has ever been the case, women joyfully welcomed the glad tidings of hope and peace and purity. Kamamalu was among the first converts, and eagerly embraced the opportunities for instruction. In 1822 she was diligently prosecuting her studies, could read and write, and her example was of great influence in strengthening the wavering disposition of her husband, and finally inducing him to abandon his debaucheries and become, as he said, 'a good man.'* As a proof of the wonderful progress made by this people in the manners of civilized life," &c.

199 common words, among which

The	occurs	21	times.	have, aux.	occurs	2	times.
* a	"	3	"	shall "	"	0	"
of	"	14	"	will "	"	0	"
to	"	4	"	may "	"	0	"
from	"	1	"	do "	"	0	"
in	"	5	"	that	"	0	"
with	"	0	"	and	"	15	"
by	"	1	"			85	
Pro. 1st person	"	0	"	other particles,		13	
" 2d "	"	0	"			98	particles.
" 3d "	"	15	"				
be, aux.	"	4	"				

Hence, Mrs. Hale's style requires 199 common words to obtain 100 different words, and averages about 50 per cent. particles and 50 per cent. repetitions.

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* Even in this nineteenth century we have a bright example of woman's intuitive capacity to know what is best and choose it: Helena at Rome, Clotilda in France, Bertha in England, Theodelinda in Italy, Anna in Russia, &c., were the worthy instruments through whom Christianity and civilization found their way to the peoples of those countries.

Origin of 100 *different words from the preceding Extract from Mrs. Hale's "Woman's Record; or, Sketches of all Distinguished Women from the Beginning till A.D.* 1850."

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*			*German:*			
Christian, adj.	advent	signifies	converts, n.	The	then	among	as			
1	prosecuting	islands	eagerly	name	in	first	by			
	studies, n.	conquests	embraced	shade	those	could, aux.	2			
	inducing	character	opportunities	of	heathen	read				
	progress	styled	instruction	lonely	after	write				
	5	Pacific	diligently	one	death	great				
		favorite, adj.	example	was	to	strengthening, v				
		married	influences, n.	daughter	wife	wavering, adj.				
		heir	disposition	king	through	husband				
		different	finally	who	four	become				
		intermarriage	abandon	from	others	said				
		practiced	debaucheries	his	following	good				
		succeeded	proof	and	year	man				
		group	people	has, aux.	Gospel	wonderful	*Gothic:*			
		civilization	manners	son	even	made				
		miserable		born	women	life	Queen			
		case	35	a	welcomed	56	1			
		joyfully		mother	glad					
		peace		brother	tidings					
		purity		sister	hope, n.					

RESULT:

Greek:	1
Latin:	5
French:	35
Anglo-Saxon:	56
German:	2
Gothic:	1
	100

41 per cent. Greco-Latin.
59 " Gotho-Germanic.

Greco-Latin words:
41*
all *words of inherent meaning.*

Gotho-Germanic words:
59
of which 18 are particles, leaving 41 *words of inherent meaning.*

* Miss Sedgwick's "Clarence" has forty-one per cent. Greco-Latin, fifty-eight Gotho-Germanic, and one per cent. Celtic; hence, the two American authoresses have a like vocabulary as to Greco-Latin and Gotho-Germanic.

Extract from Allen's "Compendium of Hardee's Tactics," New York Ed., 1861, *p.* 12.

"44. The object of this school being the individual and progressive instruction of the recruits, the instructor never requires a movement to be executed, until he has given an exact explanation of it; and he executes himself, the movement which he commands, so as to join example to precept. He accustoms the recruit to take by himself the position which is explained, teaches him to rectify it only when required by his want of intelligence, and sees that all the movements are performed without precipitation.

45. Each movement should be understood before passing to another. After they have been properly executed in the order laid down in each lesson, the instructor no longer confines himself to that order; on the contrary, he should change it, that he may judge of the intelligence of the men.

46. The instructor allows the men to rest at the end of each part of the lessons, and oftener, if he thinks proper, especially at the commencement; for this purpose he commands Rest.

47. At the command Rest, the soldier is no longer required to preserve immobility, or to remain in his place. If the instructor merely wishes to relieve the attention of the recruit, he commands, *In place*—Rest; the soldier is then not required to preserve his immobility, but he always keeps one of his feet in its place.

48. When the instructor wishes to commence the instruction, he commands —Attention; at this command the soldier takes his position, remains motionless, and fixes his attention.

49. The school of the soldier will be divided into three parts," &c.

258 common words, among which

The	occurs	29	times.	have, aux.	occurs	2	times.
a	"	2	"	shall, "	"	1	"
of	"	9	"	will, "	"	1	"
to	"	12	"	may, "	"	1	"
from	"	0	"	do, "	"	0	"
in	"	5	"	that,	"	3	"
with	"	0	"	and	"	4	"
by	"	2	"			103	
Pron. of 1st per.	"	0	"		other particles,	29	
" 2d "	"	0	"			132	particles.
" 3d "	"	26	"				
be, aux.	"	6	"				

Hence, the didactic military style requires about 258 common words to furnish 100 different words, and averages about fifty-one per cent. particles and sixty-one per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Allen's "Compendium of Hardee's Tactics."*

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*			*German:*	*Irish:*		
	explanation school remain merely divided 5	object, n. Individual, adj. progressive instruction recruits requires movement executed exact, adj. commands join example precept accustoms position rectify intelligence performed precipitation passing properly order, n. lesson	confines, v. contrary change, v. judge, v. allows rest, v. part especially commencement purpose, n. soldier preserve immobility place, n. relieve attention motionless fixes 41	the of this being, v. never a to until he has, aux. given and himself which take teaches only, adv. when want, n. sees that without should, aux.	understood before another after an laid down no on longer, adj. may, aux. men at end, n. oftener if thinks for or wishes, v. but always keeps	one feet will, aux. three 50	so as by 3	each 1		RESULT: Latin: 5 French: 41 Anglo-Saxon: 50 German: 3 Irish: 1 100 46 per cent. Greco-Latin. 53 " Gotho-Germanic. 1 " Celtic.
Greco-Latin words: 46 all *words of inherent meaning.*				*Gotho-Germanic words:* 53 of which 32 are particles, leaving but 21 *words of inherent meaning.*				*Celtic word:* 1.		

Extract from Longfellow's "Psalm of Life."

"Tell me not in mournful numbers,
'Life is but an empty dream!'
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act that each to-morrow
Find us further than to-day.

Art is long and time is fleeting,
And our hearts, though stout and brave,
Still like muffled drums are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle;
Be a hero in the strife!

Trust no future, howe'er pleasant;
Let the dead past bury its dead!
Act—act in the living present,
Heart within and God o'erhead.

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footsteps on the sands of time.

Footsteps that perhaps another,
Sailing o'er life's solemn main," &c.

180 common words, among which

The	occurs	10	times.	have, aux.	occurs	0	times.
a	"	2	"	shall, "	"	0	"
of	"	5	"	will, "	"	0	"
to	"	5	"	may, "	"	0	"
from	"	0	"	do, "	"	0	"
in	"	5	"	that	"	3	"
with	"	2	"	and	"	7	"
by	"	0	"			—	
Pro. of 1st person	"	8	"			55	
" 2d "	"	1	"		other particles,	24	
" 3d "	"	3	"			—	
be, aux.	"	4	"			79	particles.

Hence, Longfellow's poetic style requires about 180 common words to furnish 100 different words, and averages about forty-four per cent. particles, and forty-four per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Longfellow's "Psalm of Life."*

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*	*Spanish:*	*Anglo-Saxon:*				*German:*	*Welsh:*		
	cattle act, v. 2	numbers real goal returnest enjoyment destined art time, n. brave. adj. funeral, adj. marches, n. battle, n. bivouac, n. hero future, n. pleasant past, n. present sublime, adj. departing 20	solemn 1	tell me not in mournful life is but empty dream for the soul dead that slumbers and things what they seem earnest	grave dust thou to spoken of sorrow, n. end, v. or way morrow find further day long hearts though still like beating world's broad	field dumb driven howe'er let bury living within God o'erhead great men remind can, aux. make leave behind footsteps on sands another sailing, v.	main, n. 67 *Dutch:* stout 1	fleeting muffled strife 3 *Danish:* trust 1 *Gothic:* than 1	prints perhaps 2 *Irish:* each drums 2	RESULT: Latin: 2 Spanish: 1 French: 20 Anglo-Saxon: 67 German: 3 Dutch: 1 Danish: 1 Gothic: 1 Welsh: 2 Irish: 2 100 23 per cent. Greco-Latin. 73 " Gotho-Germanic. ·4 " Celtic.	
Greco-Latin words: 23* all *words of inherent meaning.*				*Gotho-Germanic words:* 73 25 of which are particles, leaving 48 *words of inherent meaning.*					*Celtic words:* 4.		

* "Threnody on the Death of Edward the Confessor" (A.D. 1066), has but two per cent. Greco-Latin and ninety-eight Gotho-Germanic; hence, Greco-Latin rose twenty-two per cent. in the emotional poetic style from Edward the Confessor, 1066, to Longfellow, 1878, or in eight hundred years.

Extract from Robert Dale Owen's "Footfalls on the Boundary of Another World," p. 48.

"A large portion of the periodicals of the day have hitherto either wholly ignored the subject of ultramundane interference, or else passed it by with superficial and disparaging notice. After a time there will be a change in this. The subject is gradually attaining a breadth and importance, and winning a degree of attention, which will be felt by the better portion of the press, as entitling it to that respectful notice, which is due of a reputable opponent. And surely this is as it should be. Let the facts be as they may, the duty of the press and of the pulpit is best fulfilled, and the dangers, incident to the subject, are best averted by promoting, not discouraging, inquiry; but inquiry thorough, searching, sedulously accurate, and in the strictest sense of the term, impartial.

"The first requisite in him, who undertakes such an investigation — more important, even, than scientific training to accurate research — is that he shall approach it unbiased and unpledged, bringing with him no favorite theory to be built up, no preconceived opinions to be gratified or offended, not a wish that the results," &c.

189 common words, among which

The	occurs	16	times.
a	"	8	"
of	"	9	"
to	"	5	"
from	"	0	"
in	"	3	"
with	"	2	"
by	"	3	"
Pronoun of 1st person	"	0	"
" 2d "	"	0	"
" 3d "	"	8	"
be, aux.	"	6	"
have, "	"	1	"
shall, "	"	2	"
will, "	"	2	"
may, "	"	1	"
do, "	"	0	"
that	"	3	"
and	"	7	"
		76	
	other particles,	24	
		100	particles.

Hence, R. D. Owen's style requires about 189 common words to obtain 100 different words, and averages about fifty-three per cent. *particles* and forty-seven per cent. repetitions.

Origin of 100 *different words from the preceding Extract of Robert Dale Owen's "Footfalls on the Boundary of Another World," p.* 48.

"Eclairons-nous sur les vérités, quelles qu'elles soient, qui se présentent à notre observation."—BERTRAND.

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*French:*			*Anglo-Saxon:*			*German:*	*Scotch:*		
Latin:	large	reputable	approach, v.	a	breadth	built	by	such	RESULT:	
subject	portion	surely	unbiased	of	winning, v.	up	as	1	Latin: 12	
ultramundane	periodicals	duty	unpledged.adj.	the	which	wish, n.	2		French: 45	
interference	ignored	pulpit	favorite, adj.	day	felt	39			Anglo-Saxon: 39*	
superficial	passed	dangers	theory	have, aux.	better				German: 2	
opponent	disparaging	incident	preconceived	hitherto	to		*Gothic:*		Gothic: 1	
facts	notice, n.	discouraging	opinions	wholly	that				Scotch: 1	
averted	time	inquiry	gratified	either	should, aux.				100	
promoting	change, n.	searching	results, n.	or	let					
sedulously	gradually	strictest	45	else	may, aux.					
accurate	attaining	sense		it	fulfilled		than		57 per cent. Greco-Latin.	
requisite	importance	term		with	not		1		42 " Gotho-Germanic.	
offended	degree	impartial		and	thorough				1 " Celtic.	
12	attention	investigation		after	first					
	press, n.	important		there	undertakes					
	entitling	scientific		will, aux.	more, adv.					
	respectful	training, n.		be	even					
	due, n.	research		in	bringing			*		
Greco-Latin words: 57* all *words of inherent meaning.*				*Gotho-Germanic words:* 42 of which 27 are *particles*, leaving but 15 *words of inherent meaning.*				*Celtic words:* 1.		

* Langland's "Vision of Pierce Plowman," A.D. 1350, counts thirty-seven per cent. Greco-Latin, sixty-two Gotho-Germanic, and one per cent. Celtic; hence, Greco-Latin rose twenty per cent. from Langland's "Vision," A.D. 1350, to Owen's "Footfalls on the Boundary of Another World," 1870, or in five hundred years.

Extract from Marsh's "Lectures on the English Language," p. 133.

"The causes which have led to the adoption of so large a proportion of foreign words, and at the same time produced so important modifications in the signification of many terms originally English, are very various. The most obvious of these are the early christianization of the English nation, a circumstance not always sufficiently considered in the study of our linguistic history; the Norman conquest; the crusaders; and especially the mechanical industry and commercial enterprise of the British people, the former of which has compelled them to seek both the material for industrial elaboration, and a vent for their manufactures in the markets of the whole Earth; the latter has made them the common carriers and brokers of the world. With so many points of external contact, so many conduits for reception of every species of foreign influence, it would imply a great power of repulsion and resistance in the English, if it had not become eminently composite in its substance and in its organization. In fact it has so completely adapted itself," &c.

171 common words, among which

The	occurs	19 times.
a	"	4 "
of	"	14 "
to	"	2 "
from	"	0 "
in	"	7 "
with	"	1 "
by	"	0 "
Pronoun, 1st person	"	1 "
" 2d "	"	0 "
" 3d "	"	9 "
be, aux.	"	0 "
have, "	"	5 "
shall, "	"	0 "
will, "	"	1 "
may, "	"	0 "
do, "	"	0 "
that	"	0 "
and	"	7 "
		70
	other particles,	17
		87 particles.

Hence, Marsh's style requires about 171 common words to furnish 100 different words, and averages about fifty-one per cent. particles and forty-one per cent. repetitions.

Origin of 100 *different words from the preceding Extract from G. P. Marsh's "Lectures on the English Language."*

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:					SCYTHO-GOTHO-GERMANIC FAMILY:			GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*			*Anglo-Saxon:*		*German:*	*Welsh:*		
	Produced very various obvious christianization sufficiently study, n. compelled external species repulsion fact 12	causes, n. adoption large proportion foreign time important modification signification terms originally nation circumstance considered linguistic history conquest crusades especially mechanical industry	commercial enterprise people material, n. industrial elaboration vent, n. manufactures markets common points, n. contact conduits reception influence, n. imply power resistance eminently composite substance	organization completely adopted uses, n. 46	The which have, aux. led to of a words at and some in many are most these early, adj. not always our former	them seek both for whole Earth latter made brokers world with every would, aux. great tongue if because itself 39	so as 2	carries 1	RESULT: Latin: 12 French: 46 Anglo-Saxon: 39 German: 2 Welsh: 1 100 58 per cent. Greco-Latin. 41 " Gotho-Germanic. 1 " Celtic.	
Greco-Latin words: 58* all *words of inherent meaning*, except one.					*Gotho-Germanic words:* 41 of which 22 are particles, leaving but 19 *words of inherent meaning.*			*Celtic word:* 1.		

* Although Marsh inclines towards Anglo-Saxon, he unconsciously uses fifty-eight per cent. Greco-Latin, and only forty-one per cent. Gotho-Germanic or Anglo-Saxon in writing his book. How could he have written it without the fifty-eight per cent. Greco-Latin words? Compare his Anglo-Saxon and Greco-Latin vocabularies, and you find that the former is mostly insignificant particles, whereas the latter is almost entirely words of inherent meaning.

Extract from Horatio Seymour's Speech before the Democratic State Convention at Albany, March 11, 1868.

"If the assaults from without are never resisted, and the rottenness and mining from within are never guarded against, who can preserve the rights and liberties of the people, when they shall be abandoned by themselves! Who shall keep watch in the temple, when the watchmen sleep at their post? Who shall call upon the people to redeem their possessions and revive the republic, when their own hands have deliberately and corruptly surrendered them to the oppressor, and have built the prisons or dug the graves of their own friends? Let us then appeal to the virtue of our people. I believe that now they ponder by their firesides upon the time, when under Democratic rule we had honest officials, economy in affairs, and a currency of sterling coin. I believe their hearts are stirréd with indignation at the outrages now perpetrated at Washington. Let us, then, write in letters of gold the words honor, honesty, economy, upon one side of the folds of our flags, and upon the other, freedom of speech and an independent judiciary. Then lift our standard high and march on. The path of honor is the path to victory."

195 common words, among which

The	occurs	19	times.
a	"	2	"
of	"	9	"
to	"	4	"
from	"	2	"
in	"	3	"
with	"	3	"
by	"	1	"
Pron. of 1st per.	"	8	"
" 2d "	"	0	"
" 3d "	"	10	"
be, aux.	"	4	"
have, "	"	2	"
shall, "	"	3	"
will, "	"	0	"
may, "	"	0	"
do, "	"	0	"
that	"	1	"
and	"	10	"
		81	
other particles,		29	
		110	particles.

Hence, Governor Seymour's style requires about 195 common words to obtain 100 different words, and averages about fifty-six per cent. particles and forty-eight per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Ex-Governor Seymour's "Speech before the Democratic State Convention" at Albany, March* 11, 1868.

ARIO-JAPHETIC TYPE OF LANGUAGES: | ARIO-SEMITIC TYPE:

THRACO-PELASGIC OR GRECO-LATIN FAMILY: | SCYTHO-GOTHO-GERMANIC FAMILY: | GOMERO-CELTIC FAMILY: | SARMATO-SCLAVONIC FAMILY: | SEMITIC FAMILY:

Greek:	*Latin:*	*French:*		*Anglo-Saxon:*			*German:*
	call, v.	assaults, n.	rule, n.	if	watchmen	fireside	by
	redeem	resisted, n.	democratic	the	sleep, v.	a	1
	deliberately	mining	honest	from	at	hearts	*Danish:*
	corruptly	guarded	officials	without	upon	stirred	flags, n.
	ponder	preserve, v.	economy	are, aux.	to	write	1
	perpetrated	liberties	affairs	never	own, adj.	gold	*Swedish:*
	currency	people, n.	coin	and	hands	words	lift, v.
	7	abandoned	indignation	within	have, aux.	one	rottenness
		temple	outrages	against	built	folds, n.	2
		posts, n.	letters	who	or	other	*Icelandic:*
		possessions	honor	can, aux.	dug	freedom	their
		revive	honesty	rights	graves	speech	1
		republic	independent	of	friends	high	
		surrendered	judiciary	when	let, aux.	path	
		oppressor	standard	they	us	52	
		prisons	march	shall	then		
		appeal	victory	themselves	believe		
		virtue	36	keep	that		
		time		watch	now		

RESULT:

Latin:	7
French:	36
Anglo-Saxon:	52
Danish:	1
German:	1
Swedish:	2
Icelandic:	1
	100

43 per cent. Greco-Latin.
57 " Gotho-Germanic.

Greco-Latin words: 43* all *words of inherent meaning.*

Gotho-Germanic words: 57 of which 29 are particles, leaving but 28 *words of inherent meaning.*

* Gladstone's speeches show about forty-eight per cent. Greco-Latin and fifty-two Gotho-Germanic, and Seymour's forty-three per cent. Greco-Latin and fifty-seven Gotho-Germanic; hence, the two English-speaking statesmen use a similar vocabulary.

Extract from Prof. Draper's "History of the Intellectual Development of Europe."

"The sciences, therefore, join with history in affirming that the great aim of Nature is intellectual improvement. They proclaim that the successive stages of every individual, from its earliest rudiment to maturity—the numberless organic beings now living contemporaneously with us, and constituting the animal series—the orderly appearance of that grand succession, which in the slow lapse of time has emerged—all these three great lines of the manifestation of life furnishes, not only evidences, but also proofs of the dominion of law. In all those three lines the general principle is to differentiate instinct from automatism, and then to differentiate intelligence from instinct. In man himself the three distinct modes of life occur in an epochal order through childhood to the most perfect state. And this holding good for the individual, since it is physiologically impossible to separate him from the race, what holds good for the one must also hold good for the other. Hence, man is truly the archetype of society; his development is the model of social progress."

168 common words, among which

The	occurs	18 times.
a	"	1 "
of	"	9 "
to	"	5 "
from	"	4 "
in	"	4 "
with	"	2 "
by	"	0 "
Pron. of 1st pers.	"	1 "
" 2d "	"	0 "
" 3d "	"	5 "
be, aux.	"	0 "
have, "	"	1 "
shall, "	"	0 "
will, "	"	0 "
may, "	"	0 "
do, "	"	0 "
that	"	3 "
and	"	3 "
		56
	other particles,	18
		74 particles.

Hence, Draper's style requires about 168 common words to obtain 100 different words, and averages about forty-four per cent. particles and forty per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Prof. Draper's "Intellectual Development of Europe."*

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:			GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*			*Irish:*		
archetype	contemporaneously	sciences	furnished	The	these	hence	aim, n.	RESULT:	
1	constituting	join	evidences, n.	therefore	three	truly	1	Greek: 1	
	series	history	proofs	with	life	46		Latin: 11	
	emerged	affirming	law	in	not			French: 41	
	lines, n.	nature	dominion	that	only			Anglo-Saxon: 46	
	differentiate	intellectual	general, adj.	great	but			Irish: 1	
	occur	improvement	principle	of	also			100	
	epochal	proclaim	instinct	is	then				
	perfect, adj.	successive	automatism	they	man				
	state, n.	stages	intelligence	every	himself			53 per cent. Greco-Latin.	
	separate, v.	individual, n.	distinct	from	an			46 " Gotho-Germanic.	
	11	rudiment	modes	earliest	through			1 " Celtic.	
		maturity	order, n.	to	childhood				
		organic	physiologically	beings	most				
		animal, adj.	impossible	now	holding, n.				
		orderly	race, n.*	living, v.	good				
		appearance	society	us	far				
		grand	development	and	since				
		succession	model, n.	which	what				
		lapse, n.		slow	one				
		time	41	has, aux.	must				
		manifestation		all	other				
Greco-Latin words: 53* all *words of inherent meaning.*				*Gotho-Germanic words:* 46 of which 25 are particles, leaving only 21 *words of inherent meaning.*			*Celtic word:* 1.		

* Fabian's "Concordance of Hystories," A.D. 1498, shows thirty six per cent. Greco-Latin, sixty-three Gotho-Germanic, and one per cent. Celtic; hence, Greco-Latin rose seventeen per cent. in the English critico-historic style from Fabian, A.D. 1498, to Prof. Draper, 1878.

Extract from Prof. Tyndall's "Heat Considered as a Mode of Motion," a course of twelve lectures delivered at the Royal Institute of Great Britain, 1863.

"The chief characteristic of Natural knowledge is its growth; each fact is vital, and every new discovery forms a starting-point for fresh investigation. Thus it seems destined to advance, until the phenomena and laws of the material universe are entirely subdued by the intellect of man. But, though each department of natural knowledge has been adding to its store, at a rate unknown in former times, no branch of it has expanded so rapidly, of late, as that which, in these lectures, is to occupy our attention. In scientific manuals but scanty reference has as yet been made to the modern ideas of Heat, and thus the public knowledge regarding it is left below the attainable level. But the reserve is natural; for the subject is still an entangled one, and, in entering upon it, we must be prepared to encounter difficulties. In the whole range of Natural sciences, however, there are none more worthy of being overcome—none whose subjugation secures," &c.

163 common words, among which

The	occurs	10 times.
a	"	3 "
of	"	9 "
to	"	5 "
from	"	0 "
in	"	4 "
with	"	0 "
by	"	1 "
Pronoun 1st person	"	2 "
" 2d "	"	0 "
" 3d "	"	7 "
be, aux.	"	5 "
have, "	"	3 "
shall, "	"	0 "
will, "	"	0 "
may, "	"	0 "
do, "	"	0 "
that	"	1 "
and	"	4 "
		54
	other particles,	25
		79 particles.

Hence, Prof. Tyndall's style requires about 163 common words to obtain 100 different words, and averages about forty-eight per cent. particles, and thirty-nine per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Prof. Tyndall's "Lectures on Heat Considered as a Mode of Motion."*

"Prof. Tyndall has probably done more than any other English writer to make known and popularize the great scientific truth of the mutual convertibility of heat and motion."—J. THOMAS, "*Universal Dictionary of Biography*," 1876.

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*			*German:*	*Irish:*	RESULT:	
Phenomena	Natural	chief	occupy	The	though	level, n.	by	each	Greek: 1	
1	fact	characteristic, n.	attention	of	has, aux.	still, adv.	so		Latin: 11	
	subdued	vital	scientific	knowledge	store, n.	one	as	1	French: 34	
	intellect	discovery	manuals	is	at	upon			Anglo-Saxon: 47	
	adding	forms, v.	reference	its	unknown	must	3		German: 3	
	rate, n	point, n.	modern	growth	in	whole			Danish: 1	
	expanded	investigation	public	and	former	however	*Danish:*		Dutch: 1	
	ideas	destined	prepared	every	no	there			Irish: 1	
	subject	advance	encounter	new	late	more, adv.	scanty		Welsh: 1	
	subjugation	laws	difficulties	a	that	worthy			100	
	secures	material, adj.	range, n.	for	which	overcome	1			
	11	universe	sciences	fresh	these	47			46 per cent. Greco-Latin.	
		entirely	regarding	thus	our		*Dutch:*	*Welsh:*	52 " " Gotho-Germanic.	
		department	attainable	seems	yet				2 " " Celtic.	
		times	reserve, n.	to	made		starting	entangled		
		branch, n.	entering	until	heat					
		rapidly		man	left, v.		1	1		
		lectures, n.	34	but	below					
Greco-Latin words: 46* all *words of inherent meaning.*				*Gotho-Germanic words:* 52 of which 29 are particles, leaving only 23 *words of inherent meaning.*				*Celtic words:* 2.		

* Darwin's "Origin of Species" contains fifty-two per cent. Greco-Latin, forty-seven per cent. Gotho-Germanic, and one per cent. Celtic; hence, the Oxford and Cambridge scientists average about fifty per cent. Greco-Latin and fifty per cent. Gotho-Germanic in their vocabulary.

Extract from Max Müller's "Chips from a German Workshop," Vol. III., p. 11, *N. Y. Ed.*, 1871.

"The German emperors and nobles opened their courts to receive their guests with brilliant hospitality. Their festivals, the splendor and beauty of their tournaments, attracted crowds from great distances, and foremost among them poets and singers. It was at such festivals as Heinrich von Veldecke describes at Mayence, in 1184, under Frederick I., that French and German poetry were brought face to face. It was here that high-born German poets learnt from French poets the subjects of their own romantic compositions. German ladies became the patrons of German poets; and the etiquette of French chivalry was imitated at the castles of German knights. Poets made bold for the first time to express their own feelings, their joys and sufferings, and epic poetry had to share its honors with lyric songs. Not only France and Germany, but England and Northern Italy were drawn into this gay society. Henry II. married Eleanor of Poitou, and her grace and beauty found eloquent admirers in the army of the Crusaders. Their daughter Mathilde was married to Henry the Lion, of Saxony, and one of the Provençal poets has celebrated her loveliness. Frenchmen became the tutors of the sons of the German nobility. French manners, dresses, dishes, and dances were the fashion everywhere. The poetry which florished at the castles was soon adopted by the lower ranks."

192 common words, among which

The	occurs	16	times.	have, aux.	occurs	1	times.
a	"	0	"	shall, "	"	0	"
of	"	10	"	will, "	"	0	"
to	"	4	"	may, "	"	0	"
from	"	2	"	do, "	"	0	"
in	"	2	"	that	"	2	"
with	"	2	"	and	"	14	"
by	"	1	"			72	
Pro. of 1st person	"	0	"		other particles,	18	
" 2d "	"	0	"			90	particles.
" 3d "	"	13	"				
be, aux.	"	5	"				

Hence, Prof. Max Müller's style requires about 192 common words to furnish 100 different words, and averages about forty-seven per cent. *particles*, and forty-eight per cent. repetitions.

Origin of 100 *different words from the preceding Extract of Max Müller's "Chips from a German Workshop," N. Y. Ed., Vol. III., p.* 11.

His works abound in erudition; his vocabulary is choice, and his style pleasing, which make his darling science, philology, attractive even to the uninitiated.

ARIO-JAPHETIC TYPE OF LANGUAGES:

THRACO-PELASGIC OR GRECO-LATIN FAMILY:

Greek:	*French:*		
Latin:	Emperors	joys	adopted
attracted	nobles	sufferings	ranks
describes	courts, n.	epic	40
subjects	receive	honors	
imitated	brilliant	lyric	
castles	hospitality	gay	
express, v.	festivals	society	
celebrated, v.	splendor	married	
7	beauty	grace	
	tournaments	eloquent	
	distances, n.	admirers	
	poets	army	
	face, n.	crusaders	
	romantic	tutors	
	composition	manners	
	patrons	dresses, n.	
	etiquette	dances, n.	
	chivalry	fashion	
	time, n.	florished	

Greco-Latin words:
47
all *words of inherent meaning.*

SCYTHO-GOTHO-GERMANIC FAMILY:

Anglo-Saxon:			*German:*
The	high	found	as
and	born	daughter	von
opened	learnt, v.	one	by
to	own	loveliness	3
guests	ladies	sons	
with	became	dishes	
crowds	knights	everywhere	*Icelandic:*
from	made	which	
great	bold	soon	their
foremost	for	lower	1
among	first	48	
singers	feelings		
was	had		
at	share, v.		
in	not		
under	only		
that	but		
brought	drawn		
here	this		

Gotho-Germanic words:
52
of which 21 are particles, leaving but 31 *words of inherent meaning.*

GOMERO-CELTIC FAMILY:

Scotch:

such

1

Celtic word:
1.

SARMATO-SCLAVONIC FAMILY:

ARIO-SEMITIC TYPE:

SEMITIC FAMILY:

RESULT:

Latin:	7
French:	40
Anglo-Saxon:	48
German:	3
Icelandic:	1
Scotch:	1
	100

47 per cent. Greco-Latin.
52 " Gotho-Germanic.
1 " Celtic.

Extract from "Practice of Medicine," by T. H. Tanner, M.D., F.L.S., 5th American Ed., p. 521, 1872.

"Bronchitis, inflammation of the mucous membrane of the bronchial tubes, is one of the most common of the pulmonary diseases which come under the notice of the practitioner. Bronchitis (from Βρονχος—the windpipe; terminal *itis*) may be acute or chronic, and one or both lungs may be affected throughout, or only a portion of these organs—usually the upper lobes, &c.

The chief symptoms consist of fever, a sense of tightness or constriction about the chest, sternal pain or tenderness, hurried respiration with wheezing, severe cough, and expectoration—at first of a viscid glairy mucus, which subsequently becomes purulent. The pulse is frequent and often weak; the temperature in the axilla varies from 99.5° to 102°; the tongue is furred and foul, and there is headache, together with lassitude, sickness, and often much mental uneasiness or even great anxiety.

Inflammation of the larger and medium-sized tubes is attended by less severe symptoms, and is much less destructive to life than general and capillary bronchitis," &c.

159 common words, among which

The	occurs	15 times.
a	"	3 "
of	"	10 "
to	"	2 "
from	"	2 "
in	"	1 "
with	"	2 "
by	"	1 "
Pro. of 1st person	"	0 "
" 2d "	"	0 "
" 3d "	"	0 "
Be, aux.	"	2 "
have, "	"	0 "
shall, "	"	0 "
will, "	"	0 "
may, "	"	2 "
do, "	"	0 "
that	"	0 "
and	"	7 "
		47
	other particles,	22
		69 particles.

Thus, Dr. Tanner's didactic medical style requires about 159 common words to obtain 100 different words, and averages forty-three per cent. *particles*, and thirty-seven per cent. repetitions.

Origin of 100 *different words from the preceding Extract from T. H. Tanner's "Practice of Medicine," Fifth American from the Sixth London Edition, p.* 521.

"A standard work in the Medical Faculties of England and America."

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:	
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*French:*			*Anglo-Saxon:*			*German:*			
Latin:	inflammation	consist	uneasiness	of	a	headache	cough†			
bronchitis	membrane	fever	anxiety	the	these	together	by,			
mucous, adj.	tubes	sense	larger	is	upper	sickness	2			
bronchial	common	constriction	sized	one	about	much				
acute	pulmonary	pain	attended	most	chest	even	*Gothic:*			
sternal	diseases	tenderness	destructive	which	with	great				
hurried	notice	respiration	general	come	wheezing	less	than			
viscid	practitioner	severe	capillary	under	at	life	1			
mucus, n.	terminal	expectoration		from	first					
subsequently	chronic	glairy	42	windpipe	becomes	42	*Danish:*			
pulse	affected	purulent		may, aux.	often					
axilla	portion	frequent		or	weak		tightness			
medium, adj.	organs	temperature		and	in		1			
	usually	varies		both	to					
12	lobes	furred, adj.		lungs	tongue					
	chief, adj.	lassitude		throughout	foul					
	symptoms	mental		only	there					
Greco-Latin words: 54* all *words of inherent meaning.*				*Gotho-Germanic words:* 46 of which 24 are particles, leaving but 22 *words of inherent meaning.*						

RESULT:

Latin:	12
French:	42
Anglo-Saxon:	42
German:	2
Gothic:	1
Danish:	1
	100

54 per cent. Greco-Latin.
46 " Gotho-Germanic.

* Robert Burton's "Anatomy of Melancholy" (1639) counts fifty-four per cent. Greco-Latin and forty-six Gotho-Germanic; hence medicine, as to its vocabulary, remained stationery for the last two hundred and thirty years.

† *Cough*, n. and v. from German *keuchen* or *keichen* (to breathe hard, *pant*, *cough*). The German root *keuch* points to Persian *chafa* (cough), which clearly indicates the Ario-Japhetic origin of the Gotho-Germanic dialects.

Extract from Prof. W. D. Whitney's "Language and the Study of Language."

"It is not national prejudice that makes us claim for English literature, in respect to variety and excellence, a rank second to none. We can show, in every or nearly every department, men who have made our English tongue say what no other tongue has exceeded.

"This is not, however, the only test. We cannot but ask also how our language is fitted to admit and facilitate that indefinite progress and extension of thought and knowledge to which we look forward as the promise of the future. Has it all the capacity of development which could be desired for it? In their bearing upon this inquiry, two of its striking peculiarities—the two most conspicuous, in the view of the historical student of language—call for special notice: namely, its uninflective or formless character, and its composition out of two somewhat heterogeneous elements, Germanic and Romanic.

"Both these peculiarities have been made the subject of repeated reference in our discussions hitherto. For its poverty in formative elements, for its tendency to monosyllabism, for its inclusion of many parts of speech in the same unvaried word, we have compared English more than once with Chinese. But we must beware of misapprehending the scope and reach of the comparison."

201 common words, among which

The	occurs	10 times.
a	"	1 "
of	"	12 "
to	"	5 "
in	"	6 "
from	"	0 "
with	"	1 "
by	"	0 "
Pronoun of 1st person	"	9 "
" 2d "	"	0 "
" 3d "	"	10 "
be, aux.	"	3 "
have, "	"	4 "
shall, "	"	0 "
will, "	"	0 "
may, "	"	0 "
do, "	"	0 "
that	"	2 "
and	"	7 "
		70
other particles,		34
		104 particles.

Hence, Prof. W. D. Whitney's style requires about 201 common words to furnish 100 different words, and averages about fifty-one per cent. particles and fifty per cent. repetitions.

Origin of 100 *different words from the preceding Extract of Prof. W. D. Whitney's "Language and the Study of Language."*

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC, OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*			*German:*			
	claim, v. test, n. admit facilitate indefinite progress, n. peculiarities subject, n. conspicuous student call, v. uninflective inclusion	national prejudice literature respect, n. variety excellence rank, n. second department exceeded language extension promise, n. future, n. capacity development desired inquiry view, n. historical special	notice formless character composition heterogeneous elements repeated reference discussions poverty formative tendency monosyllabism parts unvaried compared	It is not that makes us for in to and a can, aux. show, v. every nearly men who have, aux. tongue say what	other this however the only, adj. ask of thought, n. knowledge look, v. forward all bearing, n. two striking, adj. most namely somewhat both hitherto many	speech same word once with 47	as 1 *Flemish:* fitted 1 *Gothic:* than 1		RESULT: Latin: 13 French: 37 Anglo-Saxon: 47 German: 1 Flemish: 2 Gothic: 1 100 50 per cent. Greco-Latin. 50 " Gotho-Germanic.
Greco-Latin words: 50* all *words of inherent meaning.*				*Gotho-Germanic words:* 50 of which 25 are particles, leaving but 25 *words of inherent meaning.*						

* Mulcaster's "Elementarie," A.D. 1582, has forty-one per cent. Greco-Latin, fifty-eight Gotho-Germanic, and one per cent. Celtic; hence, Greco-Latin rose nine per cent. in the philologic style from Mulcaster, A.D. 1582, to Prof. Whitney, 1878, or in three hundred years.

Extract from "A Short Course in Astronomy," by Henry Kiddle, A.M., Superintendent of Schools, New York, p. 127.

"In order to identify a comet, or ascertain that it is the same which has previously appeared, we must know: 1. The longitude of the perihelion of its orbit; 2. The longitude of its ascending node; 3. Its inclination to the ecliptic; 4. Its eccentricity; 5. The direction of the comet's motion; and 6. Its perihelion distance from the sun. These facts are called the *Elements of its Orbit.*

"204. *Elliptic comets.*—The elliptic comets are divided into two classes: those of short periods and those of long periods. The former are seven in number, and have all reappeared several times, their identity being satisfactorily established by an entire correspondence of their elements. The most noted of these is the comet of Encke, the period of which is about $3\frac{1}{3}$ years, nineteen returns of it having been recorded.

"The others are De Vico's, the period of which is $5\frac{1}{2}$ years; Winecke's, $5\frac{1}{2}$ years; Brorsen's, $5\frac{2}{3}$ years; Biela's, $6\frac{2}{3}$ years; Darrest's, $6\frac{2}{3}$ years; Faye's, $7\frac{1}{2}$ years. These comets are named after the distinguished astronomers who first discovered them, or determined their periods and predicted their returns.

"205. These comets have comparatively small orbits, the mean distance of each being less than that of Jupiter, and all revolving within the orbit of Saturn. The inclination of their orbits is comparatively small; and they all revolve from west to east. They are not conspicuous objects, but have been generally visible only with the aid of a telescope.

"206. With the exceptions of a few comets, the periods of which have been computed to be about 75 years, all the remaining elliptic comets are thought to be of very long periods, some more than 100,000 years.

"The comet of 1744 is estimated to require nearly 123,000 years to complete one revolution," &c.

266 common words, among which

The	occurs	25	times.	have, aux.	occurs	5	times.
a	"	4	"	shall, "	"	0	"
of	"	21	"	will, "	"	0	"
to	"	7	"	may, "	"	0	"
from	"	2	"	do, "	"	0	"
in	"	2	"	that	"	2	"
with	"	2	"	and	"	5	"
by	"	1	"			101	
Pron. of 1st per.	"	1	"		other particles,	28	
" 2d "	"	0	"			129	particles.
" 3d "	"	16	"				
be, aux.	"	8	"				

Hence, Superintendent Kiddle's didactic style requires about 266 common words to obtain 100 different words, and averages about forty-eight per cent. *particles*, and sixty-two per cent. repetitions.

Origin of 100 *different words from the preceding Extract of "A Short Course in Astronomy and the Use of the Globes," by Henry Kiddle, A.M., Superintendent of Schools, New York City.*

ARIO-JAPHETIC TYPE OF LANGUAGES:												ARIO-SEMITIC TYPE:
THRACO-PELASGIC, OR GRECO-LATIN FAMILY:					SCYTHO-GOTHO-GERMANIC FAMILY:			GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:			SEMITIC FAMILY:
Greek:	*Latin:*	*French:*			*Anglo-Saxon:*			*Irish:*				
perihelion	previously	order, n.	times	exception	In	long, adj.	nearly	each	RESULT:			
1	appeared	identify	identity	completed, v.	to	former	one	1	Greek:	1		
	ascending	comet	satisfactorily	require	a	seven	40		Latin:	14		
	facts	ascertain	established	revolution	or	all			French:	42		
	called	longitude	entire	42	that	most			Anglo-Saxon:	42		
	divided	orbit	correspondence		it	years	*German:*		German:	1		
	predicted	node	noted		is	nineteen			Gothic:	1		
	revolving	inclination	returns, n.		the	others	by		Irish:	1		
	conspicuous	ecliptic	recorded		same	named				100		
	objects, n.	eccentricity	distinguished, adj.		has, aux.	after	1					
	computed	direction	astronomers		we	first			57 per cent. Greco-Latin.			
	remaining	motion	discovered		must	small	*Gothic:*		42 " Gotho-Germanic.			
	very	distance	determined		know	less			1 " Celtic.			
	estimated	elements	comparatively		of	within	than					
	14	elliptic	mean, adj.		and	west	1					
		classes	generally		from	east						
		periods	visible		sun	only						
		number	aid, n.		two	few						
		several	telescope, n.		short	thought, v.						
Greco-Latin words: 57* all *words of inherent meaning*, except one.					*Gotho-Germanic words:* 42 of which 20 are *particles*, leaving but 22 *words of inherent meaning.*			*Celtic word:* 1.				

* O. Mitchel's "Popular Astronomy" shows fifty-six per cent. Greco-Latin, forty-three Gotho-Germanic, and one per cent. Celtic. Thus the astronomic style seems to require over fifty per cent. Greco-Latin, as shown in these didactic books.

Extract from the "London Times" of December 5, 1863.

"The number of suggestions, which have lately appeared in our columns on the condition of the destitute poor of London, prove at once the magnitude of the evil and the extent of the efforts made to remedy it. It is really surprising to see how many various agencies for this purpose come to light, when attention is once called to the subject. They work beneath the surface of society in unknown homes of poverty; their labor is almost unobserved, because, alas! when considered as a whole, almost ineffective; and we forget their existence in ordinary times, as we forget the poverty itself. Besides the workhouses and the ordinary relief of the parish Clergyman, we have Refuges, Homes, Societies for the relief of the distressed, Institutions for distressed workpeople, and all manner of minor agencies for distributing and organizing charity. It was, indeed, not unreasonably suggested in the letter of "A London Curate" in a recent impression, that these agencies are too numerous and various. It may be that they work in too disconnected and haphazard a way, and fling largesses broadcast every winter," &c.

181 common words, among which

The	occurs	15	times.
a	"	4	"
of	"	8	"
to	"	4	"
from	"	0	"
in	"	6	"
with	"	0	"
by	"	0	"
Pro. of 1st person	"	4	"
" 2d "	"	0	"
" 3d "	"	7	"
be, aux.	"	4	"
have, "	"	1	"
shall, "	"	0	"
will, "	"	0	"
may, "	"	1	"
do, "	"	0	"
that	"	2	"
and	"	8	"
		64	
other particles,		25	
		89	particles.

Hence, the style of the *London Times* requires about 181 common words to obtain 100 different words, and averages about forty-nine per cent. particles, and forty-five per cent. repetitions.

Origin of 100 *different words from the preceding Extract from the "London Times," December* 5, 1863.

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*		*German:*	*Danish:*	*Irish:*		
	appeared columns destitute, adj. magnitude extent various called subject, n. minor, adj. distributing suggested curate numerous disconnected	number suggestions condition poor, n. prove efforts remedy, v. really surprising agencies purpose, n. attention surface society poverty labor unobserved because alas considered uneffective existence ordinary times	relief parish clergy refuges distress, n. institutions distressed people manner organizing, v. charity unreasonably letter recent impression haphazard largesses	the of which have, aux. lately in our at once evil, n. and made to it is, aux. see, v. how many this come light, n. when work, v. beneath	unknown homes almost a whole, n. forget besides workhouses man all indeed not that may way broad every winter	so	cast	fling, v.		
	14	41		42		1	1	1		
Greco-Latin words: 55 all *words of inherent meaning*, except two.				*Gotho-Germanic words:* 44 of which 22 are particles, leaving but 22 *words of inherent meaning.*				*Celtic word:* 1.		

RESULT:

Latin:	14
French:	41
Anglo-Saxon:	42
German:	1
Danish:	1
Irish:	1
	100

55 per cent. Greco-Latin.
44 " Gotho-Germanic.
1 " Celtic.

Extract from the "New York Herald," March 31, 1870.

"PROCLAMATION OF THE FIFTEENTH AMENDMENT—NOW FOR A UNIVERSAL AMNESTY.

"Upon the final passage of the bill yesterday for the restoration of Texas, the last of the list of the late Southern rebellious confederacy, the President promptly issued his proclamation of the ratification of the fifteenth amendment to the national constitution, establishing equal suffrage through all the length and breadth of the land to citizens of all races and colors, and regardless of previous condition of servitude.

"The right of the citizen, therefore (male, above the age of twenty-one), to vote in all our political elections, white man, black man, yellow man or red man, is fixed in the supreme law of the land, and North, South, East, and West the politicians of all parties will actively begin to cultivate the colored element in view of the balance of political power—eight hundred thousand voters—which it commands. The negro question is thus definitely settled on the broad basis of civil and political equality."

164 common words, among which

The	occurs	21	times.
a	"	1	"
of	"	18	"
to	"	4	"
from	"	0	"
in	"	2	"
with	"	0	"
by	"	0	"
Pro. of 1st person	"	0	"
" 2d "	"	0	"
" 3d "	"	2	"
be, aux.	"	2	"
have "	"	0	"
shall "	"	0	"
will "	"	1	"
may "	"	0	"
do "	"	0	"
that	"	0	"
and	"	6	"
		57	
	other particles,	9	
		66	particles.

Hence, the *New York Herald's* style requires about 164 common words to obtain 100 different words, and averages about forty per cent. particles, and thirty-nine per cent. repetitions.

Origin of 100 *different words from the preceding Extract from the "New York Herald," March* 31, 1870.

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:					SCYTHO-GOTHO-GERMANIC FAMILY:			GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Spanish:*	*Anglo-Saxon:*					
	universal equal previous cultivate definitely basis equality 7	proclamation amendment amnesty final passage bill restoration list rebellious confederacy president promptly issued ratification rational constitution establishing suffrage citizens races, n. colors regardless condition	servitude male, adj. age vote, v. political elections fixed supreme law politicians parties actively colored element view, n. balance power votes command, v. question, n. civil 44	Negro 1	of the fifteenth now for a upon yesterday late last, adj. southern his through all length and breadth land, n. to right, n. therefore above twenty	one in our white man black yellow or red is with South East West will, aux. begin eight hundred thousand which it thus settled	on broad 48		RESULT: Latin: 7 French: 44 Spanish: 1 Anglo-Saxon: 48 100 52 per cent. Greco-Latin. 48 " Gotho-Germanic.	
Greco-Latin words: 52 all *words of inherent meaning.*					*Gotho-Germanic words:* 48 of which 19 are particles, leaving but 29 *words of inherent meaning.*					

Extract from the "New York Weekly Tribune," Nov. 22, 1871.

HORACE GREELEY'S OPENING EDITORIAL.

"The consolidation of Italy, so long fragmentary and impotent, into one powerful State, with Rome as its capital; the humiliation of France through a series of crushing defeats, ending with the siege and capitulation of her proud and gay metropolis; the expulsion of the Bourbons from the Spanish throne, and the substitution for them of a scion of the most liberal among royal houses; the virtual absorption of the kingdoms of Saxony, Hanover, Bavaria, with Baden, Hesse, the Hanse Towns, &c., under the headship of Prussia, into the triumphant and powerful empire of North Germany; and the arming of Russia to re-assert her preponderance in the councils of Europe, or to prosecute her often postponed, but never relinquished designs on the great city founded by Constantine, and the vast but decaying and anarchical dominion of the Sultan, all combine to invest with profound interest the ever-changing phases of our tidings from the Old World. The Tribune, through trusted correspondents stationed at all points in Europe, where great movements are in progress or imminent, aims to present a complete and instructive panorama of events on that continent, and to mirror," &c.

170 common words, among which

The	occurs	18 times.
a	"	3 "
of	"	15 "
to	"	4 "
from	"	2 "
in	"	2 "
with	"	4 "
by	"	1 "
Pronoun, 1st person	"	1 "
" 2d "	"	0 "
" 3d "	"	4 "
be, aux.	"	0 "
have, "	"	0 "
shall, "	"	0 "
will, "	"	0 "
may, "	"	0 "
do, "	"	0 "
that	"	1 "
and	"	10 "
		65
	other particles,	17
		82 particles.

Hence, Greeley's style required about 170 common words to furnish 100 different words, and averaged about 48 per cent. particles and forty-one per cent. repetitions.

Origin of 100 *different words from the preceding Extract from the "New York Weekly Tribune, Nov.* 22, 1871," *Horace Greeley's Editorial.*

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC FAMILY:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*French:*			*Anglo-Saxon:*		*German:*	*Danish:*	*Irish:*		
panorama	Fragmentary	designs, n.	complete	the	headship	so	trusted	aims, v.		
1	powerful	city	instructive	of	north	as	1	1.		
Latin:	capital	founded	continent	long	or	by				
consolidation	humiliation	vast	mirror, v.	and	often	3				
important	crushing	decoying	44	into	but					
state, n.	defeats, n.	anarchical		one	never					
series	siege	dominion		with	on					
metropolis	capitulation	combine		its	great					
virtual	gay	invest		through	our					
triumphant	expulsion	profound		a	all					
reassert	throne	interest, n.		ending	tidings					
prosecute	scion	changing		proud	oid					
postponed	substitution	phases		from	world					
relinquished	liberal	Tribune		for	at					
progress, n.	royal	correspondents		most	where					
events	absorption	stationed		among	are					
13	empire	points, n.		houses	that					
	arming	movements		kingdoms	37					
	preponderance	imminent		towns						
	councils	present, v.		under						
Greco-Latin words: 58* all *words of inherent meaning.*				*Gotho-Germanic words:* 41 of which 22 are particles, leaving but 19 *words of inherent meaning.*				*Celtic word:* 1.		

RESULT:

Greek:	1
Latin:	13
French:	44
Anglo-Saxon:	37
German:	3
Danish:	1
Irish:	1
	100

58 per cent. Greco-Latin.
41 " Gotho-Germanic.
1 " Celtic.

* Thus the Press of the English-speaking populations, as shown by three of her foremost representatives, uses over fifty per cent. Greco-Latin. Such daily reading is calculated to decrease the Gotho-Germanic element in the English language.

Extract from Tennyson's "Ode to Memory."

" Large dowries doth the raptured eye
To the young spirit present,
When first she is wed;
And like a bride of old
In triumph led,
With music and sweet showers
Of festal flowers,
Into the dwelling she must sway.
Well hast thou done, great artist memory,
In setting round thy first experiment
With royal frame-work of wrought gold,
Needs must thou dearly love thy first essay,
And foremost in thy various gallery
Place it, where sweetest sunlight falls
Upon the storied walls;
For the discovery
And newness of thine art so pleased thee,
That all, which thou hast drawn of fairest
Or boldest since but lightly weighs
With thee unto the love thou bearest,
The first born of thy genius, artist like,
Even retiring thou dost gaze
On the prime labor of thine early days;
No matter what the sketch may be;
Whether the high field or the bushless Pike,
Or even a sand-built ridge," &c.

157 common words, among which

The	occurs	10	times.	have, aux.	occurs	2	times.
a	"	2	"	shall, "	"	0	"
of	"	6	"	will, "	"	0	"
to	"	1	"	may, "	"	1	"
from	"	0	"	do, "	"	2	"
in	"	3	"	that	"	1	"
with	"	3	"	and	"	3	"
by	"	0	"				
Pronoun, 1st per.	"	0	"			50	
" 2d "	"	12	"		other particles,	23	
" 3d "	"	3	"				
be, aux.	"	1	"			73	particles.

Hence, Tennyson's poetic style requires about 157 common words to obtain 100 different words, and averages about forty-seven per cent. particles and thirty-six per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Tennyson's "Ode to Memory."*

Tennyson is the only English poet whose works have been honored with a concordance during his lifetime: Shakespeare and Milton received that honor after death. It is now to be conferred upon Pope.

ARIO-JAPHETIC TYPE OF LANGUAGES: | **ARIO-SEMITIC TYPE:**

THRACO-PELASGIC OR GRECO-LATIN FAMILY: | **SCYTHO-GOTHO-GERMANIC FAMILY:** | **GOMERO-CELTIC FAMILY:** | **SARMATO-SCLAVONIC FAMILY:** | **SEMITIC FAMILY:**

Greek:	*Latin:*	*French:*	*Italian:*	*Anglo-Saxon:*				*Dutch:*	*Welsh:*		*Hebrew:*
	raptured spirit triumph, n. festal experiment various walls genius prime	large dowries present, v. music flowers artist memory royal essay gallery place, v. discovery art, n. pleased retiring labor matter	storied, adj.	doth, aux. the eye to young when first she is, aux. wed and like a bride of old in led with	sweet must well hast, aux. thou great setting round frame work gold needs, v. dearly love, v. foremost where sunlight falls upon	for newness that all which drawn fairest or boldest since but weighs bearest ever early, adj. days no might, aux. what	whether high field bushless or even, adv. sand built ridge	sketch, n. 1 *Danish:* dwelling 1 *Icelandic:* sway, v. 1	pike, n. 1		gaze, v. 1
	9	17	1	66			2				

RESULT:

Latin:	9
French:	17
Italian:	1
Anglo-Saxon:	66
German:	2
Dutch:	1
Danish:	1
Icelandic:	1
Welsh:	1
Hebrew:	1
	100

27 per cent. Greco-Latin.
71 " Gotho-Germanic.
1 " Celtic.
1 " Semitic.

Greco-Latin words:	*Gotho-Germanic words:*	*Celtic word:*	*Semitic word:*
27*	71	1.	1.
all words of *inherent meaning.*	of which 32 are particles, leaving 39 *words of inherent meaning.*		

* Caedmon's "Poetic Paraphrase on the Fall of the Angels," A.D. 680, shows four per cent. Greco-Latin and ninety-six Gotho-Germanic or Anglo-Saxon; hence, Greco-Latin rose twenty-three per cent. in the English poetic style from Caedmon, A.D. 680, to Tennyson, 1878, or in twelve hundred years; but in other styles of writing Greco-Latin rose to sixty-five per cent., and Gotho-Germanic diminished in the same ratio, as will appear in our *nine styles of writing.*

Extract from Gladstone's Speech on Legislation for Workingmen, delivered at Greenwich, October 28, 1871.

"Now, gentlemen, I am drawing very near my close, but I must still refer to the sentiment, which undoubtedly has been more perceptible in the country during the present year, than I have noticed it in a good many former years—I mean the suspicion on the part of many members of the working classes, that they are not governed as they ought to be, and that their interests are not properly considered. Well, I will not enter upon the particular causes, connected with the state of Europe, which may go far to account for that sentiment; but I will venture to say this: that I think the workingmen will do well briefly and calmly to review history with respect to the last eighteen years. I take that period—I might take a longer one—but I take that period, because it enables me to present results in a tolerably simple form, and because it is a period within which I have been most intimately conversant with a number of questions, with which the welfare of the masses of the community is deeply and directly concerned Now, within those eighteen years, what has taken place affecting all," &c.

198 common words, among which

The	occurs	9 times.
a	"	5 "
of	"	5 "
to	"	6 "
in	"	3 "
with	"	5 "
from	"	0 "
by	"	0 "
Pronoun 1st person	"	13 "
" 2d "	"	0 "
" 3d "	"	6 "
be, aux.	"	6 "
have, "	"	4 "
shall, "	"	0 "
will, "	"	3 "
may, "	"	2 "
do, "	"	0 "
that	"	5 "
and	"	3 "
		75
	other particles,	33
		108 particles.

Hence, Gladstone's style requires about 198 common words to obtain 100 different words, and averages about fifty-four per cent. particles and forty-nine per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Gladstone's Speech on Legislation for Workingmen, delivered at Greenwich, October* 28, 1878.

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*			*German:*			
	very connected state, n. venture intimately 5	gentle close, n. refer sentiment undoubtedly perceptible country during present, adj. noticed suspicion part, n. members classes governed interests, n. properly considered enter particular, adj. causes, n. accounts, v. briefly	calmly review, v. history respect, n. period enables present, v. results, n. tolerable simple form, n. conversant number, n. questions, n. masses community directly concerned place affecting 43	now men I am, aux. drawing, v. near, adv. but must still, adv. to the which has, aux. more, adv. in year it a good many former mean, v. on	of working, adj. that not ought and will, aux. upon with may, aux. go far, adv. for say this think do last, adj. eighteen take longer, adj. one welfare	deeply what others all 50	as 1 *Gothic:* than 1			RESULT: Latin: 5 French: 43 Anglo-Saxon: 50 German: 1 Gothic: 1 100 48 per cent. Greco-Latin. 52 " Gotho-Germanic.
Greco-Latin words: 48 all *words of inherent meaning,* except two.				*Gotho-Germanic words:* 52 of which 32 are particles, leaving but 20 *words of inherent meaning:*						

Extract from President Grant's Inaugural Address, March 4, 1869.*

"CITIZENS OF THE UNITED STATES:

"Your suffrages having elected me to the office of President of the United States, I have, in conformity with the Constitution of our country, taken the oath of office prescribed therein. I have taken this oath without mental reservation, and with the determination to do, to the best of my ability, all that it requires of me.

"The responsibilities of the position I feel, but accept them without fear. The office has come to me unsought; I commence its duties untrammeled. I bring to it a conscientious desire and determination to fill it to the best of my ability to the satisfaction of the people. On all leading questions agitating the public mind I will always express my views to Congress, and urge them according to my judgment, and when I think it advisable, will exercise the constitutional privilege of interposing a veto to defeat measures which I oppose. But all laws will be faithfully executed, whether they meet my approval or not.

"I shall on all subjects have a policy to recommend, none to enforce, against the will of the people. Laws are to govern all alike—those opposed to as well," &c.

198 common words, among which

The	occurs	17	times.	have, aux.	occurs	4	times.
a	"	3	"	shall, "	"	1	"
of	"	9	"	will, "	"	3	"
to	"	14	"	may, "	"	0	"
from	"	0	"	do, "	"	0	"
in	"	1	"	that	"	1	"
with	"	2	"	and	"	4	"
by	"	0	"			85	
Pro. of 1st per.	"	16	"	other particles,		17	
" 2d "	"	1	"			102	particles.
" 3d "	"	8	"				
be, aux.	"	1	"				

Hence, President Grant's style requires about 198 common words to furnish 100 different words, and averages fifty-two per cent. particles, and forty-nine per cent. repetitions.

* As every American who can read does usually read the President's Inaugural Address, it is the fittest linguistic representative of its day.

Origin of 100 *different words from the preceding Extract of President Grant's Inaugural Address, March* 4, 1869.

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC, OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*			*German:*			
	United States elected prescribed agitating express, v. Congress urge veto, n. faith subjects, n. 11	Citizens suffrages office President conformity constitution country mental reservation determination ability requires responsibilities position accept commence duties untrammeled, adj. conscientious desire, n. satisfaction people, n. questions, n.	public, adj. views, n. according, prep. judgment advisable exercise, v. constitutional privilege interposing defeat, v. measures, n. oppose executed approval policy recommend enforce govern 41	of the your having me to in with taken oath therein this without and do best all that it feel but fear, n. come	unsought bring a fill on leading mind, n. will, aux. when think always which law be, aux. fully whether meet, v. or not shall none against alike	well 47	as 1			

RESULT:

Latin:	11
French:	41
Anglo-Saxon:	47
German:	1
	100

52 per cent. Greco Latin.
48 " Gotho-Germanic.

Greco-Latin words:
52
all words of inherent meaning, except one.

Gotho-Germanic words:
48
of which 29 are particles, leaving but 19 words of inherent meaning.

*Extract from Queen Victoria's Address to Parliament, February 6, 1866.**

"My Lords and Gentlemen:

"It is with great satisfaction that I have recourse to your assistance and advice.

"I have recently declared my consent to a marriage between my daughter, Princess Helena and Prince Christian of Schleswig Holstein Sonderbourgh-Augustenburg. I trust this union may be prosperous and happy.

"The death of my beloved uncle, the King of the Belgians, has affected me with profound grief. I feel great confidence, however, that the wisdom, which he evinced during his reign, will animate his successor, and preserve for Belgium her independence and prosperity.

"My relations with foreign powers are friendly and satisfactory, and I see no cause to fear any disturbance of the general peace. The meeting of the fleets of France and England in the ports of the respective countries has tended to cement the amity of the two nations, and to prove to the world their friendly concert in the promotion of peace.

"I have observed with satisfaction that the United States, after terminating successfully the severe struggle in which they were so long engaged, are wisely repairing the ravages of civil war. The abolition of slavery is an event calling," &c.

178 common words, among which

The	occurs	17 times.	have, aux	occurs	4 times.
a	"	2 "	shall, "	"	0 "
of	"	11 "	will, "	"	1 "
to	"	6 "	may, "	"	1 "
from	"	0 "	do, "	"	0 "
in	"	3 "	that	"	3 "
with	"	4 "	and	"	6 "
by	"	0 "			—
Pro. of 1st person	"	11 "			79
" 2d "	"	1 "		other particles,	11
" 3d "	"	7 "			—
be, aux	"	2 "			90 particles.

Hence, Queen Victoria's diplomatic style requires about 178 common words to furnish 100 different words, and averages fifty per cent. particles and 44 per cent. repetitions.

* As every word in a document like this is considered and studied by the author, and eagerly canvassed by every Englishman who can read, it is one of the fittest linguistic representatives of its day, especially referring, as it does, to domestic and State affairs.

Origin of 100 *different words from the preceding Extract of Queen Victoria's Address to Parliament, February* 6, 1866.

ARIO-JAPHETIC TYPE OF LANGUAGES.								ARIO-SEMITIC TYPE.
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:			GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*		*German:*	*Welsh:*		
	Evinced animate, v. successor disturbance United States terminating slavery event calling	satisfaction recourse assistance advice recently declared consent, n. marriage Princess Prince union prosperous uncle affected profound grief confidence during reign. n. preserve independence prosperity relations	foreign powers satisfactory cause, n. general peace parts respective countries tended cement, v. amity nations prove concert promotion observed successfully severe engaged repairing ravages civil	abolition	It is with great that I have, aux. to your a between daughter this may, aux. the death of beloved king feel however wisdom which	will, aux. for friendly see no fear, v. any meeting, n. fleets, n. in two world after long wisely war	so 1 *Danish:* trust, v.	happy struggle, n.		
	10		47		39	1	2		

RESULT:

Latin:	10
French:	47
Anglo-Saxon:	39
German:	1
Danish:	1
Welsh:	2
	100

57 per cent. Greco-Latin.
41 " Gotho-Germanic.
2 " Celtic.

Greco-Latin words:
57
all *words of inherent meaning*, except one.

Gotho-Germanic words:
41
of which 22 are particles, leaving but 19 *words of inherent meaning.*

Celtic words:
2.

After closing our analysis with England's Queen, it is but fair we should mention here one of England's bravest daughters, *Mrs. Belzoni*, whose presence cheered her husband's arduous explorations in Egypt, which added to the British Museum its finest relics: the colossal head, styled the *Young Memnon*, the *Alabaster Sarcophagus*, &c. As she was long among Moslem women, she wrote an interesting sketch of their manners, customs and mode of life, which, being a unique acquisition to English literature, deserves attention and perusal. While in Brussels, 1849 and 1850, we became acquainted with Mrs. Belzoni, who, the day before our departure, came and invited my wife and me to take tea with her. We were the only guests. As she ever took a warm interest in archeologic researches and discoveries, we conversed freely about them. She spoke of Gliddon and his writings on Egyptian antiquities, then added:

"I was with my husband during his arduous labors in Egypt and traversed the Holy Land with only a guide; now I have but one desire, which is to visit America, in order to see Niagara and those Indian Mounds, described by Davis and Squier."

From such conversation, on the part of one nearly "three score and ten," may be inferred, that she was still young in mind. Thus the evening had passed delightfully, and we were about taking leave, when she asked me in a most winning manner:

"Doctor, will you do me a favor?" As I had previously given her medical advice, I thought her request was of a professional character. "Certainly, madam, I will do anything in my power for you." "Then you will accept this hand: I have borne it about me for twenty-two years, in remembrance of my husband and his discoveries." "I am the last man to deprive you of so precious a relic." "But you just now said you would do anything in your power for me; it is certainly in your power to receive it as a memento of me." "As such, madam, I will gratefully accept and keep it."

It was the hand of the mummy of the Egyptian priestess her husband found in the tomb of Psammuthis, 1818, to which she added manuscripts and diagrams of Egyptian Freemasonry; then she seized a pen and wrote on them: "*My unlettered Theory.*" The mummy of the priestess is in the Brussels Museum, minus the right hand. Those interesting relics are now in my possession. In 1851 I was delighted to learn, that Parliament had granted her an annual pension of £100.

ORIGIN OF THE ENGLISH LANGUAGE.

"Language is the armory of the human mind, containing at once the trophies of the past, and the weapons for its future conquests."—COLERIDGE.

BEFORE we could reach the origin of the English language, we had to trace its progress from the earliest written document, King Ethelbert's Code of Laws, A.D. 597, showing ninety-four per cent. Anglo-Saxon and six per cent. Greco-Latin—to the "Constitution of the United States," 1789, numbering but thirty-six per cent. Anglo-Saxon and sixty-two per cent. Greco-Latin. As we advanced in this long vista of thirteen centuries, we noticed the linguistic and literary progress by pointing out numerous authors and events that stimulated thought, language, and literature; even a new discovery in art or science, whether in or out of England, was mentioned in its place and time, so as to indicate when and how ideas and words came into England's idiom. Any movement that favored intellectual activity, or betokened mental stagnation, was eulogized or stigmatized. Any author, whose writings influenced Europe's advancement, finds a grateful tribute in these pages, showing the cream and essence of linguistic lore, now to be found in the English language, as set forth in our fifty Tables of the English Period, A.D. 1600–1878. The expansion of the English-speaking populations is mentioned *en passant*. Thus only could we fully and properly portray the workings of the Anglo-Saxon, Franco-English, and English mind from A.D. 597 to 1878. Only in this English period, when the language has passed through its various transitions, can we trace its origin from the fifty Tables, numbering 5,000 words, among which particles like *the*, *of*, *and*, &c., occur each fifty times; so other words are repeated among the 5,000. We therefore again drop repetitions, and only retain different words, as may be observed in the following columns of *Ultimate Totals* and *percentages*, that irrevocably prove the origin of the English language:

Different words from the Fifty Tables of the English Period, A.D. 1600–1878.

NOUNS:

ARIO-JAPHETIC TYPE OF LANGUAGES:								ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:					SCYTHO-GOTHO-GERMANIC FAMILY:	GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*			*Anglo-Saxon:*			
1. o.	1. spirit	1. forme	consent		1. beginning			
	cattel	face	parliament		God			
2. rapsidie.	2. act	firmament	commission		heauen			
	blister	place	commissioners		Earth			
	index	herbe	causes		darknesse			
	picture	fruit	nature		deepe			
	combination	signes	money		waters			
3. o.	3. study	seasons	use		light			
	signification	creature	crown		Day			
	nihil	beast	pretence		Night			
	laus	2. noise	prerogative		Evening			
	Deo	grace	grant		Morning			
	student	modestie	time		midst			
	theatrum	vertue	army		land			
	speculâ	hypocrite	peace		seas			
4. o.	4. angel	rose	protestants		grasse			
	conduct	marriage	arms		seed			
	fate	vowes	defence		tree			
	event	contraction	condition		kinde			
	state	religion	election		yeeres			
5. o.	5. subjects	solidity	members		starres			
	commitments	masse	debates		life			
	prosecutions	visage	proceedings		whales			
	fines	counterfet	bail		thing.			
	jurors	presentment	punishment		2. tong			
6. o.	6. apprehension	front	6. approbation		forehead			
	perfecting	command	impression		loue			

| | | |

Different words from the Fifty Tables of the English Period, A.D. 1600–1878.

NOUNS:

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC, OR GRECO-LATIN FAMILY:						SCYTHO-GOTHO-GERMANIC FAMILY:		GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*				*Anglo-Saxon:*				
28. o.	28. epoch	means	justice			rise				
	process	ceremonies	tranquillity			heads				
	series	opposers	defence			offspring				
	accuracy	cry	posterity			9. names				
29. o.	29. attitude	disorder	article			godliness				
	translation	importance	section			10. settlement				
	flora	argument	senate			11. ends				
	fauna	paper	electors			12. reach				
30. o.	30. interference	objection	qualifications			littleness				
	curve	management	citizen			meaning				
31. o.	31. fecundity	affair	taxes			nicety				
	duration	multitude	numbers			writers	*Dutch:*	*Welsh:*		
32. o.	32. advent	10. liberty	service			watch				
33. o.	33. explanation	country	15. vehicle			hope				
34. o.	34. o.	independence	nations			greatness				
35. o.	35. opponent	ancestors	point			sunbeam	9. ink	11. happiness		
36. o.	36. Christianization	chieftains	universality			summer				
	repulsion	expeditions	advantage			13. owner				
37. o.	37. currency	territory	sentiments			14. welfare				
38. archetype	38. lines	institutions	interests			blessings	*Danish:*	*Armoric:*		
39. phenomena	39. intellect	language	reputation			15. o.				
	rate	customs	sermons			16. stead				
	ideas	founders	divines			youth				
	subjugation	government	sects			17. West	13. wrongs	12. attempts		
40. o.	40. castles	11. declaration	16. dialects			readers				
41. o.	41. test	representatives	annals			oar				
	peculiarities	respect	composition			axe				

| | | |

Different words from the Fifty Tables of the English Period, A.D. 1600–1878.

NOUNS:

ARIO-JAPHETIC TYPE OF LANGUAGES;								ARIO-SEMITIC TYPE:
THRACO-PELASGIC, OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:		GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*				
		strangers	labour	slits				
		industry	motion	bone				
		subordination	muscle	nut	*Danish:*			
		appearance	influence	pound				
		dominion	adventurer	meat	25. leg			
		sovereign	mariners	26. tidings	cake			
		cities	officer	homes				
		rulers	coursers	misbehavior				
		maintenance	signal	27. step				
		security	qualities	room	*German:*			
		measure	25. fillet	neighborhood				
		19. expression	veal	28. o.	25. stuffing			
		voice	pork	29. land-slips				
		resolution	piece	waves				
		regard	lemon	ridges				
		choice	peel	beds	*Dutch:*			
		considerations	sauce	30. brightness				
		relation	table	rope	25. pepper			
		silence	note	31. skin				
		situation	almond	layers				
		diminution	rest	thickness	*Gothic:*			
		zeal	marketing	hair				
		20. breeze	contrary	feathers	28. queen			
		hours	26. miles	scales				
		past	discharge	weight				
		21. people	cannon	food				
		race	parties	shell				

	realm	groups		limestone			
	speculations	squares		slowness			
	proprietors	courier		growth			
	bargains	construction		32. shade			
	purchase	families		daughter			
	terms	terror		mother			
	engagements	refuge		heathen			
	necessity	delay	*Spanish:*	death	*German:*		
	sort	troops		wife			
22.	void	27. possession		gospel	29. icebergs		
	rank	capital	25. cocoa	women			
	orb	governor		husband			
	magnificence	summons		33. feet			
	desert	requisition		34. dream	*Danish:*		
	urns	faction		grave			
	joy	ascendency		dust	29. drift		
	myriads	magistracy		sorrow		*Welsh:*	
	myrtle	offices		morrow			
	mountains	captains		field			
	thrones	dignitaries		footsteps	*Swedish:*	34. prints	
	sceptres	honours		sands	29. osars		
23.	classes	allegiance		main			*Russian:*
	substantive	opposition		strife		*Irish:*	
	noun	28. transformation		35. breadth			
	pronoun	corruption		wish	*German:*		
	adjective	invasion		36. brokers			29. beaches?
	verb	tendency		37. watchmen	34. strife	34. drums	
	adverb	pages		hands			
	preposition	monument		firesides			
	conjunction	conclusion		gold		*Welsh:*	
	interjection	variety		path	*Danish:*		
	precision	style		38. holding			
	classifications	account		39. store	37. flags	36. carriers	
	Mister	portion		heat			
	communication	29. agencies		level			
	abbreviations	glaciers		40. guests		*Irish:*	
	diversions	operation		crowds	*Swedish:*		
	application	intensity		singers			
	origin	escars		ladies	36. rotteness		
	present	terraces		knights		38. aim	
	parents	action		feelings			
	syntax	rivers		loveliness			
24.	pilot	ocean		sons			
	cable	elevation		dishes			

Different words from the Fifty Tables of the English Period, A.D. 1600–1878.

NOUNS:

ARIO-JAPHETIC TYPE OF LANGUAGES:								ARIO-SEMITIC TYPE:
THRACO-PELASGIC, OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:		GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*	*German:*	*Welsh:*		
		continents	dangers	41. bearing	42. cough	49. pike		
		formation	inquiry	42. windpipe		50. struggle		
		close	sense	lungs				
		detail	investigation	chest	*Danish:*			
		records	training	wheezing				
		commencement	research	headache	42. tightness			
		examples	theory	sickness				
		30. density	36. adoption	43. sun.				
		solidification	proportion	east				
		rays	modification	44. evil	*German:*			
		fringes	signification	whole				
		planes	nation	workhouses	49. showers			
		analogy	crusades	winter				
		cord	enterprise	45. towns				
		intervals	material	headship				
		molecule	elaboration	north	*Dutch:*			
		consequence	vent	46. yesterday				
		system	manufactures	south	49. sketch			
		instant	markets	47. fear				
		angles	conduits	48. o.				
		31. naturalists	reception	49. bride				
		features	resistance	frame	*Danish:*			
		animals	substance	sunlight				
		plants	organization	newness	49. dwelling			
		plan	37. assaults	50. meeting				
		structure	mining	fleets				
		complication	temple					
				237				

| | | |

Different words from the Fifty Tables of the English Period, A.D. 1600–1878.

NOUNS:

ARIO-JAPHETIC TYPE OF LANGUAGES:								ARIO-SEMITIC TYPE:
THRACO-PELASGIC, OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:		GOMERO-CELTIC FAMILY:	SARMATO SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French;*		*Anglo-Saxon:*				
		chivalry	scion					
		sufferings	substitution					
		admirers	absorption					
		crusaders	preponderance					
		tutors	councils					
		dresses	designs					
		dances	phases					
		fashion	tribune					
		41. literature	correspondents					
		extension	46. proclamation					
		promise	amendment					
		capacity	amnesty					
		elements	passage					
		poverty	bill					
		monosyllabism	restoration					
		42. inflammation	list					
		membrane	confederacy					
		tubes	president					
		symptoms	ratification					
		fever	suffrage					
		constriction	servitude					
		tenderness	politicians					
		respiration	balance					
		expectoration	voters					
		temperature	question					
		lassitude	47. conformity					
		uneasiness	reservation					

43. comet	determination	*Spanish:*		
longitude	ability			
orbit	responsibilities			
node	desire			
inclination	satisfaction		46. negro	
ecliptic	privilege			
eccentricity	approval			
direction	policy			
identity	48. suspicion			
correspondence	results			
returns	community	*Spanish:*		
astronomers	49. doweries			
aid	music			
telescope	flowers			
exception	artist		4	
44. suggestions.	essay			
poor	gallery			
efforts	50. recourse			
surface	assistance	*Italian:*		
existence	advice			
relief	princess			
parish	union		1	
clergy	uncle			
refuges	grief			
distress	confidence			
charity	prosperity			
impression	amity			
hazard	concert	*Portuguese:*		
largesses	promotion			
45. Humiliation	ravages			
siege	abolition			
capitulation			1	
expulsion	686			

Different words from the Fifty Tables of the English Period, A.D. 1600–1878.

VERBS:

ARIO-JAPHETIC TYPE OF LANGUAGES:								ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:	GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:	
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*				
1. o	1. created	1. multiply	enter	1. was				
	mooved	2. o	repair	said				
	diuided	3. tumbled	redress	let				
	called	travelled	attend	saw				
	appeare	delighted	receives	made				
	2. o	sequestred	fixed	gathered				
	3. expatiated	4. vaunting	annexed	bring				
	culminating	endanger'd	subsisting	yeelding				
	deest	perish	offered	giue				
	positus	returns	continues	set				
	4. remains	5. suspending	14. adopted	hath				
	5. assumed	pretended	form	flie	*Welsh:*			
	erecting	dispensing	establish	blessed				
	inflicted	exercised	insure	fill				
	6. perfecting	levying	ordain	2. done	2. blurres			
	calculated	allowed	granted	dar'st	roares			
	7. confus'd	impeached	vested	wag				
	8. producing	questioned	composed	takes				
	animate	required	chosen	pluckes				
	9. despised	imposed	attained	glow				
16. catching	10. subdued	impanneled	apportioned	thought				
	possessed	pass	determined	thunders				
	exterminated	6. recommend	15. used	looke				
	11. dissolve	astonish	supplied	seated				
	connected	command	acquired	threaten				
30. o	impel	7. presume	enable	kissing				
	secure	scan	obtain	3. read				
	effect	plac'd	endeavour	get				
	12. dissects	rest	16. commence	live				

13.	exhibit	prefer	promises		lead	*German:*			
14.	o	reasoning	polished		4. spake	4. rue			
	provide	err	esteemed		rackt				
	promote	abus'd	17. achieved		answer'd				
	included	mount	decline		put				
15.	distribute	guides	excelled		upheld				
	neglected	measure	restored		overthrow				
	contribute	8. disgusted	embellished		lost				
	induced	ensue	succeeding		laid				
	study	fancied	censure		swallow'd	*Flemish:*			
	facilitating	rules	pursue		5. ought	6. fitted			
16.	adulterated	inspiring	vanishes		6. awaken				
	vitiated	close	18. compared		bear				
	fluctuating	9. regarded	employed		7. know				
	predominated	insist	recognized		hangs				
	substituted	objected	19. administer		deem				
	imitating	consist	arrived		die				
17.	separated	concerned	apprise		rise				
	perpetuate	10. enjoyed	assured		fall				
	relapsing	retained	appertaining		go				
	describe	imported	imply		weigh				
	extinguished	inherited	influenced		8. waits				
	illustrated	limited	supported		outdone				
	transcribe	transplanted	muse		sung				
18.	subjected	preserved	20. deplore		breeds				
	collected	changes	trace		9. hearing				
19.	designating	affixed	admire		found				
	conduce	suit	adores		10. drawn				
20.	recline	invested	invite		11. becomes				
	recall	considered	engaged		hold				
21.	corrected	11. assembled	21. alleged		12. means				
	extort	entitle	complying		broke				
	inveighed	endowed	suspected		13. must				
22.	o	deriving	accrued		follow				
23.	asserted	alter	complained		14. bound				
24.	o	abolish	22. departed		15. written				
25.	o	organizing	exiled		bids				
26.	removed	12. descending	peopled		16. began				
27.	ejected	escaped	23. arranged		foretold				
	accommodating	represent	maintained		send				
	dispossessed	laboured	deny		17. learned				
28.	intended	13. preceding	retained		18. o				
	expected	affected	classed		19. clothed				
29.	acting	related	24. encourage		withdrawing				

Armoric:		
7. hurl'd		
12. attempted		
Welsh:		
14. carried		
15. printed		
Armoric:		
17. tempted		
Welsh:		
18. struggling		

Different words from the Fifty Tables of the English Period, A.D. 1600–1878.

VERBS:

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:					SCYTHO-GOTHO-GERMANIC FAMILY:		GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:	
Greek:	*Latin:*	*French:*			*Anglo-Saxon:*					
	extending	satisfied	searching		20. sigh					
	30. undulating	turning	approach		swept					
	superadded	pace	gratified		fans					
	31. investigated	confronted	36. adapted		trod					
	32. prosecuting	25. season	37. guarded		loved					
	inducing	moisten	revive		scattered					
	33. o	roast	surrendered		moaning					
	34. o	baste	appeal		whisper					
	35. averted	flavor	march		swell	*Gothic:*				
	offended	26. decided	38. affirming		chill					
	36. compelled	abandoned	furnished		21. o	21. warmed				
	37. redeem	quit	39. advance		22. wears					
	ponder	summoned	occupy		burning					
	perpetrated	join	prepared		greets	*Dutch:*				
	38. constituting	ordered	encounter	*Spanish:*	mourned					
	emerged	27. proclaim	40. flourished		shaken	22. started				
	differentiate	demanding	41. exceeded	27. cavil	smite					
	occur	accompanied	desired		talk					
	39. adding	obeyed	42. o		23. o	*Danish:*				
	expanded	treated	43. identify		24. heaving					
	40. attracted	resisted	ascertain		feel	24. casting				
	express	experienced	recorded		smiled		*Welsh:*			
	celebrated	defeated	discovered		25. eat					
	41. claim	remember	completed		26. spread	*Swedish:*	25. rub			
	admit	28. assigned	44. prove		left					
	42. hurried	specified	remedy	*Spanish:*	27. named	24. lifted				
	43. ascending	remarked	surprising		28. comes					
	predicted	latinizing	45. arming	1.	29. run					
	revolving	29. [illegible]	founded		30. arise		30. happen			

	computed		combined		invest		show				
44.	suggested		modified		stationed		thrown				
45.	reassert		contain		present		twist				
	postponed		existing		mirror		31. overlooked				
	decaying	30.	polarizes	46.	issued		32. welcomed				
	relinquish		coloured		vote		strengthening				
46.	cultivate		suppose		accept		33. teaches				
47.	elected		neutralized	47.	interposing		understood	*Danish:*			
	prescribed	31.	containing		oppose		wishes				
	agitating		influenced		execute		keeps	34. trust			
	urge	32.	signifies		enforce		tell				
48.	venture		styled		govern		34. slumbers				
49.	o		married	48.	refer		fleeting				
50.	evinced		practiced		noticed		beating				
	terminating		embraced		account		remind				
		33.	executed		review		sailing				
	109.		accustoms	49.	pleased		35. winning				
			rectify		retiring		fulfilling				
			performed	50.	declared		undertakes				
			confines		tended		built				
			judge		cement		36. seek				
			relieve		observed		37. dug				
		34.	destined		repairing		believe				
		35.	ignored				stirred				
			disparaging		253.		o				
			discouraging				38. o				
							39. overcome		39. entangled		
							40. opened				
							share			*Irish:*	
							41. ask				
							42. o				
							43. o				
							44. work			44. fling	
							forget				
							45. ending			45. aims	
							46. settled				
							meet		*Icelandic:*	13.	*Hebrew:*
							47. o				
							48. o				
							49. wed		49. sway		49. gaze
							needs				
							50. fear		8.		1.
							134.				

Different words from the fifty Tables of the English Period, A.D. 1600–1878.

ADJECTIVES:

ARIO-JAPHETIC TYPE OF LANGUAGES:													ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:								SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Latin:		*French:*				*Spanish:*		*Anglo-Saxon:*				*Scotch:*		
1. o		1. voyd		divisible	organic			1. good		winding		2. such		
2. false		second		unjust	alluvial			first		drooping				
compound		2. rude		14. domestic	30. crystalline			one		wont				
3. fortunate		innocent		common	intermediate			dry		lingering				
munificent		tristfull		legislative	retrograde			third		21. ready				
collegiat		counterfet		several	perpendicular			two		earnest				
4. dire		3. divers		direct	31. physical			great		short				
5. extinct		unconfined		respective	secondary			lesser		22. starry				
6. apt		principal		15. different	immediate			fourth		silvery				
considerate		partile		modern	dependent			open		watchful				
7. sole		poor		considerable	32. favourite			euery		23. nine				
8. genial		noble		important	miserable			liuing		24. quick				
virgin		monastique		excellent	33. progressive			winged		full				
9. erroneous		4. throned		16. irregular	exact			fift		25. fat				
external		imbattell'd		uniform	contrary			2. faire		wholesome				
10. o		perpetual		national	34. funeral	34. solemn		sweete		half				
11. united		horrible		ambitious	pleasant			sicke		white				
separate		invincible		17. obscure	35. respectful			lowd		lean				
12. o		5. regal		ignorant	reputable			new		dark				
13. movable		illegal		doubtful	unbiassed			3. many		yellow				
14. requisite		ecclesiastical		venerable	unpledged			little		oily				
numerous		pernicious		18. splendid	impartial			small		26. six		*Welsh:*		
15. conducive		suitable		national	preconceived			both		main				
16. barbarous		excessive		intelligent	36. foreign			rich		fifteen				
intractable		cruel		independent	linguistic			all		hundred		4. sad		
universal		unusual		hostile	mechanical			4. deep		27. colder		happy		
17. familiar		6. intrinsick		unacquainted	commercial			bold		next				

illiterate
18. singular
19. grateful
20. cloudless
21. o
22. mortal
radiant
23. natural
24. simultaneous
inspiriting
25. o
26. o
27. o
28. various
referable
abrupt
29. subaqueous
igneous
30. maximum
equal
similar
quiescent
31. o
32. Christian
33. o
34. o
35. ultramundane
superficial
accurate
36. obvious
37. o
38. epochal
perfect
39. o
40. o
41. indefinite
conspicuous
uninflective
42. mucous
acute
sternal
viscid
medium
43. o

serious
agreeable
sensible
over-powering
secret
proper
7. sceptic
8. glorious
distant
epic
future
past
9. foolish
public
impossible
10. invaluable
military
ancient
unaltered
civil
pure
fierce
arbitrary
11. human
necessary
political
decent
evident
certain
unalienable
just
destructive
12. sublime
pathetick
sudden
rational
general
original
metaphorical
analitick
13. present
real
permanent
liable

regular
19. executive
distinct
strict
dutiful
20. verdant
frequent
21. large
punctual
22. unmarked
purple
intense
unchanged
23. scientific
essential
primitive
conventional
24. individual
collective
clear
cheerful
quarter
calm
25. grated
chopped
convenient
parallel
rose
indigestible
marbled
purplish
26. anxious
entire
adjoining
continental
27. loyal
dissatisfied
28. perceptible
emphatic
immense
trivial
improbable
29. tertiary
secular

industrial
composite
37. democratic
honest
38. intellectual
animal
grand
39. chief
characteristic
vital
material
attainable
40. brilliant
romantic
lyric
gay
eloquent
41. historical
special
formless
heterogeneous
formative
unvaried
42. pulmonary
terminal
chronic
severe
glairy
furred
mental
capillary
43. elliptic
distinguished
mean
visible
44. unobserved
ineffective
distressed
recent
45. fragmentary
powerful
liberal
vast
anarchical

Spanish:

21. mercantile

dreadful
fearless
high
foul
mighty
heav'nly
endless
5. other
like
longer
same
free
any
6. best
wisest
friendly
7. middle
wondrous
8. barren
worthy
true
fresh
young
four
last
9. some
dead
outward
needful
10. o
11. self
12. whole
former
wide
13. o
14. twenty
seven
15. o
16. o
17. alone
18. o
19. o
20. hoary
soft

28. few
earlier
29. o
30. right
31. outer
32. lonely
glad
wavering
wonderful
33. three
34. mournful
empty
broad
dumb
driven
35. thorough
36. latter
37. o
38. slow
39. unknown
late
40. foremost
own
lower
41. only
42. upper
weak
43. nineteen
44. o
45. proud
46. southern
black
eight
thousand
47. unsought
leading
none
48. working
eighteen
49 round
bushless
50. beloved

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Danish:

29. lofty

Dutch:

32. pickled
36. stout

German:

37. muffled

Danish:

40. scanty

Dutch:

12. slender

Irish:

13. each

Syriac:

29. hoarse

Different words from the Fifty Tables of the English Period, A.D. 1600–1878.

ADJECTIVES:

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:					SCYTHO-GOTHO-GERMANIC FAMILY:			GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Latin:	*French:*			*Italian:*	*Anglo-Saxon:*					
44. destitute minor disconnected 45. important virtual triumphant 46. previous 47. o 48. o 49. raptured festal prime 50. o 67	profound imminent complete instructive 46. final rebellious male supreme colored civil 47conscientious advisable constitutional 48. particular simple 49. royal 50. prosperous satisfactory respective 233			49. storied *Spanish:* 2 *Italian:* 1			*Danish:* 2 *German:* 1 *Dutch:* 3	*Welsh:* 2 *Irish:* 1 *Scotch:* 1		*Aramaic or Syriac:* 1

Different words from the Fifty Tables of the English Period, A.D. 1600–1878.—QUALIFICATIVE ADVERBS:

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:					SCYTHO-GOTHO-GERMANIC FAMILY:		GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Latin:		*French:*			*Anglo-Saxon:*				
1. o.	35. sedulously	1. abundantly	27. o.	50. recently	1. o.	24. o.			
2. o.	36. sufficiently	2. o.	28. generally		2. o.	25. o.			
3. confusedly	37. deliberately	3. especially	evidently	47	3. freely	26. o.			
4. o.	38. contemporaneously	4. o.	29. essentially		4. aloud	27. o.			
5. o.	39. o.	5. duly	comparatively		well	28. hardly			
6. effectually	40. o.	6. justly	30. horizontally		low	back			
7. o.	41. o.	admirably	31. chiefly		far	29. o.			
8. o.	42. o.	surely	32. joyfully		5. o.	30. backwards			
9. equally	43. previously	7. rudely	diligently		6. most	forwards	*Welsh:*		
10. obstinately	44. o.	8. o.	finally		fast	later			
11. o.	45. o.	9. probably	33. o.		7. darkly	31. o.			
12. o.	46. definitely	continually	34. o.		little	32. o.	34. perhaps		
13. o.	47. o.	jointly	35. gradually		8. westward	33. o.			
14. o.	48. intimately	10. properly	36. eminently		9. lightly	34. o'erhead	1		
15. o.	49. o.	entirely	completely		10. wholly	35. o.			
16. o.	50. successfully	11. o.	37. o.		only	36. o.			
17. o.		12. o.	38. orderly		11. likely	37. o.			
18. o.	19	13. o.	physiologically		indeed	38. truly			
19. o.		14. o.	39. rapidly		12. once	39. o.			
20. o.		15. easily	40. o.		always	40. o.			
21. o.		16. extremely	41. o.		13. first	41. nearly			
22. o.		consequently	42. usually		14. more	namely			
23. o.		17. o.	43. satisfactorily		15. long	42. o.			
24. o.		18. o.	44. really		daily	43. o.			
25. perfectly		19. actually	unreasonably		least	44. o.			
26. subsequently		20. perchance	45. o.		much	45. o.			
27. privately		gently	46. promptly		16. o.	46. o.			
28. ultimately		21. o.	actively		17. sometimes	47. fully			
29. o.		22. o.	47. o.		18. amidst	48. deeply			
30. circularly		23. originally	48. undoubtedly		19. o.	49. dearly			
31. constantly		24. o.	briefly		20. away	50. wisely			
32. o.		25. finely	calmly		21. less				
33. merely		exactly	tolerably		22. o.	40			
34. o.		26. o.	49. o.		23. o.				

Different words from the Fifty Tables of the English Period, A.D. 1600–1878.

PARTICLES:

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:			SCYTHO-GOTHO-GERMANIC FAMILY:						GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*	*Anglo-Saxon:*					*German:*			
	1. o. 2. very 3. ipse	1. o.	1. in the and of there that it from a which vnder above together unto foorth	with at aye heere himself or 3. but never though those 4. thus soon whether too can, aux.	8. now her already 9. when we 10. who rather even often while almost 11. o. 12. nor 13. either them	21. o. 22. why 23. o. 24. behind 25. on will, aux. 26. whence 27. o. 28. o. 29. therefore hence 30. o. 31. neither ever 32. o.	46. o. 47. your 48. o. 49. o. 50. o.	1. so by 2. as 3 *Icelandic:* 1. their 1			
		8. because									
		14. according	after	if	again	33. o.					
		21. during concerning	for ouer	5. shall, aux. unless	thence 14. o.	34. further 35. else					
			may, aux.	not	15. through	up					
			2. what	6. among	16. before	36. o.					
			have, aux.	our	17. since	37. us					
			I	these	till	38. o.					
			thou	down	18. o.	39. below					
		44. alas	against	7. then	19. me	40. everywhere		*Gothic:*			
			oh	this	out	41. hitherto					
			doth, aux.	he	20. my	42. about					
	50. o.	50. o.	yea	between	still	43. o.		5. than			
			this	yet	beneath	44. o.					
0	2	5	is, aux.	where	how	45. o.	101	1	0	0	0

Ultimate Totals of the different words from the Fifty Tables (numbering 5,000 words) of the English Period (A.D. 1600–1878):

	ARIO-JAPHETIC TYPE OF LANGUAGES:																		ARIO-SEMITIC TYPE:		
	GRECO-LATIN FAMILY:						GOTHO-GERMANIC FAMILY:								CELTIC FAMILY:					SCLAVONIC FAMILY:	SEMITIC FAMILY:		
PARTS OF SPEECH:	*Greek.*	*Latin.*	*French.*	*Spanish.*	*Italian.*	*Portuguese.*	*Anglo-Saxon.*	*Danish.*	*German.*	*Dutch.*	*Flemish.*	*Swedish.*	*Gothic.*	*Icelandic.*	*Welsh.*	*Armoric.*	*Irish.*	*Scotch.*	*Cornish.*	*Russian.*	*Hebrew.*	*Aramaic or Syriac.*	SUMMARY:
Nouns.....	9	116	686	4	1	1	237	9	8	4	0	2	1	0	8	4	3	1	1	1	1	0	1097
Verbs.....	1	109	253	1	0	0	134	2	1	1	1	1	1	1	8	3	2	0	0	0	1	0	520
Adjectives.....	0	67	233	2	1	0	131	2	1	3	0	0	0	0	2	0	1	1	0	0	0	1	445
Adverbs.....	0	19	47	0	0	0	40	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	107
Particles.....	0	2	5	0	0	0	101	0	3	0	0	0	1	1	0	0	0	0	0	0	0	0	113
	10	313	1224	7	2	1	643	13	13	8	1	3	3	2	19	7	6	2	1	1	2	1	2282
	Different Greco-Latin words: 1557.						*Different Gotho-Germanic words:* 686.								*Different Celtic words:* 35.					*Sclavonic word:* 1.	*Semitic words:* 3.		
	Total number of different words from the Fifty Tables of 5,000 words: 2,282.																						

SUMMARY: 2169 words of inherent meaning; 113 particles.

NOTE.—Hence, even the fifty Tables, taken from the fifty Extracts numbering 9,554 common words, yield but 2,282 (or twenty-four per cent.) ultimate different words, leaving 7,272 (or seventy-six per cent.) repetitions. If English is such, what shall be said of other leading languages less concise than English?

Origin of the English Language, as shown by our Numeric Analysis of English Literature.

The preceding totals of the fifty Tables of the English Period, A.D. 1600–1878, number 2,282 ultimate different words, derived from twenty-two dead and living languages. Among these 2,282 ultimate different words—

1,557 are Greco-Latin, including 1,224 French;
686 " Gotho-Germanic, including 643 Anglo-Saxon;
35 " Celtic;
3 " Semitic;
1 " Sclavonic.

2,282

Hence, the English language contains:

68+ per cent. Greco-Latin, including 53 per cent. French;
30+ " Gotho-Germanic, including 28 per cent. Anglo-Saxon;
2– " Celtic, and
Traces of Semitic and Sclavonic.

Hallam says: "*We cannot well assign a definite origin to our present language.*" We think our close numeric analysis assigns as definite an origin to the English language as can be reached. As the English vocabulary counts fifty-three per cent. French, Joseph Bosworth, D.D., F.R.S., F.R.A., was correct in stating: "The foreign words in the English language are for the most part used to express scientific or abstract ideas, and were introduced from the French." To corroborate the above figures and

percentages, furnished by our numeric analysis of English literature, we average Walker's and Webster's Dictionaries:

Noah Webster, in his "Dictionary of the English Language," 1861, Author's Preface, p. xiv.; says: "What individual is competent to trace to their source, and define in all their various applications, popular, scientific, and technical, *seventy* or *eighty thousand* words?"

We averaged the words therein,* and found about:

55,524	Greco-Latin	words.
22,220	Gotho-Germanic (mostly Anglo-Saxon)	"
443	Celtic	"
98	Sclavonic	"
1,724	Semitic (Hebrew and Arab.)	"
80,009		

We also averaged Walker's "Critical Pronouncing Dictionary and Expositor of the English Language," Edinburgh edition, 1852, and realized about:

56,108	Greco-Latin	words.
21,777	Gotho-Germanic (mostly Anglo-Saxon)	"
461	Celtic	"
768	Semitic	"
79,114		

The averages of the above figures, from the two dictionaries, give about

70 per cent. Greco-Latin;
27 " Gotho-Germanic;
1½ " Semitic;
½ of one per cent. Celtic, and a fraction of Slavonic.

As the percentages of our close numeric analysis of English literature nearly agree with the above, we may consider them as correct as possible.

* By counting the words of a page in each of the twenty-six letters, and tracing them to their origin; then averaging them and multiplying the averages by the number of pages in the Dictionary, we obtained the above figures.

Thomas Shaw, in his "Outlines of English Literature," p. 44, says: "The English now consists of about 38,000 words." Some anonymous writer, who had the patience to count the words in each part of speech, observes: "There are in the English language 20,500 nouns, 40 pronouns, 9,200 adjectives, 8,000 verbs, 2,600 adverbs, 69 prepositions, 19 conjunctions, 68 interjections, and 2 articles; in all about 40,498 words." No doubt the figures of Shaw and of the anonymous writer refer to school dictionaries, in which many scientific and technical words are omitted. Since people speak of language, as though it were within the covers of some Dictionary or Encyclopedia, let us survey its domain as to time, space, and importance. According to the Sacred Record, language antedates everything, even light; for God said: Let there be light; called the light *Day*, the darkness *Night*, the firmament *Heaven*, the gathering together of the waters *Seas*, &c.—(Gen. i. 3–11.) Thus, Elohim uttered and formed language before He made man, animals, or plants.

Next we read, Gen. ii. 19, 20: "Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field —and whatsoever Adam called every living creature, that was the name thereof." Then followed the dialogue between Eve and the serpent, Gen. iii. 1–6; the conversation between the Lord God, Adam and Eve in the garden, 9–20. "Cain talked with Abel, his brother," Gen. iv. 8; also the dialogue between the Lord God and Cain, Gen. iv. 9–16. Thenceforth language progressed among Adam's progeny for ages, till the Deluge, when it was confined to Noah and his family, who, after floating on the waters that inundated the Earth, spied land, and exclaimed, Gen. viii. 4: "*Ar-ar-at!*" which is but the Hebrew for *earth, earth ahead;* in other words: "*Land, land, ahead,*" as sailors are wont to sing out when they see terra firma. As the primitive Hebrew root, *ar*, seems to signify earth or ground, Gen. iv. 2, it may be inferred that the dialect of Noah and his family was Hebrew. Gen. xi. 1 and 6, the Sacred Historian tells us: "*The whole Earth was of one language and of one speech,*" &c. *The Lord said,* "*Behold the people is one and they have all one language.*" Soon we read, Gen. xi. 9, of "*Babel,*" or the confusion of language. By these primitive linguistic allusions we may realize that Moses was quite a philologist, for he seems to have watched

and studied language with peculiar interest. Yet we are told philology is a modern science, when we find the term *philologie* in Chaucer's "*Canterbury Tales*," A.D. 1390, and when Moses mentions the origin, progress, oneness, and multiplication of language in the first eleven chapters of his remarkable Record, penned thirty-five centuries ago. True, he does not trace roots and derivations as we do, because the language he mentions was one and primitive. Thus we find in that ancient book the elements of most sciences—cosmogony, theogony, astronomy, agriculture, mineralogy, botany, zoölogy, philology, and even *chemistry*, which, together with *metallurgy*, was needed to make the "*molten calf*" from the "*golden earrings*," Exod. xxxiv. 4, and this knowledge the Jewish sage did not transmit to us in hieroglyphic, or in mysterious cabalistic and Cabiric symbols, signs, and figures, but in clear, distinct, alphabetic characters, known in his day to the Israelites, Arabs, Canaanites, and Phenicians, who carried them to most of the ancient nations, who formed their alphabet therefrom. Hence, let who will sneer at the Mosaic Record (which seems now to be the fashion), any one who will impartially analyze it, must consider it as the starting-point of primitive tradition and knowledge; for, taking it merely as a historic record, what should we know of the ancient world, tribes, peoples, nations, and races without the Pentateuch, which has been, is, and will be evoking thought, developing dialects and languages, expanding and enriching literature, art, and science all over the globe. No other history evinces the genuineness of the Mosaic account, which narrates the follies and vices, wisdom and virtues of its heroes and heroines with equal candor, and without attempt to exaggerate or conceal any of the attending circumstances.

Language embraces Zoölogy and the names of its 245,000 living species of animals; Botany and the names of its 100,000 living species of plants; Geology with its 95,000 fossil species of animals and 2,500 fossil species of plants; Mineralogy with its myriads of crystals, metals and minerals. Language includes not only the ordinary dictionary of 40,000 popular words, but the Classical Lexicon, the Dictionaries of Medicine, Jurisprudence, Chemistry, Arts and Manufactures, Biography, and the Universal Gazetteer. The 4,000 Christian names, the Bible

names and the innumerable family names also belong to language. Even Allibone's "Critical Dictionary of English Literature and British and American Authors" contains 46,000 articles, names, &c. Have we not compassed language? Not yet. Look at yonder cathedral and churches with their lofty spires; at those grand edifices, reared for parliaments, congresses, legislatures, courts, institutes, universities, faculties, colleges, theatres; watch that post-office and the mails streaming to and from it; glance at those newspaper palaces, issuing bulletins and extras; behold those wires, freighted with the tersest and choicest treasures of language, rapping out telegrams in yonder office; see those structures, erected for casting type, printing, binding, publishing, and selling books. Forget not the eighty-four Bible societies and agencies that issued and distributed 110,000,000 Bibles and Testaments since 1804—one and all were founded to diffuse and convey thought by and through language, either spoken, written, printed, or mapped. Should the God, who originated language on earth, strike mankind dumb to-day, to-morrow these architectural splendors would begin to fade, for language raised them; language underlies them all. Now we can exclaim with Horne Tooke: "Language is an art and a glorious one, whose influence extends over all others, and in which all science whatever must center." Hence, should not this most powerful of engines—*language*—be made as simple, easy, fluent, and perfect as possible? Lift your eyes to that azured dome! When you have learned that language gave names and lent speech to those comets, moons, planets, suns, stars, constellations and galaxies, you will be able to realize Jean Paul Richter's striking simile on language:

„Mich dünkt, der Menſch würde ſich (ſo wie das ſprachloſe Thier, das in der äußeren Welt, wie in einem dunkeln, betäubenden Wellen-Meere ſchwimmt), ebenfalls in dem vollgeſtirnten Himmel der äußeren Anſchauung dumpf verlieren, wenn er das verworrene Leuchten nicht durch Sprache in Sternbilder abtheilte, und ſich durch dieſe das Ganze in Theile für das Bewußtſein auflöſete."

From this survey of language's vast domain, we conclude that the *English Vocabulary* should number, at least, *one million of words* to satisfy present science, art and literature. Lately the idea of a universal dictionary, including not only what is commonly

called language, but Biography, Gazetteer, Encyclopædia, Mythology, and Lexicons of separate sciences, arts, manufactures, mechanics and trades, has been gaining ground, thus embracing and covering the linguistic expanse just alluded to. Such a work would be a library in itself, and suffice for ordinary purposes of reference. No wonder, then, the German Universal Dictionary, now issuing by the Brothers Grimm, is to contain 500,000 words!

In Vol. II., p. 449, of Sharon Turner's "History of the Anglo-Saxons," we read this significant sentence:

"Nouns and verbs are the parents of all the rest of language, and it can be proved that of these the nouns are the ancient and primitive block from which all other words have branched and vegetated."

As we were curious to know, not only "the parents of all language, but also their children," we thus selected the different words from the fifty Tables of the English Period for our ultimate synopsis:

1,096 different nouns.
520 " verbs.
445 " adjectives.
107 " qualificative adverbs.

2,169 different *words of inherent meaning*,* and
113 different *words without inherent meaning, or particles*.†

Horne Tooke observes:

"In English and in all languages there are only two sorts of words, which are necessary for the communication of our thoughts. And they are: 1. Noun; 2. Verb." Vol. I., p. 47.

As we fully agree with the Sage of Purley, we exhibit not only the totals of the different nouns and verbs, but of the different adjectives, qualificative adverbs and particles, giving their respective origin in the following Tables:

* By words of inherent meaning we understand words having physical representatives, that are realized by the senses, as: *sun, man, red, slow, run, sit, slowly*, &c., or words that have a metaphysical signification, like *wisdom, good, think, wisely*, &c.

† By words without inherent meaning, or particles, we understand words that have merely a relative sense, as: *the, of, shall, and, alas*, &c.

WORDS OF INHERENT MEANING.

Table, showing the origin of the different Nouns from the Fifty Tables of the English Period, A.D. 1600–1878:

Greek:	9	817 different Greco-Latin nouns.
Latin:	116	
French:	686	
Spanish:	4	
Italian:	1	
Portuguese:	1	
Anglo-Saxon.	237	261 different Gotho-Germanic nouns.
Danish:	9	
German:	8	
Dutch:	4	
Flemish:	0	
Swedish:	2	
Gothic:	1	
Icelandic:	0	
Welsh or Cymric:	8	17 different Celtic nouns.
Armoric:	4	
Irish:	3	
Scotch:	1	
Cornish:	1	
Russian:	1	1 Sclavonic noun.
Hebrew:	1	1 Semitic noun.
	1,096	different nouns.

This shows that our Fifty Tables count:

75 — per cent. different Greco-Latin nouns, including sixty-three per cent. French nouns.

23 — " " Gotho-Germanic nouns, including twenty-two per cent. Anglo-Saxon.

2 — " " Celtic nouns, and
Traces of Sclavonic and Semitic.

Hence, the English language contains now over three Greco-Latin nouns to one Gotho-Germanic or Anglo-Saxon.

WORDS OF INHERENT MEANING.

Table, showing the origin of the different Verbs from the Fifty Tables of the English Period, A.D. 1600–1878:

Greek:	1	364 different Greco-Latin verbs.
Latin:	109	
French:	253	
Spanish:	1	
Italian:	0	
Portuguese:	0	
Anglo-Saxon:	134	142 different Gotho-Germanic verbs.
Danish:	2	
German:	1	
Dutch:	1	
Flemish:	1	
Swedish:	1	
Gothic:	1	
Icelandic:	1	
Welsh or Cymric:	8	13 different Celtic verbs.
Armoric:	3	
Irish:	2	
Scotch:	0	
Cornish:	0	
Russian:	0	0 Sclavonic verbs.
Hebrew:	1	1 Semitic verb, which is *gaze.*
	520	different verbs.

This proves that our Fifty Tables contain:

70—per cent. different Greco-Latin verbs, including forty-nine per cent. French verbs.

27+ " " Gotho-Germanic verbs, including twenty-five per cent. Anglo-Saxon.

2+ " " Celtic verbs, and traces of Semitic.

Hence, the English language has now nearly three Greco-Latin verbs to one Gotho-Germanic or Anglo-Saxon.

Sharon Turner has this pertinent remark on the importance of *verbs:*

"They are like the secondary mountains of the Earth—they have been formed posterior to the ancient bulwarks of human speech, which are the nouns."

WORDS OF INHERENT MEANING.

Table, showing the origin of the different Adjectives from the Fifty Tables of the English Period, A.D. 1600–1878:

Greek:	0	303 different Greco-Latin adjectives.
Latin:	67	
French:	233	
Spanish:	2	
Italian:	1	
Portuguese:	0	
Anglo-Saxon:	131	137 different Gotho-Germanic adjectives.
Danish:	2	
German:	1	
Dutch:	3	
Flemish:	0	
Swedish:	0	
Gothic:	0	
Icelandic:	0	
Welsh or Cymric:	2	4 different Celtic adjectives.
Armoric:	0	
Irish:	1	
Scotch:	1	
Cornish:	0	
Russian:	0	0 Sclavonic adjectives.
Aramaic or Syriac:	1	1 Semitic adjective.
		445 different adjectives.

Thus our fifty Tables exibit:

68 per cent. different Greco-Latin adjectives, including fifty-two per cent. French.

31 " " Gotho-Germanic adjectives, including twenty-nine per cent. Anglo-Saxon.

1 " " Celtic adjective, and traces of Semitic.

Hence, the English language counts now over two Greco-Latin adjectives to one Gotho-Germanic or Anglo-Saxon.

WORDS OF INHERENT MEANING.

Table, showing the origin of the different Qualificative Adverbs from the Fifty Tables of the English Period, A.D. 1600–1878:

Greek:	0	66 different Greco-Latin qualificative adverbs.
Latin:	19	
French:	47	
Spanish:	0	
Italian:	0	
Portuguese:	0	
Anglo-Saxon:	40	40 different Gotho-Germanic qualificative adverbs.
Danish:	0	
German:	0	
Dutch:	0	
Flemish:	0	
Swedish:	0	
Gothic:	0	
Icelandic:	0	
Welsh or Cymric:	1	1 Celtic qualificative adverb.
Armoric:	0	
Irish:	0	
Scotch:	0	
Cornish:	0	
Russian:	0	0 Sclavonic qualificative adverbs.
Hebrew:	0	0 Semitic qualificative adverbs.
		107 different qualificative adverbs.

This shows that our fifty Tables number:

61 + per cent. different Greco-Latin qualificative adverbs, including forty-four per cent. French.
37 + " " Gotho-Germanic, all Anglo-Saxon.
1 — " " Celtic.

Therefore, the English language numbers now almost two Greco-Latin qualificative adverbs to one Gotho-Germanic or Anglo-Saxon.

WORDS WITHOUT INHERENT MEANING, OR PARTICLES.

Table, showing the origin of the different Particles from the Fifty Tables of the English Period, A.D. 1600–1878:

Greek:	0	7 different Greco-Latin particles, or words without inherent meaning.
Latin:	2	
French:	5	
Spanish:	0	
Italian:	0	
Portuguese:	0	
Anglo-Saxon:	101	106 different Gotho-Germanic particles.
Danish:	0	
German:	3	
Dutch:	0	
Flemish:	0	
Swedish:	0	
Gothic:	1	
Icelandic:	1	
Welsh or Cymric:	0	0 Celtic particles.
Armoric:	0	
Irish:	0	
Scotch:	0	
Cornish:	0	
Russian:	0	0 Sclavonic particles.
Hebrew:	0	0 Semitic particles.
		113 different particles.

It is evident from the above figures that our fifty Tables contain

6 per cent. different Greco-Latin particles.
94 " " Gotho-Germanic, including 93 per cent. Anglo-Saxon.

Hence, the English language contains sixteen Gotho-Germanic particles to one Greco-Latin, which clearly proves that languages do change their vocabulary as to words of inherent meaning, while they retain their original particles, or words without inherent meaning.

It seems to us a few remarks on the occurrence of particles might be of interest here: The 9,554 words that constitute our fifty Extracts of the English Period, include 4,693 particles, among which

The	occurs 851 times.			that		occurs 101 times.	
and	" 416 "			be,	aux.	" 164 "	
Pro. 1st person	" 150 "			have,	"	" 88 "	
" 2d "	" 46 "			shall,	"	" 28 "	
" 3d "	" 353 "			will,	"	" 27 "	

Hence, our best English writings average about

9+	per cent.		*the,*
$4\frac{1}{3}$	"		*and,*
$1\frac{1}{2}$	"	pronouns of	1st person.
a small fraction		"	2d "
$2\frac{2}{3}$	per cent.	"	3d "
$1\frac{1}{2}$	"		be, aux.
1—	"		have, "
a small fraction	per cent.		shall, "
"	"	"	will, "
1+		"	that "

We expected to find less *the*, more *and*, THAT, and *auxiliaries*. We are not surprised at the small number of pronouns of the first and second persons, and the large number of pronouns of the third; because the former belong more to conversation and oratory, while the latter belong to history and description; hence, pronouns of the first and second person are usually oral, whereas those of the third are in writing and print.

The percentages of *nouns*, *verbs*, *adjectives*, and *qualificative adverbs* conclusively prove, that more than two-thirds of the *words of inherent meaning* in the English language are Greco-Latin, and less than one-third Gotho-Germanic; whereas nine-tenths of the *words without inherent meaning*, or *particles*, are Gotho-Germanic, and only one-tenth Greco-Latin. This clearly shows, that English greatly changed and increased its vocabulary as to words of inherent meaning, while it retained its original Anglo-Saxon particles.

We can neither assent to Sharon Turner's exclusive eulogy on nouns and verbs, nor to Marsh's calling "*Particles, Pronouns, and Auxiliaries the mere wheel-works of syntactical movement,*" for we consider many particles, especially *pronouns, auxiliaries, adverbs,* of place and time; *prepositions, interjections,* as highly important words, taking, as they do, not only the place of nouns, but of two, three, four words, and even of a whole sentence. Pronouns save the repetition of the names of persons speaking, spoken to, and of persons and things spoken of: the man, woman, or child, who utters the monosyllables *I, we, my; thou, you, your; he, she, it, they,* &c., asserts individuality, which involves existence, life, &c. *Here, there, where; now, then; alas,* &c., are truly epitomic terms: *here* standing for *in this place; there* for *in that place; where* for *in what place; now* for *at the present time; then* for *at some time* either past or future; *alas!* for a whole sentence. Any one who overlooks such linguistic gems makes a sad mistake; for they constitute the Laconism and essence of refined speech and language. Any dialect that has them, cannot be called a jargon, because such words involve thought, calculation, analysis, and synthesis.

The delicate shades of linguistic relation, indicated by the short invariable prepositions, *of, to, with, from,* &c., marking possession, addition, separation, &c., could not be expressed unless by cumbersome terminations like Greek ου, ης, ων, αίς, ους, or Latin *ae, i, is, orum, arum, abus, ibus, obus,* &c., that vary according to gender, number, and declension. So with the terse English *auxiliaries: be, have, shall, will, may,* &c. They truly are auxiliaries and help-meets; for they obviate the complicated affixes and suffixes we find in Greek, Latin, Anglo-Saxon, French, German, and other languages.

No doubt the Anglo-Saxon dialect has undergone much change since Edward the Confessor, A.D. 1042; but these precious monosyllables have survived, and should therefore be counted among the "ancient bulwarks" of the English language; as Horne Tooke so justly observes: "They are the wheels of language, the wings of Mercury." Let us add: they are worthy of the *telegraph.* We look upon a refined, choice, and progressed language, as we would upon a stately architectural structure: nouns are its foundation-stones; verbs, its bricks; adjectives, its orna-

ments; qualificative adverbs, its roof; while particles are its cement and mortar.

Now our analysis of the fifty English Extracts and Tables of the English Period, A.D. 1600–1878, may be epitomized thus: About one-half of the words in the fifty Extracts, numbering 9,554 words, are repetitions; again, over one-half of the words in the fifty Tables, counting 5,000 words, are repetitions, leaving but 2,282 ultimate different words, which shows that *the tersest and choicest productions of English literature contain only about one-quarter of ultimate different words*, the other three-quarters being repetitions, which are mostly particles. Such is language now, not only English, but all language. Will it, can it, remain so with the telegraph, telephone, phonograph, and amid the exact sciences, arts, and mechanics?

While searching the origin of the vocabulary, used by the fifty authors of the English Period, we perceived that some unconsciously employed more or less Anglo-Saxon or Greco-Latin words, according to the nature of their subjects, while, if emotional or domestic, the vocabulary would number more Gotho-Germanic than Greco-Latin terms;* if historic, legal, or scientific, the vocabulary would contain more Greco-Latin than Gotho-Germanic vocables. To show this linguistic phenomenon more fully, we give these comparative Extracts and Tables from Byron's "Occasional Prologue," Longfellow's criticism on Anglo-Saxon poetry, Bryant's "Thanatopsis," and Popular History of the United States, and from Queen Victoria's "Journal of our Life in the Highlands:"

Wordsworth's "Despondency" is the only exception we found to this rule: in it the bard uses forty-nine per cent. Greco-Latin, forty-nine Gotho-Germanic, and two per cent. Celtic.

Extract from "An Occasional Prologue," by Byron:

"To-night you throng to witness the debut
Of embryo actors, to the Drama new:
Here then our almost unfledged wings we try;
Clip not our pinions ere the birds can fly:
Failing in this our first attempt to soar,
Drooping, alas! we fall to rise no more.
Not our poor trembler only fear betrays,
Who hopes yet almost dreads, to meet your praise;
But all our Dramatis personæ wait
In fond suspense this crisis of our fate.
No venal views our progress can retard;
Your generous plaudits are our sole reward;
For these, each Hero all his power displays;
Each timid Heroine shrinks before your gaze.
Surely, the last will some protection find;
Whilst youth and beauty form the female shield,
The sternest Censor to the fair must yield;
Yet should our feeble efforts naught avail," &c.

138 common words, among which

The	occurs	6 times.
a	"	0 "
of	"	2 "
to	"	6 "
from	"	0 "
in	"	2 "
with	"	2 "
by	"	0 "
Pro. 1st person	"	11 "
" 2d "	"	4 "
" 3d "	"	1 "
be, aux.	"	1 "
have, "	"	0 "
shall, "	"	1 "
will, "	"	1 "
may, "	"	0 "
do "	"	0 "
that	"	0 "
and *	"	1 "
		38
	other particles,	24
		62 particles.

Hence, Byron's unemotional style requires 138 common words to furnish 100 different words, and averages about forty-five per cent. particles and twenty-seven per cent. repetitions.

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* This is the only Extract among our ninety Extracts and Tables, in which *and* occurs but once in 138 common words, which is less than one per cent. Surely Byron is one of the tersest English authors.

Origin of 100 *different words from the preceding Extract from "An Occasional Prologue," by Byron.*

ARIO-JAPHETIC TYPE OF LANGUAGES:

THRACO-PELASGIC OR GRECO-LATIN FAMILY:

Greek:

embryo
drama

2

Latin:

actors
personæ
crisis
fate
plaudits
sole, adj.
Censor

7

French:

debut
pinions
failing
soar
alas
poor
trembler, n.
betrays
suspense
venal
views, n.
progress
retard, v.
generous
reward, n.
hero
power
display, v.
timid
heroine
surely
protection
beauty
form, v.

female
feeble
efforts
avail

28

SCYTHO-GOTHO-GERMANIC FAMILY:

Anglo-Saxon:

To
night
you
throng, v.
witness, v.
the
of
new
here
then
our
almost
unfledged
wings
clip
not
ere
birds
can, aux.
fly, v.
in
this
first
drooping

fall, v.
rise
more
one
only
fear, n.
who
hopes, v.
yet
dreads, v.
meet
but
all
are
for
his
shrinks
before
last
will, aux.
some
find
whilst
youth

and
shield, n.
sternest
fair, n.
must, aux.
should, aux.
naught, n.

55

German:

praise

1

Danish:

try

1

GOMERO-CELTIC FAMILY:

Welsh:

wait
yield, v.

2

Scotch:

fond

1

Irish:

each

1

Armoric:

attempt

1

SARMATO-SCLAVONIC FAMILY:

ARIO-SEMITIC TYPE:

SEMITIC FAMILY:

Hebrew:

gaze, n.

1

RESULT:

Greek:	2
Latin:	7
French:	28
Anglo-Saxon:	55
German:	1
Danish:	1
Welsh:	2
Scotch:	1
Irish:	1
Armoric:	1
Hebrew:	1
	100

37 per cent. Greco-Latin.
57 " Gotho-Germanic.
5 " Celtic.
1 " Semitic.

Greco-Latin words: 37
all words of inherent meaning.

Gotho-Germanic words: 57
among which 27 are particles, leaving but 30 *words of inherent meaning.*

Celtic words: 5.

Semitic word: 1.

Extract from Longfellow's "Poets and Poetry of Europe," p. 3.

"The first thing, which strikes the reader of Anglo-Saxon poetry, is the structure of the verse; the short exclamatory lines, whose rhythm depends on alliteration in the emphatic syllables, and to which the general omission of the particles gives great energy and vivacity. Though alliteration predominates in all Anglo-Saxon poetry, rhyme is not wholly wanting. It had line rhymes and final rhymes, which, being added to the alliteration and brought so near together in the short emphatic lines, produce a singular effect upon the ear. They ring like blows of hammers on an anvil. For example: . . . . .

"Other peculiarities of Anglo-Saxon poetry, which cannot escape the reader's attention, are its frequent inversions, its bold transitions, and abundant metaphors. These are the things which render Anglo-Saxon poetry so much more difficult than Anglo Saxon prose. But upon these points I need not enlarge. It is enough to have thus alluded to them.

"One of the oldest and most important remains of Anglo-Saxon literature is the epic poem of "*Beowulf*." Its age is unknown; but it comes from a very distant and hoar antiquity; somewhere between the seventh and tenth centuries."

174 common words, among which

The	occurs	14 times.
a	"	3 "
of	"	8 "
to	"	4 "
from	"	1 "
in	"	3 "
with	"	0 "
by	"	0 "
Pronoun of 1st per.	"	1 "
" 2d "	"	0 "
" 3d "	"	8 "
be, aux.	"	3 "
have, "	"	2 "
shall, "	"	0 "
will, "	"	0 "
may, "	"	0 "
do, "	"	0 "
that	"	0 "
and	"	6 "
		53
	other particles,	29
		82 particles.

Hence, Longfellow's prose style requires 174 common words to furnish 100 different words, and averages about forty-seven per cent. particles and forty-three per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Longfellow's "Poets and Poetry of Europe," p.* 3.

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*			*German:*			
poetry	exclamatory	structure	render	The	rhyme	bold	so			
rhythm	lines, n.	verse	prose	first	wholly	these				
	alliteration	depends	points, n.	thing	wanting	much	1			
2	added	emphatic	enlarge	which	it	more				
	predominates	syllables	important	strikes, v.	had	but				
	produce, v.	general, adj.	literature	reader	brought	I				
	singular	omission	epic	of	near	need, v.				
	peculiarities	particles	poem	is	together	enough				
	abundant	energy	age	short	a	thus				
	difficult	vivacity	distant	whose	upon	one				
	alluded	final	antiquity	on	ear	oldest	*Gothic:*			
	remains, n.	effect, n.		in	ring, v.	unknown				
	very	example	30	and	like	comes				
		escape, v.		to	blows, n.	from	than			
	13	attention		gives	hammers, n.	somewhere				
		frequent, adj.		great	anvil		1			
		inversions		though	for	53				
		transitions		not	other					
		metaphors		all	cannot					

RESULT:

Greek:	2
Latin:	13
French:	30
Anglo-Saxon:	53
German:	1
Gothic:	1
	100

45 per cent. Greco-Latin.
55 " " Gotho-Germanic.

Greco-Latin words:
45*
all *words of inherent meaning*, except one.

Gotho-Germanic words:
55
of which 26 are particles, leaving but 29 *words of inherent meaning.*

* As previously shown, Longfellow's famous "Psalm of Life" contains seventy-two per cent. Gotho-Germanic, and only twenty-four per cent. Greco-Latin; while the above Extract and Table from the criticism on Anglo-Saxon literature in his "Poets and Poetry of Europe," exhibits forty-seven per cent. Greco-Latin and fifty-five per cent. Gotho-Germanic. We understand this vocabular difference, when we consider the New England bard, as moral poet in the former and as critic in the latter.

Extract from William C. Bryant's "Thanatopsis" (Death Sight).

"To him, who, in the love of Nature, holds
Communion with her visible forms, she speaks
A various language: for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty, and she glides
Into his darker musings, with a mild
And healing sympathy, that steals away
Their sharpness ere he is aware. When thoughts
Of the last bitter hour come like a blight
Over thy spirit, and sad images
Of the stern agony, and shroud, and pall,
And breathless darkness, and the narrow house
Make thee to shudder, and grow sick at heart,
Go forth under the open sky and list
To Nature's teachings, while from all around—
Earth and her waters, and the depths of air—
Comes a still voice. Yet a few days, and thee
The all-beholding sun shall see no more
In all his course; nor yet in the cold ground,
Where thy pale form was laid with many tears," &c.

161 common words, among which

The	occurs	9 times.
a	"	6 "
of	"	6 "
to	"	3 "
in	"	3 "
from	"	1 "
with	"	3 "
by	"	0 "
Pro. of 1st person	"	0 "
" 2d "	"	4 "
" 3d "	"	11 "
be, aux.	"	1 "
have, "	"	0 "
shall, "	"	1 "
will, "	"	0 "
may, "	"	0 "
do, "	"	0 "
that	"	1 "
and	"	13 "
		62
	other particles,	16
		78 particles.

Hence, Bryant's poetic style requires about 161 common words to furnish 100 different words, and averages about forty-eight per cent. particles, and thirty-seven per cent. repetitions.

Origin of 100 *different words from the preceding Extract of William C. Bryant's "Thanatopsis."*

"He is the translator of the silent language of the universe to the world."—GRISWOLD.

ARIO-JAPHETIC TYPE OF LANGUAGES:									ARIO-SEMITIC TYPE:
THRACO-PELASGIC, OR GRECO-LATIN FAMILY:			SCYTHO-GOTHO-GERMANIC FAMILY:					GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*	*Anglo-Saxon:*				*German:*	*Welsh:*		
Thanatopsis	various	Nature	to	that	house	few	shudder, v.	sad		
sky	spirit	communion	him	steals	make	days				
	pall	visible	who	away	grow	all	1	1		
2		forms, n.	in	sharpness	sick	beholding				
	3	language	the	ere	at	sun			RESULT:	
		gayer	love, n.	is	heart	shall, aux.			Greek: 2	
		hours	of	aware	go	see			Latin: 3	
		voice	holds	when	forth	no			French: 17	
		eloquence	with	thoughts	under	more			Anglo-Saxon: 76	
		beauty	speaks	last, adj	open, adj.	nor			German: 1	
		musings	a	bitter	list, v.	cold			Welsh: 1	
		sympathy	for	come	teachings	ground, n.			100	
		images	has	like	while	where				
		agony	gladness	blight	from	laid			22 per cent. Greco-Latin.	
		air	and	over	around	many			77 " Gotho-Germanic.	
		course	smile, n.	thy	Earth	tears, n.			1 " Celtic.	
		pale	glides	stern	waters, n.					
		17	darker	shroud, n.	depths	76				
			mild	breathless	still, adj.					
			healing	narrow	yet					
Greco-Latin words: 22* all *words of inherent meaning.*			*Gotho-Germanic words:* 77 of which 26 are particles, leaving but 51 words of inherent meaning.					*Celtic word:* 1		

* Spenser's "Faërie Queene," 1596, has thirty-three per cent. Greco-Latin, sixty-five Gotho-Germanic, one Celtic and one Semitic; hence, the author of "Thanatopsis" used eleven per cent. less Greco-Latin and twelve per cent. more Gotho-Germanic than the writer of "Faërie Queene," three hundred years ago.

Extract from William C. Bryant's "Popular History of the United States." Preface, p. xxii.

"The history of the United States naturally divides itself into three periods, upon the third of which we lately, at the close of our civil war, entered as a people, with congruous institutions in every part of our vast territory. The first was the colonial period; the second includes the years which elapsed from the Declaration of Independence to the struggle which closed with the extinction of slavery. The colonial period was a time of tutelage, of struggle and dependence, the childhood of the future nation. But our real growth, as a distinct member of the community of nations, belongs to the second period, and began when we were strong enough to assert and maintain our independence. To this second period a large space has been allotted in the present work. Not that the military annals of our Revolutionary War would seem to require a large proportion of this space, but the various attendant circumstances, the previous controversies with the mother country, in which all the colonies were more or less interested, and grew into a common cause; the consultations which followed; the defiance," &c.

185 common words, among which

The	occurs	22	times.
a	"	6	"
of	"	12	"
to	"	7	"
from	"	4	"
in	"	1	"
with	"	3	"
by	"	0	"
Pronoun, 1st person	"	7	"
" 2d "	"	0	"
" 3d "	"	1	"
be, aux.	"	2	"
have, "	"	1	"
shall, "	"	0	"
will, "	"	1	"
may, "	"	0	"
do "	"	0	"
that	"	1	"
and	"	4	"
		72	
other particles,		19	
		91	particles.

Hence, William C. Bryant's prose style requires about 185 common words to furnish 100 different words, and averages about forty-six per cent. repetitions and forty-nine per cent. particles.

Origin of 100 *different words from the preceding Extract of William C. Bryant's "Popular History of the United States."*

ARIO-JAPHETIC TYPE OF LANGUAGES:								ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:		GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*		*Welsh:*		
	United	history	community	The	began	struggle, n.	RESULT:	
	States	periods	maintain	of	when		Latin: 12	
	naturally	close, n.	large	itself	strong	1	French: 45	
	divides	civil	space	into	enough		Anglo-Saxon: 42	
	congruous	entered	allotted	three	this		Welsh: 1	
	includes	people	present	upon	has, aux.		100	
	elapsed	institution	military	third	work, n.			
	slavery	part	annals	which	not		57 per cent. Greco-Latin.	
	assert	vast	revolutionary	we	that		42 " Gotho-Germanic.	
	mere	territory	require	lately	would, aux.		1 " Celtic.	
	various	colonial	proportion	at	seem			
	previous	second	attendant	war	mother			
	12	Declaration	circumstances	a	all			
		Independence	controversies	with	more			
		closed	country	every	or			
		extinction	colonies	first	less			
		time	interested	was	grew			
		tutelage	common	years	followed			
		dependence	cause	from	42			
		future	consultations	and				
		nation	defiance	childhood				
		real	45	but				
		distinct		growth				
		member		belongs				
Greco-Latin words: 57 all words of inherent meaning, except one.				*Gotho-Germanic words:* 42 of which 19 are particles, leaving but 23 words of inherent meaning.		*Celtic word:* 1.		

Extract from Her Majesty, Queen Victoria's "Leaves from the Journal of our Life in the Highlands," p. 273.

"During our voyage I was able to give Vicky her lessons. At three o'clock we all got into the barge, including the children and Mademoiselle Gruner, their governess, and rowed through an avenue of boats of all descriptions to the '*Fairy*,' where we went on board. The getting in and out of the barge was no easy task. There was a good deal of swell, and the Fairy herself rolled amazingly. We steamed round the bay to look at St. Michael's Mount from the other side, which is even more beautiful, and then went on to Penzance. Albert landed near Penzance with all the gentlemen, except Lord Spencer (who is most agreeable, efficient and useful at sea, being a captain in the navy), and Colonel Grey. They went to see the smelting of copper and tin, and the works in serpentine stone at Penzance. We remained here a little while without going on, in order to sketch, and returned to the '*Victoria and Albert*,' by half-past four, the boats crowding around us in all directions; and when Bertie showed himself the people shouted 'Three cheers for the Duke of Cornwall!' Albert returned a little before seven, much gratified by what he had seen, and bringing home specimens of the serpentine stone."

196 common words, among which

The	occurs	17	times.
a	"	5	"
of	"	7	"
to	"	7	"
from	"	1	"
in	"	4	"
with	"	1	"
by	"	2	"
Pronoun, 1st person	"	5	"
" 2d "	"	0	"
" 3d "	"	5	"
be, aux.	"	0	"
have, "	"	1	"
shall, "	"	0	"
will, "	"	0	"
may, "	"	0	"
do, "	"	0	"
that	"	0	"
and	"	13	"
		68	
other particles,		26	
		94	particles.

Hence, Queen Victoria's style requires about 196 common words to furnish 100 different words, and averages about forty-eight per cent. particles and forty-eight per cent. repetitions.

Origin of 100 *different words from the preceding Extract from Her Majesty, Queen Victoria's "Leaves from the Journal of our Life in the Highlands."*

"It should enter every household in England and America as an example of goodness and stainless honor."—*New York "Home Journal."*

ARIO-JAPHETIC TYPE OF LANGUAGES:										ARIO-SEMITIC TYPE:
THRACO-PELASGIC OR GRECO-LATIN FAMILY:				SCYTHO-GOTHO-GERMANIC FAMILY:				GOMERO-CELTIC FAMILY:	SARMATO-SCLAVONIC FAMILY:	SEMITIC FAMILY:
Greek:	*Latin:*	*French:*		*Anglo-Saxon:*			*German:*			*Arabic:*
	including	During	colonel	our	there	here	by			amazing
	efficient	voyage	serpentine	was	good	stone				
	navy	able	order	to	deal	little	1			1
	remained	lessons	return	give	swell, n.	while, n.				
	specimens	o'clock	past	her	steamed	half	*Dutch:*			
		Mademoiselle	directions	at	round	four				
	5	governess	people	three	look, v.	crowding	barge			
		avenue	cheers, n.	got	from	showed	boat			
		descriptions	duke	the	other	shouted	copper			
		easy	gratified	children	side	before	sketch, v.			
		task, n.		and	which	seven				
		rolled	31	rowed	even	what	4			
		bay, n.		through	more	had, aux.				
		saint		an	landed	bringing				
		Mount		all	near	home				
		beautiful		of	with		*Danish:*			
		gentlemen		where	Lord	57				
		except		went	sea		smelting			
		agreeable		board	see					
		useful		in	tin		1			
		captain		no	works, n.					
Greco-Latin words: 36 all *words of inherent meaning.*				*Gotho-Germanic words:* 63 of which 22 are particles, leaving 41 *words of inherent meaning.*						*Semitic word:* 1.

RESULT:

Latin:	5
French:	31
Anglo-Saxon:	57
German:	1
Dutch:	4
Danish:	1
Arabic:	1
	100

36 per cent. Greco-Latin.
63 " Gotho-Germanic.
1 " Semitic.

The change of vocabulary in our previous Extracts and Tables from the same authors is curious: Byron's Prologue shows fifty-seven per cent. Gotho-Germanic, thirty-seven Greco-Latin, five Celtic, and one per cent. Semitic; whereas, the emotional "Lines beneath an Elm," contain but twenty-three per cent. Greco-Latin, seventy-six Gotho-Germanic, and one per cent. Celtic. In the former the bard swells into the scholar, critic, artist, and man of the world; in the latter, he shrinks into the sad youth, and becomes the primitive Anglo-Saxon under Egbert, A.D. 800. You may sympathize with him in the childlike attitude beneath the Elm at Harrow; but if he had remained there, the world would miss the graphic descriptions and the life-like characters that charmed readers and called forth Finden's beautiful illustrations, which adorn our center-tables.. We might wish Byron had realized his "Lines written beneath the Elm in the Churchyard of Harrow," rather than become the fevered, impulsive, and passionate "Childe Harold," who died a martyr to Greece's emancipation from Turkish tyranny, at Missolonghi, 1824. As well might we wish to see England as she was under Edward the Confessor; but then would her sails have whitened the ocean? Would her flag float over the five parts of the world? Would the sun daily shine twenty-four hours on her vast dominions? Experience, advance, progress, good, bad, or indifferent, are the destiny of individuals, tribes, nations, and races, as shown throughout history.

Our Extract and Table from William C. Bryant's "*Thanatopsis*" (Death Sight), shows but twenty-two per cent. Greco-Latin, and seventy-seven per cent. Gotho-Germanic. This is the lowest Greco-Latin percentage of the numerous authors and writings we analyzed in the English language, except the Bible and Fitz-Green Halleck's poetry, which also have twenty-two per cent. Greco-Latin. Hence, "Thanatopsis," the Scriptures, and Fitz-Green Halleck may be considered parallels as to Greco-Latin: next come Byron and Longfellow, whose emotional poems show twenty-three and twenty-four per cent. Greco-Latin, while their other writings exhibit forty-seven and forty-eight per cent. Greco-Latin; then follow Tennyson with twenty-seven per cent. Greco-Latin; Shakespeare, thirty-three; Mrs. Hemans, thirty-four; Milton and Pope, thirty-six; Scott with forty per cent. Greco-

Latin, &c. Yet our Extract and Table from the preface to Bryant's "Popular History of the United States," exhibits fifty-seven per cent. Greco-Latin, and forty-two per cent. Gotho-Germanic; thence it appears that, while the New York bard was rhyming his "Thanatopsis," he was the emotional moralist, and his soul overflowed with primitive Anglo-Saxon expressions; whereas, while penning the preface to the history of his beloved country, the impulsive Greco-Latin muse carried him to Greece and Rome, where a streamlet of progressed Greco-Latin terms flowed into his mind to picture statesmanlike ideas. Could he have written that philosophic and scholarly preface in the limited Anglo-Saxon vocabulary? Her Majesty's Address to Parliament, closing our fifty Extracts and Tables of the English Period, shows fifty-seven per cent. Greco-Latin, forty-one Gotho-Germanic, and two per cent. Celtic. In this state paper she unconsciously paid a linguistic compliment to the Franco-Norman, Gotho-Germanic, and Celtic elements of the English-speaking populations, by using words from their respective vocabularies.

We add here, as a point of comparison, an Extract and Table from Queen Victoria's "Journal of our Life in the Highlands," which has but thirty-six per cent. Greco-Latin, sixty-three Gotho-Germanic, and one per cent. Semitic. When her Majesty penned the word "*amazing*," she became orientalist, and as such unconsciously paid a delicate linguistic compliment to the Jewish and oriental element of her subjects. We expected this vocabular difference between the Address to Parliament, and "Journal of our Life in the Highlands;" for the former, being diplomatic, required Greco-Latin; while the latter, being domestic, needed Gotho-Germanic. To say I read this touching effusion with interest, would be stating the least of my emotions; but to say I perused it with a deep gratitude to her Gracious Majesty for the encouraging literary example she left to her sex, approaches the impression it left on my mind. The Queen of England rejoicing to be able to give her darling daughter her lessons during a voyage! No wonder the old world styled this queenly production "A unique book in literary History"—*Round Table;* while the New World hailed it thus: "It were well that it should enter into every household in England and America, as an example of goodness and stainless honor."—*New York Home Journal.*

The change of vocabulary, as shown from Byron's, Longfellow's, Bryant's, and Queen Victoria's writings, proves that different themes and styles of composition require words and phraseologies from different types and families of languages. This is a singular feature, which is peculiar to a "composite language" like the English, in which the bard may readily find any appropriate vocabulary for poetizing; the orator, for haranguing; the statesman, for legislating; the preacher, for exhorting; a language in which the gay can "*Rejoice with them that do rejoice,*" and the sad "*Weep with them that weep.*"

ODE TO LANGUAGE.

"All nature *speaks to us* in varied tone,
From the wild carol of the morning lark
To evening's drowsy moan.
Go listen to the voices of the storm—
The crashing of the woods—the ocean's roar,
When winds its face deform.

Is IT NOT SPEECH?—when terror rides the gale,
And calls to us to hurry from its course,
With a forewarning wail?
We hear it long before the storm appears,
In far-off sobbings of the low south wind,
That sighing wakes our fears.

Then signal splashes of big drops of rain;
Even the hush and stillness *has a voice,*
Boding the deep refrain.
In finest forms, that orator e'er used,
He does but copy sounds heard long before,
And with his thought infused:

First, with a voice subdued, attention's caught
To go along with him, and note his course—
The current of his thought;
Then with a swelling force his periods flow—
A storm of words—the lightning flash of wit—
And bolts that strike and glow.

Nature the teacher, an apt scholar, man
Gathers the sounds significant and fit,
And gives them shape and plan,
FORMING A LANGUAGE, that essential need
For mental growth, a vehicle through which
The intellect to feed;

To send the winged thought from mind to mind
In speech, where teeming brains, conversing free,
Advanced ideas find.
Its language is the touchstone of a race:
Be it refined or coarse, in all its shades
The Nation's type we trace.

We now might doubt the Greek or Latin power,
Were not their *language* left; but there embalmed
It stands to this late hour.
We should not call those ancient idioms *dead;*
Diffused they are, but they *live on* in tongues,
Through which their words are spread.

Among rude nations no such terms we find,
Thought and refinement only reach for them;
They serve the polished mind.
So, where those graphic words have made their home,
A state advanced—a cultured race they mark,
Like those of Greece or Rome.

In classic times language could paint the thought,
And as it left the lips the subject glowed,
A picture finely wrought.
Words dropt like coinage from beneath the die,
Stampt with intrinsic worth, and no base mint
Could highest needs supply.

The fairest offspring of linguistic lore,
Now in ascendant, is the English tongue,
Spreading the wide world o'er:
A full clear stream from many fountains fed,
All languages in one that's *culled from all*—
The *living* and the *dead.*

JANE LEE WEISSE.

"*Where the mere historian may take little notice and hasten, the philologist must linger and watch the monotonous tide of language, which is but the social under tow, bearing on its surface dynasties, statesmen, divines, and soldiers, who are only bubbles, that vanish, while that irresistible under-tow, language, progresses.*"—ANONYMOUS.

Here and now we find ourselves in this category: we cannot hasten; we must linger to draw the conclusions of new linguistic phases from the incontestable numeric results of fourteen consecutive centuries, A.D. 449–1878.

While tracing the vocabulary in the fifty Extracts and Tables of the English Period, A.D. 1600–1878, we perceived linguistic phenomena we can only explain by giving the following synopsis of their numeric results, which will enable us to show at a glance, not only the origin of their vocabulary, but the character of their style, as compared with other writers of the English Period, A.D. 1600–1878.

Synopsis, showing: 1st, the number of Words in each of the Fifty Extracts, with the amount and percentage of Repetitions and Particles in each of the Fifty Extracts. 2d, the origin of the Words, as shown by the Results in each of the Fifty Tables of the English Period (A.D. 1600–1878).

NAMES OF THE AUTHORS AND WRITINGS:		FIRST. NUMBER OF WORDS IN EACH OF THE FIFTY EXTRACTS, WITH REPETITIONS AND PARTICLES:					SECOND. ORIGIN OF THE WORDS, AS SHOWN BY THE RESULTS IN EACH OF THE FIFTY TABLES:						
		Totals of Words:	*Repetitions:*	*Percentage:*	*Particles:*	*Percentage:*	*Greco-Latin words:*	*Gothic-Germanic words:*	*Celtic words:*	*Sclavonic words:*	*Semitic words:*	*Words of Inherent Meaning:*	*Words without inherent meaning, or Particles:*
							Per ct.	Per ct.	Per ct.	Per ct.	Per ct.	Per ct.	Per ct.
1. Bible	A. D. 1611	531	431	81	261	61*	22	78	0	0	0	75	25
2. Shakespeare	" 1616	164	64	39	77	47	33	62	5	0	0	75	25
3. Robert Burton	" 1639	167	67	41	79	46	54	46	0	0	0	75	25
4. Milton	" 1674	135	35	26	59	44	36	61	2	0	1	75	25
5. Bill of Rights	" 1688	245	145	59	114	47	63	36	1	0	0	81	19
6. Tillotson	" 1694	176	76	49	89	51	47	53	0	0	0	76	24
7. Bishop Berkeley	" 1744	166	66	40	55	39	45	52	3	0	0	82	18
8. Pope	" 1744	158	58	37	73	46	37	61	2	0	0	76	24
9. Jonathan Edwards	" 1758	216	116	54	109	50	43	57	0	0	0	68	32
10. Hume	" 1776	158	58	36	86	54	52	47	1	0	0	71	29
11. Declaration of Independence	" 1776	199	99	50	101	51	53	45	2	0	0	74	26
12. S. Johnson	" 1784	170	70	41	81	48	47	51	2	0	0	77	23
13. Blackstone	" 1788	235	135	57	121	52	47	51	2	0	0	70	30
14. Constitution of the U. States	" 1789	225	125	55	109	48	62	36	2	0	0	77	23
15. Franklin	" 1790	197	97	49	97	49	48	50	2	0	0	71	29
16. Th. Warton	" 1790	187	87	47	94	51	58	42	0	0	0	73	27
17. Gibbon	" 1791	183	83	45	109	60	55	44	1	0	0	72	28

18. Robertson.....A.D. 1793	161	61	39	75	46	64	35	1	0	0	79	21
19. Washington's Farewell Address, " 1796	183	83	45	103	56	55	45	0	0	0	76	24
20. Byron..... " 1824	144	44	31	77	53	23	76	1	0	0	68	32
21. Scott..... " 1832	168	68	40	90	54	43	56	1	0	0	70	30
22. Mrs. Hemans..... " 1845	159	59	37	86	54	33	67	0	0	0	76	24
23. Sharon Turner..... " 1847	208	108	52	111	53	55	45	0	0	0	69	31
24. Cooper..... " 1850	160	60	38	72	45	45	54	1	0	0	76	24
25. Receipt Book..... " 1857	181	81	45	78	43	36	60	4	0	0	80	20
26. W. Irving..... " 1859	146	46	33	69	48	48	49	3	0	0	76	24
27. Prescott..... " 1859	172	72	42	92	53	54	45	1	0	0	77	23
28. Th. B. Shaw..... " 1862	173	73	46	96	55	50	50	0	0	0	69	31
29. Prof. Hitchcock..... " 1864	191	91	48	83	43	51	47	1	0	0	75	25
30. Mrs. Somerville..... " 1872	206	106	51	89	43	47	51	2	0	0	74	26
31. Prof. Agassiz..... " 1873	203	103	51	109	54	42	57	1	0	0	70	30
32. Mrs. S. J. Hale.....	199	99	50	98	50	41	59	0	0	0	82	18
33. Hardee's Tactics.....	258	158	61	132	51	46	53	1	0	0	68	32
34. Longfellow.....	180	80	44	79	44	23	73	4	0	0	75	25
35. R. Dale Owen	189	89	47	100	53	57	42	1	0	0	73	27
36. George P. Marsh.....	171	71	41	87	50	58	41	1	0	0	77	23
37. H. Seymour	195	95	48	100	51	43	57	0	0	0	71	29
38. J. W. Draper.....	168	68	40	74	44	53	46	1	0	0	75	25
39. Prof. Tyndall	163	63	39	79	48	46	52	2	0	0	71	29
40. Prof. Max Müller.....	192	92	48	90	48	47	52	1	0	0	79	21
* 41. Th. H. Tanner.....	159	59	37	69	43	54	46	0	0	0	76	24
42. Prof. W. D. Whitney.....	201	101	50	104	51	50	50	0	0	0	75	25
43. H. Kiddle.....	266	166	62	129	48	57	42	1	0	0	79	21
44. London Times.....	181	81	45	89	49	55	44	1	0	0	78	22
45. New York Herald.....	164	64	39	66	40	52	48	0	0	0	81	19
46. New York Tribune.....	170	70	41	82	48	58	41	1	0	0	78	22
47. Tennyson.....	157	57	36	73	47	27	71	1	0	1	68	32
48. Gladstone.....	198	98	49	108	54	48	52	0	0	0	68	32
49. U. S. Grant.....	198	98	49	102	52	52	48	0	0	0	71	29
50. Queen Victoria.....	178	78	44	90	50	57	41	2	0	0	78	22
	9,554			4,693								

* In our analysis of about 240 authors and writings, we found only one higher in particles than the Bible, and that is Moody and Sankey's sermon on "Love and Sympathy," with sixty-two per cent particles.

This synopsis shows at a glance:

1. That the vocabulary in the Fifty Tables, from the most varied literary productions of the English Period, A.D. 1600–1878, contains

from 22 to 64 per cent. Greco-Latin;
" 35 " 78 " Gotho-Germanic or Anglo-Saxon;
" 1 " 5 " Celtic, and
Traces of Sclavonic and Semitic.

2. That to obtain Fifty Tables of 100 different words each it required Fifty Extracts, numbering from 135 to 531 common words, including

" 26 to 81 per cent. *repetitions;*
" 39 " 61 " *words without inherent meaning, or particles*, and
" 68 " 82 " *words of inherent meaning.*

Among the fifty authors and writings, Milton's style has least (twenty-six per cent.) repetitions; whereas the Bible's has most (eighty-one per cent.) repetitions. Bishop Berkeley's style shows least (thirty-nine per cent.) particles; whereas the style of the Bible shows most (sixty-one per cent.) particles. Jonathan Edwards' style numbers least (sixty-eight per cent.) words of inherent meaning, whereas Berkeley's numbers most (eighty-two per cent.) words of inherent meaning. The previous synopsis applies more to the style than to the vocabulary of the authors of the English Period, A.D. 1600–1878.

Hence, may not the hitherto hidden charm of Milton's, Shakespeare's, Pope's, Hume's, Berkeley's, Irving's, Mrs. Hemans' and Cooper's style be due to their having *least repetitions and particles* and *most words of inherent meaning?* for we all consciously or unconsciously like conciseness and dislike verbiage.

But the most striking feature, elicited by this synopsis and by our previous ultimate result, is, that the Fifty Extracts, numbering 9,554 common words, contain but 2,282 (or twenty-four per cent.) *ultimate different words*, leaving 7,272 (seventy-six per cent.) *repetitions*. The 9,554 common words of the Fifty Extracts include also 4,693 (forty-nine per cent.) *words without inherent meaning, or particles*. Think of English, the tersest, most elastic and most direct of the leading languages, having in its best literary productions only twenty-four per cent. ultimate different words, seventy-six per cent. repetitions, and forty-nine per cent. particles, which makes one word in every four an ultimate different word, three words in every four repetitions, and one word in every two an insignificant particle. As previously stated, if English is such, what shall be said of other leading languages, more complicated in grammar and less direct in construction? Are languages, so constituted, consistent with the telegraph, cable, telephone, phonograph, and with the exact sciences, arts, and mechanics? Is it not time to consider this unscientific status of language and devise an educational system, calculated to simplify language and correct this undreamt of prolixity? The ninety English-speaking millions, scattered over the globe, have the deepest interest in this problem; for the nation that solves it, will confer the greatest and most lasting benefit on mankind.

In our synopsis of Extracts and Tables the drama and pulpit exhibit low percentages of Greco-Latin and high percentages of Gotho-Germanic or Anglo-Saxon; whereas the school-room, press, history, and forum show high percentages of Greco-Latin and low percentages of Gotho-Germanic or Anglo-Saxon. This seems to indicate a difference of vocabulary in the various styles of writing, and suggests the possibility of reaching average percentages concerning the origin of the varied vocabularies in those styles. As the results of the Fifty Extracts and Tables would not suffice to furnish satisfactory average percentages for the nine different styles, we analyze other literary productions of the English Period, A.D. 1600–1878, and add about 150 more. Not to incumber our book with additional Extracts and Tables, we only give the numeric results, as seen in the following bird's-eye views, showing the origin of the vocabularies, used in the school-room, pulpit, press, forum, theatre, history, poetry, romance, and miscellaneous writings:

THE SCHOOL-ROOM, MANKIND'S FIRST EDUCATOR.

Bird's-Eye View concerning the origin of the Vocabulary, used in the Didactic Style of Writing during ***the English*** *Period, A. D.* 1600–1878.

AVERAGE ORIGIN OF ITS VOCABULARY.	GRECO-LATIN WORDS :	GOTHO-GERMANIC WORDS :	CELTIC WORDS :	SCLAVONIC WORDS :	SEMITIC WORDS :
H. Blair, 1783, "*Rhetoric and Belles-Lettres*"	49	50	1	0	0
Noah Webster, 1840, "*Introduction to his Dictionary*"	54	45	1	0	0
Dr. J. Abercrombie, "*Intellectual Philosophy*"	56	43	1	0	0
Fowne, "*Manual of Elementary Chemistry*"	52	47	0	0	1
T. B. Shaw, "*Outlines of English Literature*"	50	50	0	0	0
Prof. C. H. Hitchcock, "*Elementary Geology*"	51	47	1	1	0
Prof. L. Agassiz, "*Contributions to the Natural History of the U. S. of America*"	42	57	1	0	0
O. Mitchel, "*Popular Astronomy*"	56	43	1	0	0
Prof. Tyndall, "*Heat considered as a Mode of Motion*"	46	52	2	0	0
Th. H. Tanner, "*Practice of Medicine*," *used in Medical Schools*	54	46	0	0	0
Prof. Hickok, "*Empyrical Psychology*"	53	46	1	0	0
Prof. A. Gray, "*How Plants Grow*"	45	54	1	0	0
Prof. Proctor, "*Lectures on Astronomy*"	47	52	1	0	0
Prof. Huxley, "*Lay Sermons, Addresses, Reviews*," 1870	50	48	2	0	0
Prof. Max Müller, "*Chips from a German Workshop*"	47	52	1	0	0
Prof. J. Fiske, "*Lectures at Harvard University*," 1871	56	43	1	0	0
Parker and Watson, "*Reader*" *for Beginners*	24	74	2	0	0
Prof. W. D. Whitney, "*Language and the Study of Language*"	50	50	0	0	0
Prof. Youmans, "*Handbook of Household Science*"	44	55	1	0	0
H. Kiddle, A.M., "*Short Course of Astronomy*"	57	42	1	0	0
Barnes' Educational Monthly, April, 1878, "*Adopting Text-Books*"	52	48	0	0	0
21	1,038	1,044	19	1	1

Hence, the style of the School-room, University and Lyceum averages: 49+* per cent. Greco-Latin;
49+ " Gotho-Germanic or Anglo-Saxon;
1— " Celtic, and traces of Sclavonic and Semitic.

* Readers will please remember, that the *average percentages* of the different styles here differ from our previous *ultimate percentage:*
68+per cent. Greco-Latin; 30+per cent Gotho-Germanic; 2—per cent. Celtic, and traces of Sclavonic and Semitic,
inasmuch as the *average percentages* here contain all the repetitions that occur in the Tables, taken from the different literary productions; whereas the *ultimate percentage* results from 2,282 ultimate different words, free from any and all repetitions in the fifty Tables, numbering 5,000 words, of which 2,718 are repetitions. This will account for, and explain the difference between the previous ultimate percentage and the average percentages here. Our synopsis of the fifty Tables, p. 638, shows from eighteen to thirty-two per cent. *particles*, most of which occur in every Table, especially *the, of, to, and*, &c. After these eighteen or thirty-two per cent. particles are dropped from the fifty Tables, there remain but 2,282 ultimate different words, which furnish the *ultimate percentage:* sixty-eight per cent. Greco-Latin, thirty-per cent. Gotho-Germanic and two per cent. Celtic.

Among these twenty-one didactic writers Kiddle has most Greco-Latin and least Gotho-Germanic; whereas Parker and Watson have least Greco-Latin and most Gotho-Germanic. Those, educated in schools and universities, where the books they study average one-half Greco-Latin and one-half Gotho-Germanic, will of course use a corresponding vocabulary in speaking and writing. We glanced at many other school-books and noticed, that Greco-Latin increases according to the themes treated, and with the progress of pupils: thus the primer, as may be seen in the above bird's-eye view, numbers but twenty-four per cent. Greco-Latin; whereas didactic treatises on Rhetoric, Philosophy, Medicine, Astronomy, Psychology, and "Barnes' Educational Monthly" require from forty-nine to fifty-seven per cent. Greco-Latin. Even as early as Queen Elizabeth's day, 1562, Richard Mulcaster's standard school-book, entitled "*Elementarie*," numbers forty-one per cent. Greco-Latin, fifty-eight per cent. Gotho-Germanic or Anglo-Saxon, and one per cent. Celtic. As may have been noticed throughout this work, we consider education as the corner-stone of the socio-political fabric—not merely intellectual, but also moral education, which, we think, must ever go hand in hand; for intellectual, without proper moral education, is one-sided and apt to render men conceited and egotistic; whereas education, based on Zoroaster's "*Do unto others as you would have them do unto you*," and on Christ's "*Love thy neighbor as thyself*," is calculated to make them self-sacrificing and generous, as previously stated. To reach such a system of education, teachers, female and male, must be specially trained, and socially privileged; parents, the clergy, government and the whole community must co-operate with the teachers to produce morally intellectual pupils, who, as they progress in their intellectual studies and moral practices, respect, not only their superiors and elders, but their fellow-scholars. We regard such a system of training the young as the only salvation of liberal institutions in the future. Without it utopian ideas and vagaries will invade the masses, agitate society, unsettle business by destroying confidence and credit, and lead to anarchy and despotism, as happened in Greece and Rome. Let the young be thoroughly taught the sad historic lessons of Greece and Rome; let them realize that frugality and economy lead to happiness; whereas luxury and extravagance lead to discontent and discord. Two or three generations, thus trained, will change the world's prospects, which now look pretty gloomy.

Bird's-Eye View concerning the origin of the Vocabulary, used in the Sacred Style of Writing during the English Period, A.D. 1600–1878.

AVERAGE ORIGIN OF ITS VOCABULARY:	GRECO-LATIN WORDS:	GOTHO-GERMANIC WORDS:	CELTIC WORDS:	SEMITIC WORDS:
Bible, James' version, A.D. 1611, from an original copy in the Astor Library	22	78	0	0
Jeremy Taylor, 1674, "Five Golden Grave Sermons"	26	74	0	0
Archbishop Tillotson, 1678, sermon before the House of Commons, November 5, 1678	47	53	0	0
Jonathan Edwards, 1758, "Thoughts on the Revival"	43	57	0	0
John Wesley, 1791, on the "*Sermon on the Mount*"	30	69	1	0
Robert Hall, 1831, sermon on "Wisdom"	51	49	0	0
Archibald Alison, 1839, sermon on "Autumn"	31	69	0	0
T. Chalmers, 1847, sermon on "Cruelty to Animals"	54	46	0	0
W. E. Channing, "Preaching the Gospel to the Poor"	56	44	0	0
Cardinal Wiseman, sermon on "Charity"	36	63	1	0
Rev. E. H. Chapin, sermon, April 10, 1859	39	61	0	0
Spurgeon, sermon on "Paul's First Prayer"	28	71	1	0
The Most Rev. Ashton Oxenden, D.D., Bishop of Montreal and Metropolitan of Canada, sermon, "A City at Unity"	43	56	1	0
Right Rev. C. F. Robertson, Bishop of Missouri. "History and Claims of the Protestant Episcopal Church"	52	48	0	0
His Eminence Cardinal McCloskey, "Funeral Oration at the Obsequies of Archbishop Hughes"	35	64	1	0
Right Rev. A. C. Coxe, Bishop of Western New York, sermon in Calvary Church, New York, November 26, 1863	52	47	1	0
Right Rev. W. B. Stevens, Bishop of Pennsylvania, on "Promotion of Christianity among the Jews"	50	50	0	0
Rev. H. E. Potter, Pastor of Grace Church, New York, sermon on "Liturgy and its Use"	40	60	0	0
Rev. Samuel Osgood, sermon on "The Pauline Paradox in its Modern Bearing," in "The New Churchman," No. 11, Vol. I	44	56	0	0
"New York Churchman," No. 11, Vol. I., May 25, 1878, "Reply to a Criticism," p. 172	45	54	1	0
Moody and Sankey, "Gospel Awakening," sermon on "Love and Sympathy"	31	68	0	1
Rabbi Gustav Gottheil, on "Position of the Jews in America," "North American Review," March, 1878	38	62	0	0
Dr. W. Smith's "Dictionary of the Bible," "Jehovah"	48	49	1	2

"Clergyman's Magazine," London, July, 1876, "The Speech Note, used in Reading and Speaking"	57	43	0	0
"Hebrew Leader," New York, May 3, 1878, "Our Societies"	52	48	0	0
"Catholic Review," New York, May 4, 1878, "Topics of the Hour"	48	52	0	0
"The Orudunoi," a monthly magazine devoted to religion, science, and general intelligence, printed and published by Rev. N. Brown,* editor at the American Baptist Mission Press, at Sibsagor, Asam, 1854	54	45	1	0
"New York Evangelist," "Editorial Notes," May 2, 1878	48	51	1	0
28	1,200	1,587	10	3

Hence, the Sacred Style averages:

43— per cent. Greco-Latin;
57— " Gotho-Germanic or Anglo-Saxon; and Traces of Celtic and Semitic.

Among these twenty-eight preachers and sacred writings the Bible contains least Greco-Latin and most Gotho-Germanic or Anglo-Saxon, and the London "Clergyman's Magazine" counts most Greco-Latin and least Gotho-Germanic or Anglo-Saxon. Jeremy Taylor's sermons show least Greco-Latin and most Anglo-Saxon, whereas W. E. Channing's number most Greco-Latin and least Anglo-Saxon. Thus the sacred or pulpit style, averaging forty-three per cent. Greco-Latin and fifty-seven per cent. Gotho-Germanic or Anglo-Saxon, requires less Greco-Latin and more Anglo-Saxon than the didactic or school-room style, which averages forty-nine per cent. Greco-Latin and forty-nine per cent. Anglo-Saxon. The revised Bible, soon to appear in England, may and should show a vocabulary that is up to the highest standard of the present English language, especially if it is to last over two centuries, as did the James version.

*This earnest missionary and erudite linguist resided about twenty years in India. He told me this magazine was established, type set, and completed under his superintendence by the natives, whom he found intelligent, industrious, and docile. It was printed mostly in Asamese character and language, only a small part in English. This indefatigable missionary and scholar is now in Japan, where he translates the gospels into Japanese. Here we realize the earnestness and perseverance of the English-speaking populations. He presented me with a copy of "*The Orudunoi*," which I highly value. This American pioneer outshines St. Francis Xavier, Las Casas, Huc, &c.

Bird's-Eye View concerning the origin of the Vocabulary, used in the style of the Press during the English Period, A.D. 1600–1878.

AVERAGE ORIGIN OF ITS VOCABULARY:	GRECO-LATIN WORDS:	GOTHO-GERMANIC WORDS:	CELTIC WORDS:	SEMITIC WORDS:
Boston News Letter, April 24, 1704 (*Queen Anne's Address to Parliament**)	50	48	2	0
London Times, December 5, 1863 (*Suggestions on the Condition of the Destitute Poor of London*)	55	44	1	0
New York Herald, March 31, 1870 (*Proclamation of the Fifteenth Amendment*)	52	48	0	0
" Weekly Tribune, November 22, 1871 (*Consolidation of Italy*)	58	41	1	0
" Sun, January 27, 1876 (*Reduction of the Appropriations*)	60	39	1	0
" Times, January 30, 1876 (*Municipal Waste*)	48	52	0	0
" Evening Post, May 11, 1878 (*The Lessons of a Useless Debate*)	53	47	0	0
" World, July 23, 1878 (*A New Historical Painting*)	62	37	1	0
" Daily Graphic, June 18, 1878 (*American and English Use of Words*)	37	62	1	0
" Observer, June 20, 1878 (*American Archeology*)	65	33	2	0
Brooklyn Daily Eagle, August 1, 1878 (*Some very Intemperate Temperance Men*)	45	54	1	0
Glasgow Weekly Herald, April 6, 1878 (*Assassination of the Earl of Leitrim*)	47	53	0	0
Montreal Gazette, April 2, 1878, Canada (*The Explanatory Case*)	56	44	0	0
Belfast Northern Whig, Ireland, March 9, 1878 (*The Telephone*)	58	42	0	0
Boston Daily Globe, April 8, 1878 (*Murder Story Revived*)	51	47	2	0
Edinburgh Review, April, 1877 (*Native Policy in South Africa*), p. 447	54	45	1	0
Philadelphia Press, August 13, 1878 (*The Gates of India*), p. 4	60	39	1	0
" Ledger, April 23, 1878 (*The Latest News*)	64	35	1	0
Chicago Tribune, April 20, 1878 (*New Immediate Transportation Law*)	54	43	3	0
San Francisco Daily Morning Call, March 28, 1878 (*Where are we Drifting?*)	47	52	1	0
New Orleans Times, April 20, 1878 (*Sugar Tariff*)	57	42	1	0
Cincinnati Commercial, April 29, 1878 (*The Latest Democratic Economy*), p. 4	50	47	2	1
St. Louis Globe-Democrat, April 15, 1878 (*American Literary Taste*), p. 4	51	49	0	0
Washington National Republican, April 15, 1878 (*Now for the Texas Pacific*)	45	55	0	0
Melbourne Argus, Australia, October 3, 1877 (*Social, Political, &c.*)	63	36	1	0
New Zealand Herald, Auckland, Polynesia, February 19, 1878 (*Our Opera Season*)	51	48	1	0
Bombay Indian Spectator, April 14, 1878 (*Modern Theosophy*), p. 209	55	45	0	0
Calcutta Journal of the Asiatic Society, 1859, Article by Rev. Mr Parish, No. v., p. 421	49	51	0	0
Port Elizabeth Telegraph, Cape of Good Hope, Africa, November 2, 1877 (*The Customs Returns*)	56	44	0	0
Monrovia New Era, Liberia, Africa, December 31, 1877 (*The Time and the Occasion*)	51	49	0	0
Hawaiian Gazette, Honolulu, Sandwich Islands, Oceanica, November 28, 1877 (*Editorial Correspondence*)	58	42	0	0
Scientific American, New York, May 18, 1878 (*Congress to be made a Patent-Mill*), p. 305	51	49	0	0
Appletons' Journal, a Monthly Miscellany of Popular Literature, May, 1878 (*Books of the Day*), p. 485	55	45	0	0
Harper's Monthly Magazine, October, 1870 (*The Detective*), p. 696	44	55	1	0
Lippincott's Magazine of Popular Science and Literature, January, 1877 (*Literature of the Day*)	57	42	1	0
The Nation, New York, June 6, 1878 (*Voltaire in Politics*)	47	53	0	0

Home Journal, New York, June 12, 1878 (*Old Letters*)	28	71	1	0
Woman's Words, Philadelphia, August, 1877 (*Home Industry in Utah*)	54	45	0	1
38	1,998	1,773	27	2

Hence, the style of the Press averages: 52 + per cent. Greco-Latin;
47 — " Gotho-Germanic;
1 — " Celtic, and Traces of Semitic.

This bird's-eye view shows at a glance that the Press used from twenty-eight to sixty-five per cent. Greco-Latin, and from thirty-three to seventy-one per cent. Gotho-Germanic or Anglo-Saxon words since A.D. 1704; and that organs of the Press, treating different themes, go forth daily, weekly, monthly, from London, New York, Calcutta, Melbourne, Auckland, Port Elizabeth, &c., among the ninety English-speaking millions in Europe, America, Asia, Africa, and Oceanica. No doubt populations and communities, whose daily reading averages fifty-two per cent. Greco-Latin, forty-seven per cent. Gotho-Germanic, and one per cent. Celtic, must unconsciously speak and write in a style corresponding to these average percentages; especially when the text-books, in which they were educated at school, show a similar vocabulary, as exhibited previously by the didactic style. The daily and periodic Press is fast becoming the chief educator of mankind; so that journalists and editors have great responsibilities in a social point of view. The newspapers from Melbourne, Auckland, and Cape Colony, compare favorably as to editorship and mechanic execution, with the best conducted newspapers of England and America. With such a Press, the English-speaking populations of the Southern Hemisphere may look forward to a high intellectual development. Among these thirty-eight journals and periodicals the "New York Observer" numbers most Greco-Latin and least Gotho-Germanic or Anglo-Saxon; whereas, the "Home Journal" counts least Greco-Latin and most Gotho-Germanic or Anglo-Saxon. As we extolled the advent of the newspaper in the sixteenth century, let us add here that we consider the Press as the most prolific promoter of thought, developer of language, and disseminator of ideas.

* From an original copy in the library of the New York Historical Society.

Bird's-Eye View concerning the origin of the Vocabulary, used in the Politico-Legal Style of Writing during the English Period, A.D. 1600-1878:

AVERAGE ORIGIN OF ITS VOCABULARY:	GRECO-LATIN WORDS:	GOTHO-GERMANIC WORDS:	CELTIC WORDS:	SEMITIC WORDS:
Bill of Rights, under William of Orange, A.D. 1688	63	36	1	0
Queen Anne's Speech in Parliament, A.D. 1704	50	48	2	0
"Declaration of Independence," Philadelphia, July, 4, 1776	53	45	2	0
Burke's speech in Parliament on "Economical Reform," 1780	58	41	1	0
Blackstone's "Commentaries," 1788	47	51	2	0
Constitution of the United States, 1789	62	36	2	0
Washington's "Farewell Address," 1796	55	45	0	0
J. C. Calhoun's speech in Congress on "Economy and Honor," 1811	49	51	0	0
James Madison on "The Reponsibility of our Country and Mankind," 1812	54	45	1	0
E. Everett on "The Extension of the Republic," 1836	46	54	0	0
Lord Brougham's speech on "Neutral Rights," in Parliament, 1838	51	48	1	0
D. Webster on "Influence of Great Actions," 1846	40	59	1	0
John Bright on "Punishment of Death," in Parliament, May 3, 1864	43	55	2	0
James Brooks' speech in Congress, 1864	45	55	0	0
Lord Palmerston's speech in Parliament, March 31, 1865	38	62	0	0
W. Seward on "Reconstruction," February 22, 1866	43	57	0	0
W. D. Voorhees' "Resolutions in Congress," January, 1866	57	43	0	0
H. Seymour's speech at Albany, March 11, 1868	43	57	0	0
U. S. Grant's "Inaugural Address," 1869	52	48	0	0
Earl of Dufferin, Governor of Canada, speech at Winnipeg, October 6, 1877, on the status and prospects of Canada	50	49	0	1
Gladstone's speech, October 28, 1871	48	52	0	0
Queen Victoria's speech, in Parliament, 1866	57	41	2	0
22	1,104	1,078	17	1

Hence, the style of the Forum averages: 50 + per cent. Greco-Latin;
49 − " Gotho-Germanic or Anglo-Saxon;
1 − " Celtic, and trace of Semitic.

Among these twenty-two Politico-Legal productions, the Bill of Rights, 1688, numbers most Greco-Latin and least Gotho-Germanic; whereas, Lord Palmerston's speech counts least Greco-Latin and most Gotho-Germanic words. Nations, whose Legislative Halls, Forum, and Courts resound with a vocabulary averaging fifty-one per cent. Greco-Latin and forty-eight per cent. Gotho-Germanic, will gradually adopt a somewhat corresponding average in their daily intercourse.

Bird's-Eye View concerning the origin of the Vocabulary, used in the Dramatic Style of Writing during the English Period, A.D. 1600–1878.

AVERAGE ORIGIN OF ITS VOCABULARY:	GRECO-LATIN WORDS:	GOTHO-GERMANIC WORDS:	CELTIC WORDS:	SEMITIC WORDS:
Shakespeare, A.D. 1616, "Hamlet"	33	62	5	0
Beaumont and Fletcher, 1617, "Honest Man's Fortune"	34	65	1	0
Ben. Jonson, 1617, "Fall of Sejanus"	59	39	2	0
Rev. Dr. J. Home, 1756, Tragedy, entitled "Douglass," five acts	27	70	3	0
Sheridan, 1777, "School for Scandal"	34	65	1	0
Rev. James Townley, 1778, "High Life below Stairs"	37	63	0	0
Sheridan Knowles, 1820, "Virginius"	26	72	1	1
Rev. James White, Drama, entitled "Feudal Times; or, The Court of James III."	27	73	0	0
J. R. Planché, Farce, entitled "Captain of the Watch," one act	37	63	0	0
Bulwer Lytton, "Richelieu"	34	66	0	0
Epes Sargent, Drama, "Velasco"	35	64	1	0
Robert F. Conrad, Drama, "Eylmere"	32	67	0	1
Geo. H. Calvert, Comedy, "Like unto Like"	32	68	0	0
J. Howard Payne, Tragedy, "Brutus"	37	61	2	0
Rip Van Winkle, adapted by Charles Burke from W. Irving's "Sketch-Book"	31	67	2	0
Bret Harte, Drama, "Two Men of Sandy Bar"	47	53	0	0
16	562	1,018	18	2

Hence, the Dramatic style averages:
35 + per cent. Greco-Latin;
64 — " Gotho-Germanic or Anglo-Saxon;
1 + " Celtic, and traces of Semitic.

Here we realize that Sheridan Knowles used least Greco-Latin and most Gotho-Germanic, and Ben Jonson most Greco-Latin and least Gotho-Germanic or Anglo-Saxon words among English Dramatic authors. Communities, whose amusements average thirty-five per cent. Greco-Latin, sixty-four per cent. Gotho-Germanic, and one per cent. Celtic, are likely to tinge their daily intercourse with expressions therefrom.

Bird's-Eye View concerning the origin of the Vocabulary, used in the Historic Style of Writing during the English Period, A.D. 1600–1878.

AVERAGE ORIGIN OF ITS VOCABULARY:	GRECO-LATIN WORDS:	GOTHO-GERMANIC WORDS:	CELTIC WORDS:	SEMITIC WORDS:
Hume, A.D. 1776, "History of England"	52	47	1	0
Thomas Warton, "History of English Poetry"	58	42	0	0
Gibbon, "Decline and Fall of the Roman Empire"	55	44	1	0
Robertson, "History of America," 1777	64	35	1	0
Hallam, "View of the State of Europe during the Middle Ages," 1818	52	48	0	0
Sharon Turner, "History of the Anglo-Saxons"	55	45	0	0
Buckle, "History of Civilization in England"	51	49	0	0
Prescott, "Conquest of Peru"	54	45	1	0
Washington Irving, "Life of George Washington"	48	49	3	0
C. Edwards Lester, "Our First Hundred Years"	46	52	2	0
J. A. Froude, "Short Studies on Great Subjects"	43	55	2	0
J. W. Draper, "Intellectual Development of Europe"	53	46	1	0
Geo. Bancroft, "History of the United States"	61	38	1	0
W. C. Bryant, "Popular History of the United States," Introduction, p. xxii.	53	46	1	0
14	745	641	14	0

Hence, the style of History averages: 53 + per cent. Greco-Latin;
46 — " Gotho-Germanic or Anglo-Saxon;
1 " Celtic.

Thus Robertson uses most Greco-Latin and least Gotho-Germanic, and Froude least Greco-Latin and most Gotho-Germanic or Anglo-Saxon words among the English Historic writers. As History deals with intricate and distant international questions, it requires advanced ideas and expressions; hence its high average of Greco-Latin and low average of Anglo-Saxon words. After persons have acquired the information given in school, church, theatre, and newspapers, they must resort to history to complete their education; because there they learn what mankind has achieved in literature, science, art, mechanics and civilization. Then and there they find the highest type of language. It is a noteworthy fact, that the Press and History have the same average origin in their vocabularies.

Bird's-Eye View concerning the origin of the Vocabulary, used in the Poetic Style of Writing during the English Period, A.D. 1600–1878.

AVERAGE ORIGIN OF ITS VOCABULARY:	GRECO-LATIN WORDS:	GOTHO-GERMANIC WORDS:	CELTIC WORDS:	SEMITIC WORDS:
Milton, A.D. 1674, "Paradise Lost"	36	61	2	1
Dryden, 1680, "Character of a Good Parson"	38	61	1	0
Bishop Berkeley, 1728, "Poem on America"	45	52	3	0
Pope, 1733, "Essay on Man"	37	61	2	0
Young, 1765, "Night Thoughts," Sixth Night	39	59	1	1
Goldsmith, 1770, "Deserted Village"	29	66	5	0
Wordsworth, 1807, "Despondency"	49	49	2	0
Moore, 1812, "Lalla Rookh—Paradise and the Peri"	24	74	2	0
Shelley, 1819, "Witch of Atlas"	25	74	1	0
Byron, "Lines Written Beneath the Elm in the Churchyard of Harrow," 1807	23	76	1	0
Mrs. Hemans, "The Lost Pleiade"	33	67	0	0
Mrs. Sigourney, "Indian Names"	31	65	3	1
Longfellow, "Psalm of Life"	23	73	4	0
Tennyson, "Ode to Memory"	27	71	1	1
Fitz Green Halleck, "Woman"	22	77	1	0
Edgar Poe, "The Raven"	30	68	1	1
W. C. Bryant, "Thanatopsis"	22	77	1	0
17	533	1,131	31	5

Hence, the style of Poetry averages: 31+ per cent. Greco-Latin;
66+ " Gotho-Germanic;
2−. " Celtic, and
Traces of Semitic.

Thus, among English poets, Wordsworth has most Greco-Latin and least Gotho-Germanic, whereas Halleck and Bryant count least Greco-Latin and most Gotho-Germanic. Halleck and Bryant have the same vocabulary as to origin, only twenty-two per cent. Greco-Latin. As poetry deals in measure and rhyme, which require leisure and fancy in composer and reader, it is not likely to take deep root among intensely active and practical populations, like those of England and America. Homers, Sapphos, Virgils, Dantes, Petrarchs, Tassos, &c., belong to imaginative nations and communities. Poetry usually sings homespun themes, requiring primitive ideas and expressions; hence, the low average of Greco-Latin and high average of Anglo-Saxon words. Its terseness and harmony fascinate.

Bird's-Eye View concerning the origin of the Vocabulary, used in the Romantic Style of Writing during the English Period, A.D. 1600–1878.

AVERAGE ORIGIN OF ITS VOCABULARY:	GRECO-LATIN WORDS:	GOTHO-GERMANIC WORDS:	CELTIC WORDS:	SEMITIC WORDS:
Aphra Behn, A.D. 1670, "*Oroonoko, the American Prince*" (Vol. V., p. 199, L. E., 1871)	26	74	0	0
Defoe, A.D. 1731, "*History of the Devil*"	37	60	2	1
Scott, " 1832, "*Rob Roy*"	43	56	1	0
Miss Edgeworth, "*Letters to Literary Ladies*"	50	48	2	0
Charlotte Brontë, "*Jane Eyre*"	35	63	2	0
Miss Sedgwick, "*Clarence*"	41	58	1	0
Bulwer, "*A Strange Story*"	38	62	0	0
Dickens, "*Nicholas Nickleby*"	30	69	1	0
Rev. W. Ware, "*Zenobia*"	43	57	0	0
Hawthorne, "*Marble Faun*"	38	61	1	0
J. F. Cooper, "*Red Rover*"	45	54	1	0
Miss M. E. Braddon, "*An Open Verdict*" (Chap. LVI.)	30	68	1	1
James Payn, "*What He Cost Her*" (Chap. XIX.)	41	57	2	0
Mrs. M. J. Holmes, "*West Lawn and the Rector of St. Mark's*" (Chap. XIX.)	25	75	0	0
R. M. Bird, M.D., "*Nick of the Woods*" (Chap. IX.)	38	62	0	0
Mrs. Oliphant, "*Young Musgrave*" (Chap. XVI.)	35	65	0	0
W. G. Simms, "*Grayling, or Murder Will Out,*" in "The Wigwam and the Cabin" (Chap. IV.)	40	59	1	0
Henry James, Jr., "*The American*" (Chap. XI.)	35	65	0	0
Rev. E. P. Roe, "*Knight of the Nineteenth Century*" (Chap. V.)	58	42	0	0
Miss Virginia W. Johnson, "*The Sack of Gold*" (Chap. XI.)	35	65	0	0
20	763	1,220	15	2

Hence, the style of Romance and Fiction averages: 38+ per cent. Greco-Latin;
61 " Gotho-Germanic or Anglo-Saxon;
1— " Celtic, and traces of Semitic.

Hence Rev. E. P. Roe has most Greco-Latin and least Gotho-Germanic or Anglo-Saxon; whereas Mrs. Holmes has least Greco-Latin and most Gotho-Germanic or Anglo-Saxon words. As romance and fiction merely narrate ordinary events and transactions, they need but a primitive vocabulary, as shown by the author's percentages and combined average. No wonder writings, whose perusal requires no mental effort, are sought for amusement by persons of leisure.

As some literary friends are curious to know the age of English as compared with other ancient and modern languages, let us try to satisfy their curiosity as cursorily as possible:

In his archeologic works, Baron von Bunsen intimates, that it required ten thousand years to develop the Sanscrit language.

History furnishes no criterion for a linguistic evolution of 10,000 years, as may be noticed by the following languages:

Hebrew (named after Heber or Eber, Gen. x., 24), from Abraham, "*the Hebrew*," 1921 B.C., to the destruction of Jerusalem by Titus, A.D. 70, when it ceased to be a living language, had approximated an evolution of ..... 1991 years.

Greek, from Inachus, founder of Argos, 1856 B.C., to the capture of Constantinople by the Turks, A.D. 1453, had an evolution of about 3309 years.

Latin, from the founding of Rome by Romulus and Remus, 753 B.C., to the conquest of Italy by the Heruli under Odoacer, A.D. 476, was developed in about ..... 1229 years.

German, from the irruption of the Teutones and Cimbri, 110 B.C., to A.D. 1878, has been evolving about ..... 1988 years.

Spanish, from the invasion of the Vandals, Alani and Suevi, A.D. 410, to 1878 ..... 1468 years.

English, from the arrival of the Jutes, Saxons and Angles in Britain, A.D. 449, to 1878 ..... 1429 years.

French, from Mérovée, founder of the Merovingian dynasty, A D. 458, to 1878 ..... 1420 years.

Italian, from the conquest of Italy by the Heruli under Odoacer, A.D. 476, to 1878 ..... 1402 years.

These eight most highly developed languages furnish an average evolution of 1780 years. In presence of these figures and their average, the 10,000 years of Sanscrit development must dwindle, unless it can be demonstrated that prehistoric linguistic evolution required six times as much time as historic, which seems an impossibility at this remote period. We cannot help considering figures and dates for prehistoric probabilities out of place, until we acquire more circumstantial evidence, which may yet be found in ancient Asiatic ruins and records. Sanscrit scholars style the Hindu idiom the most perfect of languages; so do students of Hebrew and Greek regard Hebrew and Greek as most perfect. Latin enthusiasts neglected their mother tongues and penned poor Latin throughout the Middle Ages. Germans only see linguistic perfection in the Fatherland's self sustaining language. Even the generous Schiller wrote against borrowing foreign words. Frenchmen think there never was, nor will be, a language like theirs; hence they neglected foreign tongues, till Jourdain found gems in Persian, Cousin in German, Taine in English, &c. The English-speaking populations, who, with their elastic and grammatically simple language, have been selecting gems from most languages, are but the wiser and richer for such eclecticism.

Bird's-Eye View concerning the origin of the Vocabulary, used by miscellaneous writers during the English Period, A.D. 1600–1878.

AVERAGE ORIGIN OF THEIR VOCABULARY:	GRECO-LATIN WORDS:	GOTHO-GERMANIC WORDS:	CELTIC WORDS:	SEMITIC WORDS:
Robert Burton, A.D. 1621, "*Anatomy of Melancholy*"	54	46	0	0
Sir Thomas Browne, 1682, "*Hydriotaphia*"	51	47	2	0
Bunyan, 1685, "*Pilgrim's Progress*"	31	68	1	0
Sam. Johnson, 1784, "*The Lives of the Most Eminent English Poets*," Montrose Edition, Vol. I., p. 19	47	51	2	0
Ben. Franklin, 1790, "*Letter to Noah Webster*," on Language, December, 1789	48	50	2	0
Sir James Mackintosh, 1830, "*Diary*"	59	41	0	0
Mrs. J. L. Weisse, 1841, "*Schiller's Letters prior to his Marriage*," translated into English	34	64	2	0
R. C. Trench, "*On the Study of Words*"	30	68	2	0
Dr. G. A. Mantell, "*The Wonders of Geology*"	51	48	1	0
M. Fuller Ossoli, "*At Home and Abroad*"	43	55	2	0
"*Epicure's Receipt Book, or Home Advice*"	36	60	4	0
Mrs. Somerville, "*Connexion of the Physical Sciences*," p. 194	47	51	2	0
Geo. P. Marsh, "*Lectures on the English Language*," p. 133	58	41	1	0
Tekchand Thakur's "*Development of the Female Mind in India*," Calcutta, 1860	58	40	2	0
Mrs. J. Hale, "*Woman's Record*:" "*Kamamalu*," Queen of the Sandwich Islands	41	59	0	0
Robert Dale Owen, "*Footfalls on the Boundary of Another World*," p. 48	57	42	1	0
Hardee's Tactics, Allen's Compendium, p. 12	46	53	1	0
Hon. J. Hoffman, Speech on the unveiling of Prof. Morse's Statue in Central Park, 1871	40	60	0	0
H. M. Field, D.D., "*History of the Atlantic Telegraph*"	54	45	1	0
S. A. Allibone, "*Critical Dictionary of English Literature, and British and American Authors*," Preface, p. 11	53	46	1	0
Darwin, "*Origin of the Species*"	53	46	1	0
Mrs. H. P. Blavatsky, "*Isis Unveiled: A Master-Key to the Mysteries of Ancient and Modern Science and Theology*," Vol. II., p. 629	46	51	1	2
Hubert H. Bancroft, "*Native Races of the Pacific States of North America*," Vol. III., p. 273	37	63	0	0
Her Majesty, Queen Victoria's "*Leaves from the Journal of our Life in the Highlands*"	36	63	0	1
24	1,110	1,258	29	3

Hence, miscellaneous writers average:
46 + per cent. Greco-Latin;
52 + " Gotho-Germanic or Anglo-Saxon;
1 + " Celtic, and traces of Semitic.

Among these twenty-three miscellaneous literary productions, Trench's "*Study of Words*" counts least Greco-Latin, and most Gotho-Germanic; whereas, Sir James Mackintosh's "*Diary*" counts most Greco-Latin and least Gotho-Germanic words. People, whose miscellaneous reading from the *cookery book* to the "*Wonders of Geology*," averages forty-six per cent. Greco-Latin, fifty-two per cent. Gotho-Germanic, and one per cent. Celtic, are likely to converse and write in a corresponding vocabulary. We might swell the number of miscellaneous writings indefinitely; but as they already comprise Burton's "*Anatomy of Melancholy*," A.D. 1621, and Hubert H. Bancroft's "*Native Races of America*," 1877, they will suffice. Even Essays by native Hindoos contain fifty-eight per cent Greco-Latin, forty per cent. Gotho-Germanic, and two per cent. Celtic, as shown by Tekchand Thakur's "*Development of the Female Mind in India, Calcutta*, 1860." Thus the dwellers in tropic climes seem to incline more towards Greco-Latin than Gotho-Germanic or hyperborean words, which may be realized by looking at the vocabulary, used in prints and newspapers from India, Australia, Africa, New Zealand, and Sandwich Islands. Is this tendency due to climatic, anthropologic, vocal, or phonetic magnetism?

We hope philologists will consider the varied capabilities of the English idiom; for we have but pointed them out here. When the lamented scholar and statesman, Charles Sumner, shortly before his death, had perused our method of analyzing his native tongue, he wrote to us this cheering letter:

NAHANT, August 14, 1873.

MY DEAR SIR:—I have read your pamphlet with interest and instruction. I trust nothing will deter you from proceeding with your important work.

The English language has an immense future.

I am struck by your minute and faithful labors, which cannot fail to throw light on the English language and prepare us to appreciate its destinies. But there must be harmony between the written and spoken word. In helping this reform you are a benefactor. It is an improvement of practical value and much needed. Meanwhile, accept my thanks and believe me, dear sir,

Faithfully yours,

CHARLES SUMNER.

During our long and laborious research we received over one hundred similarly encouraging letters from scholars, statesmen and divines, which were equivalent to the Master's cheering strain: "*Well done, good and faithful servant*," &c.

Synopsis of the average origin of the Vocabulary of the Nine Styles of Writing.

	Greco-Latin. Per cent.	Gotho-Germanic. Per cent.	Celtic. Per cent.	Semitic. Per cent.
Didactic or School-room Style...	49+.	49+	1—	traces
Sacred or Pulpit.....	43—	57—	traces	traces
Newspaper.....	52+	47—	1—	0
Politico-legal.....	50+	49—	1—	traces
Dramatic.....	35+	64—	1+	traces
Historic..	53+	46—	1	0
Poetic.....	31+	66+	2—	traces
Romantic.....	38+	61	1—	traces
Miscellaneous.....	46+	52+	1+	traces

These percentages show, that historians, journalists, statesmen, and jurists use more Greco-Latin and less Gotho-Germanic or Anglo-Saxon than poets, dramatists, novelists, and miscellaneous writers. The pulpit, averaging forty three per cent. Greco Latin and fifty-seven per cent. Anglo-Saxon, is a happy medium between the press and the drama. Poetry averages least Greco-Latin and most Anglo-Saxon, because Greco-Latin words are usually polysyllabic, and therefore unsuited to measure and rhyme, whereas Anglo-Saxon words are mostly monosyllabic, and therefore more amenable to measure and rhyme. Words like *responsibility, theology, reconciliation,* &c., are unwieldy in metric language, where spondees and dactyls are

indispensable. Thus the press and history, with an average of fifty-two and fifty-three per cent. Greco-Latin and forty-seven and forty-six per cent. Gotho-Germanic or Anglo-Saxon, are antipodal to poetry, with an average of thirty-one per cent. Greco-Latin and sixty-six per cent. Gotho-Germanic or Anglo-Saxon.

To realize the extremes of vocabulary in the nine different styles of writing, readers may compare our Extract from Robertson's "History of America," numbering sixty-four per cent. different Greco-Latin, and only thirty-five per cent. different Gotho-Germanic or Anglo-Saxon words, with Fitz-Green Halleck's "Ode to Woman," counting but twenty-two per cent. different Greco-Latin and seventy-seven per cent. different Gotho-Germanic or Anglo-Saxon words; they show how the English-speaking populations have succeeded in selecting, amalgamating, shortening, and harmonizing words from heterogeneous types and families of dialects, and making a homogeneous whole, ultimating in the present telegraphic English language.

Before we undertook this close numeric analysis, we had read books of all kinds, and formed opinions as to the style and vocabulary of authors. We knew that the Bible, prayer-books, legal writings, didactic treatises and manuals abound in repetitions and particles, and that poetry had a primitive Gotho-Germanic vocabulary with comparatively few Greco-Latin terms. We were positive, that scientific works would show fewer repetitions, particles and an almost purely Greco-Latin vocabulary, and that historic, romantic, and journalistic styles would range between the sacred and scientific; but the numeric results of our Fifty Extracts and Tables compel us to modify our preconceived notions concerning the style and vocabulary of English

literary productions. The following is one of the curious features, elicited by our strict analysis.

To furnish a Table of 100 different words:

The Bible	requires	531	common words.
Hardee's Tactics	"	258	"
Bill of Rights	"	245	"
Blackstone	"	235	"
Constitution of the United States	"	225	"
Jonathan Edwards	"	216	"
Sharon Turner	"	208	"
Agassiz	"	203	"

Whereas:

Milton	requires but	135	common words.
Byron	"	144	"
W. Irving	"	146	"
Tennyson	"	157	"
Pope	"	158	"
Hume	"	158	"
Mrs. Hemans	"	159	"
Cooper	"	160	"
Robertson	"	161	"
Shakespeare	"	164	"
New York Herald	"	164	"

Hence, the Bible requires most and Milton least common words to furnish a table of 100 different words.

The following percentages of repeated words are about as we expected:

Bible	has	81	per cent.	repetitions.
Hardee's Tactics	"	61	"	"
Bill of Rights	"	59	"	"
Blackstone	"	57	"	"
Constitution of the United States	"	55	"	"
Jonathan Edwards	"	54	"	"
Sharon Turner	"	52	"	"
Agassiz	"	51	"	"

Whereas:

Milton	has but	26	per cent.	repetitions.
Byron	"	31	"	"
W. Irving	"	33	"	"
Hume	"	36	"	"
Tennyson	"	36	"	"
Mrs. Hemans	"	37	"	"

Cooper	has but	38	per cent.	repetitions.
New York Herald	"	39	"	"
New York Tribune	"	41	"	"
London Times	"	45	"	"

Hence, Milton's "Paradise Lost" is the most, and the Bible the least concise of the fifty literary productions we examined. Another fact is, that the legal, didactic, and scientific styles seem to contain numerous repetitions, whereas Poetry, History, Drama, Romance, and Journalism contain less.

We were sure the Bible would show a larger percentage of particles than any other book extant, containing 46,219 *ands* as stated in Hayden's "Dictionary of Dates and Universal Reference." So with the "Bill of Rights" and the Constitution of the United States; yet

The Bible	has	61	per cent.	particles.
Gibbon	"	60	"	"
Hume	"	54	"	"
Scott	"	54	"	"
Mrs. Hemans	"	54	"	"
Prof. Agassiz	"	54	"	"
Sharon Turner	"	53	"	"
Prescott	"	53	"	"
Byron	"	53	"	"
Blackstone	"	52	"	"
Tillotson	"	51	"	"
Jonathan Edwards	"	50	"	"
Queen Victoria's Address to Parliament	"	50	"	"

Whereas:

London Times	counts but	49	per cent.	particles.
Franklin	"	49	"	"
Constitution of the United States	"	48	"	"
H. Kiddle	"	48	"	"
New York Tribune	"	48	"	"
Shakespeare	"	47	"	"
Bill of Rights	"	47	"	"
Pope	"	46	"	"
Milton	"	44	"	"
Longfellow	"	44	"	"
Prof. J. W. Draper	"	44	"	"
Mrs. Somerville	"	43	"	"
New York Herald	"	40	"	"
Bishop Berkeley	"	39	"	"

Hence, the Bible exhibits the highest, and Bishop Berkeley's famous "Poem on the Planting of Arts and Learning in America" the lowest percentage of particles.

The above figures seem to indicate that historic works contain more particles than other literary productions; and that the Bill of Rights and Constitution of the United States occupy a middle rank as to particles.

Behold some of the writings and authors whose works contain most and least words of Gotho-Germanic origin:

The Bible	has	78	per cent.	Gotho-Germanic words.
Bryant's poetry	"	77	"	"
Fitz Green Halleck	"	77	"	"
Byron	"	76	"	"
Mrs. M. J. Holmes*	"	75	"	"
Aphra Behn	"	74	"	"
Shelley	"	74	"	"
Longfellow's poetry	"	73	"	"
Tennyson	"	71	"	"
Spurgeon	"	71	"	"
Home Journal, N. Y.,	"	71	"	"
Dickens	"	69	"	"
R. C. Trench	"	68	"	"
Miss M. Braddon	"	68	"	"
Mrs. Hemans	"	67	"	"
Mrs. Sigourney	"	65	"	"
Miss V. W. Johnson	"	65	"	"
Mrs. J. L. Weisse	"	64	"	"
Cardinal McCloskey	"	64	"	"
Epes Sargent	"	64	"	"
Queen Victoria's "Journal"	"	63	"	"
Hubert H. Bancroft	"	63	"	"
Shakespeare	"	62	"	"
New York Daily Graphic	"	62	"	"
Dryden	"	61	"	"
Milton	"	61	"	"
Pope	"	61	"	"
E. H. Chapin	"	61	"	"
Miss Sedgwick	"	58	"	"
H. Seymour	"	57	"	"
W. Seward	"	57	"	"
Archbishop Oxenden	"	56	"	"

* Here are eleven authoresses, using from seventy-five to fifty-one per cent. Anglo-Saxon. Aphra Behn, A.D. 1670, was the pioneer English authoress.

Miss Edgeworth	has	56	per cent.	Gotho-Germanic words.
Prof. J. W. Draper	"	55	"	" "
John Bright	"	55	"	" "
J. A. Froude	"	55	"	" "
James Brooks	"	55	"	" "
Harper's Monthly Magazine	"	55	"	" "
Brooklyn Daily Eagle	"	54	"	" "
"The Nation," N. Y.,	"	53	"	" "
Bret Harte	"	53	"	" "
New York Times	"	52	"	" "
Hallam	"	52	"	" "
San Francisco Daily Morning Call	"	52	"	" "
Gladstone	"	52	"	" "
Hume	"	52	"	" "
Prof. Max Müller	"	52	"	" "
Buckle	"	51	"	" "
Calcutta Journal of A. S.	"	51	"	" "
Mrs. Blavatsky	"	51	"	" "
Bishop W. B. Stevens	"	50	"	" "

Whereas :

The New York Observer	has but	33	per cent.	Gotho-Germanic words.
Robertson's History	"	35	"	" "
Bill of Rights	"	36	"	" "
Constitution of the U. S.	"	36	"	" "
Geo. Bancroft	"	38	"	" "
Geo. P. Marsh	"	41	"	" "
Queen Victoria's Address to P.	"	41	"	" "
Sir James Mackintosh	"	41	"	" "
New Orleans Times	"	42	"	" "
Prof. J. Fiske	"	43	"	" "
Montreal Gazette	"	44	"	" "
Sharon Turner	"	45	"	" "
Declaration of Independence, 1776,	"	45	"	" "
Bishop A. C. Coxe	"	47	"	" "
Boston Daily Globe	"	47	"	" "
Lord Brougham	"	48	"	" "
Prof. Huxley	"	48	"	" "
Bishop C. F. Robertson	"	48	"	" "

Hence, the Bible has most and the "New York Observer" and Robertson's works least Gotho-Germanic or Anglo-Saxon. The above percentages clearly show, that sacred literature, poetry, and romance contain most, while history law, and the press contain least Gotho-Germanic or Anglo-Saxon.

We are disappointed to find but forty-one per cent. Gotho-Germanic in Sir James Mackintosh and Marsh, and forty-five per cent. in Sharon Turner. Such strenuous advocates of Anglo-Saxon should have furnished in their own writings a pure Anglo-Saxon vocabulary; yet the former used fifty-nine and fifty-eight, the latter fifty-five per cent. Greco-Latin. Also Lord Brougham, who advised the graduates of Glasgow University to avoid Latin words and use Anglo-Saxon, employed forty-eight per cent. Gotho-Germanic and fifty-one per cent. Greco-Latin!!

We expected to find most Greco-Latin in scientific and medical works; not so—for

The New York Observer	shows	65	per cent.	Greco-Latin	words.
Robertson's History	"	64	"	"	"
Philadelphia Ledger	"	64	"	"	"
Bill of Rights, A.D. 1688,	"	63	"	"	"
Melbourne Argus (Australia)	"	63	"	"	"
Constitution of the U. S.	"	62	"	"	"
"The World," New York,	"	62	"	"	"
Geo. Bancroft	"	61	"	"	"
New York "Sun"	"	60	"	"	"
Philadelphia "Press"	"	60	"	"	"
Warton	"	58	"	"	"
New York "Tribune"	"	58	"	"	"
Teckchand Thakur (India)	"	58	"	"	"
Queen Victoria's Address to P.	"	57	"	"	"
H. Kiddle	"	57	"	"	"
W. D. Voorhees	"	57	"	"	"
Prof. J. Fiske	"	56	"	"	"
Montreal "Gazette"	"	56	"	"	"
Port Elizabeth Telegraph (Africa)	"	56	"	"	"
Gibbon	"	55	"	"	"
Washington's Farewell Address	"	55	"	"	"
London Times	"	55	"	"	"
Appleton's Journal	"	55	"	"	"
Bombay Indian Spectator	"	55	"	"	"
Robert Burton, A.D. 1621,	"	54	"	"	"
Prescott	"	54	"	"	"
T. H. Tanner's "Practice of Medicine"	"	54	"	"	"
Chicago "Tribune"	"	54	"	"	"
Prof. J. W. Draper	"	53	"	"	"
S. A. Allibone	"	53	"	"	"
Darwin	"	53	"	"	"
Barnes' Educational Journal	"	52	"	"	"

New York "Herald"	shows	52	per	cent.	Greco-Latin words.
Ex-President Grant	"	52	"	"	"
Prof. C. H. Hitchcock	"	51	"	"	"
New Zealand Herald (Oceanica)	"	51	"	"	"
Prof. W. D. Whitney	"	50	"	"	"
Prof. Huxley	"	50	"	"	"
Lord Dufferin	"	50	"	"	"

Whereas:

The Bible	shows but	22	per	cent.	Greco-Latin words.
Halleck	"	22	"	"	"
H. Blair, A.D. 1783,	"	49	"	"	"
Mrs. Somerville	"	47	"	"	"
Prof. Proctor (Astronomy)	"	47	"	"	"
Prof. Max Müller	"	47	"	"	"
Prof. Tyndall	"	46	"	"	"
Prof. A. Gray	"	45	"	"	"
Prof. Agassiz	"	42	"	"	"

Hence, The New York Observer, Robertson's History, and Philadelphia Ledger have most, and the Bible and Halleck least Greco-Latin. Here we find that History, Jurisprudence, and the Press use more Greco-Latin words than sacred writings, poetry, romance and domestic subjects. Science ranks between history and poetry as regards Greco-Latin words; for

Agassiz's "Natural History" has	42	per	cent.	Greco-Latin.
Professor Tyndall	" 47	"	"	

Even Medicine, in which we expected to find a pure Greco-Latin vocabulary, contains less of that class of words than History, Law, and the Press, as shown by our Extract from Tanner's standard work, entitled "Practice of Medicine," which gives but fifty-four per cent. Greco-Latin, while Robertson's history has sixty-four and the Constitution of the U. S. sixty-two per cent. Greco-Latin.

It may be said that the above figures may err, as regards an author's entire works. So they may; but they are the nearest approach that can be made, as to repetitions, particles and origin of words. Since most styles of writing and standard authors of every century are to be found in our close numeric analysis, the most accurate results possible, as to the origin of the English

Language, have been reached, although some writers' works may not be fully represented in our Extracts and Tables.

We observed throughout our analysis, from Aphra Behn to Mrs. Somerville, that women used more Anglo-Saxon than Greco-Latin words, as may be noticed in our Bird's-Eye Views of the nine styles. We attribute this more numerous Anglo-Saxon vocabulary to the fact, that women, having no classical education, are not as familiar with Greco-Latin terms as men. Aphra Behn, A.D. 1670, was the pioneer of English *literatæ*. She opened the galaxy of English female intellects. No wonder the English court and people welcomed a real English authoress. Whatever hypercritics may say, Sir Walter Scott's grand-aunt told her illustrious nephew: "I have heard (Aphra Behn's books) read aloud for the amusement of large circles, consisting of the first and most creditable society in London."

At this the illustrious bard was ready to hold up his hands in holy horror; for he thought himself and his generation purer and better than that of Aphra Behn, forgetting History's lesson, that language, literature, manners, customs, and even morals change according to times, circumstances, communities, nations and races: The Egyptians, Phenicians and Hindoos worshiped deformities and monstrosities; our Medieval ancestors used fire and sword in war, massacred prisoners, built feudal castles and performed scriptural plays instead of dramas. The Greeks and Romans raised altars to dissolute Jupiter, drunken Bacchus, indecent Venus, thieving Mercury, and even to infernal Pluto and Discord; yet they had Minos, Pythagoras, Socrates, Plato, Corinna, Aristotle, Hypatia; Numa, Egeria, Cincinnatus, Cato, Cornelia, Pliny, Seneca, Antoninus Pius, &c., which but proves Christ's: "*Blessed are the pure in heart*," and St. Paul's: "*Unto the pure all things are pure.*" Moreover, the eminent novelist overlooked the fact, that the bee gathers honey, not only from the lily and rose, but from the brier and thistle.

After thus tracing the origin of the vocabulary of English literature in its different styles, we cursorily allude to some authors who unintentionally gave erroneous impressions on the status of the English language as to the origin of its present vocabulary. We read in Sharon Turner's "History of the Anglo-Saxons," Vol. II., p. 441:

"The great proof of the copiousness and power of the Anglo-Saxon language may be had from considering our own English, *which is principally Saxon.* It may be interesting to show this by taking some lines of our principal authors and marking in italics the Saxon words:

"SHAKESPEARE."

"*To be or not to be, that is the* question;
Whether 'tis nobler *in the mind to* suffer
The stings and arrows of outrageous fortune,
Or to take arms *against a sea of* troubles,
And by opposing *end them? To die, to sleep;*
No more! and by a sleep to say we end
The heartache, and the thousand natural *shocks;* *
The flesh is heir *to! 'twere a* consummation
Devoutly *to be wish'd. To die, to sleep;*
To sleep? perchance *to dream!*"

This passage, according to Sharon Turner's "marking," contains sixty-eight Gotho-Germanic or Anglo-Saxon, and thirteen Greco-Latin—total, eighty-one words, which include thirty-five repetitions that should not be counted when tracing the origin of the words, because among the sixty-eight Anglo-Saxon words

to	occurs	13 times.	be	occurs	7 times.
the	"	6 "	sleep, n. and v.,	"	4 "
and	"	4 "	die	"	2 "
a	"	3 "			13 "
of	"	2 "			
by	"	2 "			
or	"	2 "			
		32 particles.			

Hence, the above seven insignificant Anglo-Saxon particles count thirty-two instead of seven, and the three verbs, *be, sleep, die,* count thirteen instead of three, whereas the thirteen Greco-Latin words, *question, fortune,* &c., and the twenty-three other Anglo-Saxon words, occurring each but once, count each but one. No doubt, the erudite author of "History of the Anglo-Saxons" did not perceive the inconsistency of his method in tracing the origin of the English vocabulary; his Anglo-Saxon

* We think with N. Webster, that the English *shock,* n. and v., was derived from French *choc,* n., and *choquer,* v. Bosworth's Anglo-Saxon Dictionary has *scacan,* to shake.

enthusiasm caused this oversight. By our method of analyzing, in which one and the same word counts but one, whether it is an insignificant particle like *the, and, of*, &c., or a term of the highest importance, like *question, mind, consummation, dream*, &c., we only find in the above passage forty-six different words, fourteen of which are Greco-Latin, all words of inherent meaning, and thirty-two Gotho-Germanic, sixteen of which are particles, leaving but sixteen Gotho-Germanic words of inherent meaning. As our readers fully understand our mode of analyzing, we only give ultimate results without a Table.

The above passage from Shakespeare is followed by similarly marked extracts from

Milton,	Spenser,	Robertson,
Cowley,	Locke,	Hume,
Bible,	Pope,	Gibbon,
Thomson,	Young,	Johnson.
Addison,	Swift,	

After counting passages in the works of Alfred the Great, and other Anglo-Saxon writers, including repetitions, Sharon Turner observes, p. 446:

"Perhaps we shall be nearer the truth if we say as a general principle, that one-fifth of the Anglo-Saxon language has ceased to be used in modern English. This loss must be of course taken into account, when we estimate the copiousness of our ancient language, by considering how much of it our English authors exhibit."

This "general principle" of Sharon Turner is thus contradicted in Oliphant's "Sources of Standard English," 1873, p. 216:

"Of all the weighty words (*nouns, adjectives, verbs, and adverbs*),* used in the Song On the Confessor's Death, as nearly as possible half have dropped out of speech. In the poems written a hundred years after the Conquest, say the rimes on the Lord's Prayer, published by Dr. Morris, the proportion of words of weight, now obsolete, is one-fifth of the whole, much as it is in English prose of that date. In the poem of 1066, nearly fifty out of a hundred of these words are clean gone."

Geo. P. Marsh, in his Lectures on the English Language, p. 90, says:

* Oliphant means to convey the idea that words of inherent meaning became obsolete, while particles remained.

"Conclusions, based on data so insignificant in amount as those given by Turner, are entitled to no confidence whatever."

Yet, according to this statement, p. 91:

"In all cases proper names are excluded from the estimates, but, in computing the etymological proportions of the words used in the Extracts examined, all other words of whatever grammatical class, and all repetitions of the same words, are counted."

He imitates Sharon Turner's method of counting in his conclusions *the, and, of*, &c., as many times as they occur; then he adds:

"I have made no attempt to assign words, not of Anglo-Saxon origin, to their respective sources, &c. Words of original Latin etymology have been in the great majority of instances borrowed by us from the French, and are still used in forms more in accordance with the French than with the Latin orthography."

The more accurate Oliphant, seeing this glaring inconsistency, observes in his "*Standard English*," p. 216:

"I cannot see the use of counting, as Marsh does, every *of* and *the* and *him*, in order to find out the proportion of home-born English in different authors."

Another erudite writer on the origin of the English vocabulary, Dean Trench, tells us:

"Suppose the English language to be divided into a hundred parts; of these, to make a rough distribution, sixty would be Saxon, thirty would be Latin (including of course the Latin which has come through the French), five would be Greek; we should then have assigned ninety-five parts, leaving the other five, perhaps too large a residue to be divided among all the other languages, from which we have adopted isolated words."

On these percentages Geo. P. Marsh has the following, p. 91:

"The proportions, five per cent., allowed by Trench to Greek words, I think too great, as is also that for other miscellaneous etymologies, unless we follow the Celtic school in referring to a Celtic origin all roots common to that and to Gothic dialects."

The learned J. Bosworth, D.D., F.R.S., F.S.A., author of the best Anglo-Saxon dictionary and grammar, says:

"The foreign words in the English language are, for the most part, used to express scientific or abstract ideas, and were introduced from the French."

After such convincing proof of Sharon Turner's, Marsh's, and Trench's erroneous methods and statements, we need not comment thereon any further.

We think our 68 + per cent. Greco-Latin,
30 + " Gotho-Germanic or Anglo-Saxon,
2 — " Celtic, and traces of Semitic and Sclavonic,

resulting from ultimate different words of fifty Tables from the fifty most prominent authors and writings of the English Period, A.D. 1600–1878, must irrevocably settle the origin of the present English vocabulary; for these percentages contain no repeated words. Even before our average percentages of the nine styles of writing, based on from fourteen to thirty-eight authors and writings, the idea of five or thirty per cent. Greco-Latin must vanish; because about 200 of the noblest literary productions, represented in the nine styles, show percentages averaging from thirty-one to fifty-three per cent. Greco-Latin, as may be seen in the average of the poetic and historic styles. The average percentages from the styles include repeated words, especially *the, and, of,* &c., which occur in the result from every author or writing; whereas, the percentages

68 + per cent. Greco-Latin,
30 + " Gotho-Germanic,
2 — " Celtic, and traces of Sclavonic and Semitic

are from ultimate different words.

As we have extolled the advantages of English, let us now allude to some of its defects, thus far unconsciously retained by eminent authors: Our fifty Extracts of the English Period, A.D. 1600–1878, numbering 9,554 words, contain 7,272, or seventy-six per cent. repetitions, and 4,693, or forty-nine per cent. particles; yet these fifty Extracts are from the best English authors and writings. When we realize such facts we must confess, that even English, the choicest and most elastic of the modern idioms, is not as telegraphic and concise as it might be, and is yet capable of improvement as to repetitions and particles, to say nothing of harmony between "*the written and spoken word.*" Milton's "Paradise Lost" shows twenty-six per cent. repetitions, while Blackstone's Commentaries exhibit fifty-three per cent.; Shakespeare has forty-seven per cent. particles, while Gibbon has sixty

per cent. repetitions. Such discrepancies should be brought to the notice of linguists and educators, who may endeavor to correct them as much as possible, and render their already superior language worthy of its high mission. The fact that some eminent writers use so many more repetitions and particles than others shows, that a happy medium might be reached. Before we made this numeric analysis we could not have imagined, that the insignificant particle *the* occurs nine times, *and* four times, where such words as *God, man, plant, virtue; come, think, admire; divine, human; kindly, gentle*, &c., occur each but once. This abuse is not confined to English; we find it in Greek, French, German, Latin, &c. ὁ, ἡ, το, και, &c., are numerous in Homer and Demosthenes; *le, la, les, et*, &c., in Racine and Thiers; *der, die, das, und*, &c., in Schiller and Humboldt; *et* and *que* in Latin. True, Latin has no articles, but that is more than counterbalanced by complicated inflections of nouns and adjectives. Children at school should have their attention drawn to these linguistic abuses, and should be educated to convey their ideas in the fewest words possible.

Our numerous Extracts, Tables, and Percentages reveal these linguistic facts; sacred writings, domestic topics, school-books, and didactic lectures abound in *repetitions;* next come preachers, journalists, political speakers, historians and scientists; then poets, whom measure and rhyme compel to be concise. Nearly half the words in the best authors are *words without inherent meaning*, or *particles.* If such is the case in print, what shall be said of daily intercourse and conversation as regards repetitions and particles? It is to be hoped telegraphing, phonography, and philology will do away with linguistic prolixity in order to save time, ink, and paper, to say nothing of vocal organs. Spartan laconism in speech and print and Pythagorian schools would not come amiss in this age of small print and smaller talk, less tongue, more brain, fewer words, more thought; less spelling-books, less grammar, syntax, more practice in expressing thought on paper; less preaching, more example would soon lead towards a higher intellectual, social, and moral standard. All tends to shorten space by air-line railroads, time by telegraphs, cables, telephones, and labor by machinery. This is well; but why not carry the same tendency into language?

The Greco-Latin vocabulary, in the English idiom, consists almost entirely of *words with inherent meaning;* whereas the Anglo-Saxon or Gotho-Germanic contains mostly *words without inherent meaning*, or *particles.*

Certain styles of writing demand more or less Gotho-Germanic, while others require more or less Greco-Latin: for domestic and emotional subjects Gotho-Germanic almost suffices; whereas topics of science, art, and progress necessitate Greco-Latin. Thus one and the same author, writing a prayer, or a poem on some primitive theme, unconsciously uses about seventy-eight per cent. Gotho-Germanic and twenty-two per cent. Greco-Latin; yet in the preface he uses from fifty to sixty per cent. Gotho-Germanic, and from forty to fifty per cent. Greco-Latin, as appears in Halleck's, Bryant's, and Longfellow's writings.

Historians, jurists, statesmen, and scientists use about fifty or sixty per cent. Greco-Latin (*all words of inherent meaning*), and forty or fifty per cent. Gotho-Germanic, including from eighteen to thirty-two per cent. *words without inherent meaning*, or *particles.* The only reason we can assign for this vocabular difference is, that Gotho-Germanic is primitive and Greco-Latin progressive. Hence it is evident that, as science, art and literature advance, the Greco-Latin element increases in the English language, while the Gotho-Germanic diminishes or remains stationary. This tendency is not confined to English, for the objections of German critics to Greco-Latinisms and Heyse's Dictionary of 6,000 foreign words, show a similar tendency in German. After all, language is a mysteriously divine attribute; for among the 245,000 species that occupy the rounds of the animal ladder, man alone possesses it.

Present English, invariable as to articles, having hardly any inflections for nouns and adjectives, tells the learner *add "s" to the singular and you have the plural* (with but a decade of exceptions, as: *child, children; man, men*, &c.), and is nearly without conjugational change in verbs. Hence, grammatic trifles and puerilities, so numerous in Greek, Latin, French, and German, are comparatively unknown to English, which might be styled the telegraphic language par excellence, were it not for its complicated spelling, that could be easily adjusted.

We have throughout this work alluded to thoughts, ideas, lan-

guages, literatures and events, that directly or indirectly acted and reacted on the English language and literature; because we believe there is a mental as well as a material magnetism. We think there are mental as well as electro-magnetic currents; mental, as well as isothermal lines around our planet. Thoughts and ideas, whether merely conceived, orally uttered, written or printed, are as indestructible as matter; they circulate, undulate, vibrate as do light, heat, electricity, magnetism; they are to the mental what imponderabilia are to the material world. Ideas, conceived, uttered or written in Asia, Africa, Europe, by Japhetite, Semite, Hamite, Arian, Greek, Roman, Celt, Goth or German, have ever been winging their way around the Earth to meet minds ready to re-conceive, re-utter, re-write and re-print them more clearly, more distinctly, more forcibly, more impressively. Thus all in the universe moves, lives and tends to progress, whether we realize it or not. The telegraph, cable, telephone and Edison's phonograph corroborate our theory. There is deep significance in Christ's saying: "*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*"

Here a concise retrospect of the three Periods of the English language and literature will enable readers to survey at a glance fourteen centuries, A.D. 449–1878:

ORIGIN OF THE ANGLO-SAXON, FRANCO-ENGLISH AND ENGLISH VOCABULARIES, COMPARED.

Ultimate Results from the three Periods of the English language, indicating the gradual additions to its vocabulary, as shown by our Extracts and Tables:

At the close of the Anglo-Saxon Period, A.D. 1200, the vocabulary of the Anglo-Saxon literature numbered:

91+ per cent. Gotho-Germanic or Anglo-Saxon;
8+ " Greco-Latin, including but two per cent. French, and Traces of Semitic, that came into it through the Bible.

At the close of the Franco-English Period, A.D. 1600, the vocabulary of the Franco-English literature showed:

50 per cent. Gotho-Germanic, including 47 per cent. Anglo-Saxon;
48 " Greco-Latin, including 43 per cent. French; about
2 " Celtic, and
Traces of Semitic.

Whereas the vocabulary of the literature of the English Period from A.D. 1600 to our day, 1878, counts:

30+per cent. Gotho-Germanic, including 28 per cent. Anglo-Saxon;
68+ " Greco-Latin, including 53 per cent. French; about
2— " Celtic, and
Traces of Sclavonic and Semitic.

Hence, within the last fourteen centuries the Greco-Latin element in the Anglo-Saxon dialect rose to 8 per cent. during the Anglo-Saxon, 48 per cent. during the Franco-English, and 68 per cent. during the English Period; 53 of the 68 per cent. Greco-Latin are French.

In the face of this constant and steady increase, Anglo-Saxonists clamored in vain against the addition of foreign words; the Greco-Latin rivulet so swelled the linguistic stream, that in 1878 English counts but about 30 per cent. Gotho-Germanic and 68 per cent. Greco-Latin. With such a percentage of Greco-Latin should English be classed any longer among the Gotho-Germanic languages?

Could the three humble Gotho-Germanic tribes, *Jutes*, *Saxons* and *Angles*, who carried the *Gothic* and *German* dialects to Britain from A.D. 449 to 586, have dreamt that the Anglo-Saxon idiom, formed therefrom, would attract the choicest linguistic roots, and mould them into a language, which would rule progressed and unprogressed nations and tribes, inhabiting zones, that extend from the North to the South Pole?

English and American scholars and statesmen are slow to realize, that their language is now *about three-quarters Greco-Latin and one-quarter Gotho-Germanic or Anglo-Saxon;* that language is the closest international bond; that harping on Anglo-Saxon is out of date and contrary to the instincts of the English-speaking masses, who, like their native tongue, incline more towards Greco-Latin than Anglo-Saxon or Gotho-Germanic ideas, which have been fading from the English idiom for five centuries. Any man, who speaks a language three-quarters Greco-Latin, is at

least three-quarters Greco-Latin in his feelings, thoughts, and ideas. Moreover, the English and Greco-Latin-speaking nations of to-day lean towards *Republicanism*, whereas the Gotho-German-speaking races talk of the Fatherland and hug a military despotism, that makes every man a life-long consuming and killing machine. A people's language and proclivities are the surest test of its instincts, intellectuality, morals, and religion. To ignore this places the governing and governed in a false position towards each other, which sooner or later produces such revolutions as the English (1688) and the French (1789), intellectual restraint being more resented than any other. Show me a nation's vocabulary, and I will tell you what that nation is or was.

To bring about a grand international linguistic reform, we advocate *uniform decimal measures*, *weights*, and *coins*, as its forerunner. France, Italy, Belgium, and Switzerland have initiated the movement; if England and the United States join, uniform measures, weights, and coins will soon gird the globe, as other nations must and will follow their example. Such means and combinations would simplify commerce, facilitate travel, favor general education, and necessitate a universal language.

DESTINY OF THE ENGLISH LANGUAGE.

BEFORE we speak directly of the destiny of the English language, a few preparatory remarks will be of importance: The extension of the English language since the landing of the *Jutes* on the Isle of Thanet under Hengist and Horsa, A.D. 449, is a curious historic and geographic phenomenon, especially when we consider, that the Jutes were of Scytho-Gothic origin, and carried to Britain the elements of the Gothic dialect, into which Ulfilas translated the Scriptures for the Goths, A.D. 376; that the *Saxons* and *Angles* brought to Britain the roots of the Germanic dialects; that from A.D. 449 to 1154 the Gothic and Germanic vocabularies mingled and produced the Anglo-Saxon tongue and literature, which amalgamated with Greek and Latin through French, and formed the present "composite English language,"

whose expanse within the last two hundred and seventy years has been astounding, as may be realized by the following Table:

EXPANSE OF ANGLO-SAXON AND ITS DAUGHTER ENGLISH, FROM A.D. 449 TO 1878, IN EUROPE, TO

	A.D.
The Isle of Thanet (landing of the Jutes under Hengist and Horsa)	449
Kent (Kingdom of Kent under Hengist)	455
Sussex (Kingdom of Sussex under Ella)	491
Wessex (Kingdom of Wessex under Cerdic)	494
Essex (Kingdom of Essex under Erchesvin)	527
Bernicia (Kingdom of Bernicia under Ida)	547
Deira (Kingdom of Deira under Ella)	557
East Anglia (Kingdom of East Anglia under Uffa)	571
Mercia (Kingdom of Mercia under Crida)	586
Cornwall and Chester, conquered by Egbert about	810
Ireland, conquered by Henry II.	1169
Wales, " " Edward I.	1284
Scotland, Orkney, Shetland, and Hebrides Isles,* annexed under James I., King of England	1603
Gibraltar, conquered from Spain	1704
Malta Island, Gozo " Comino " conquered from France	1800
Heligoland Isle, taken from Denmark	1807

Area: 121,250 sq. m. Population: 31,977,427 souls=264 souls per sq. m.

Imagine the three humble Gothic-Germanic tribes: *Jutes*, *Saxons*, *Angles*, carrying from *Germany* to *Britain* the elements of a language which, A.D. 1800, triumphed in the Isle of *Melita*, where the Phenicians, Carthaginians, Greeks, and Romans had ruled successively, and where Paul was stranded on his way to Rome; then follow that magic tongue to America, where, in spreading from the Atlantic to the Pacific, it echoed in

	A.D.
Newfoundland or Labrador, under the guidance of Cabot	1497
Virginia	1607
Bermuda Islands	1609
Massachusetts	1620

* The Orkney and Shetland Isles were given to James III., King of Scotland, as a dowry for Margaret, daughter of Christian I., King of Denmark from A.D. 1460 to 1488. As the language in them was Danish, it had more affinity with English than with Scotch.

	A.D.
New Hampshire	1623
Barbadoes Islands	1624
Maryland	1624
Bahama Islands	1629
Rhode Island, settled by Roger Williams	1636
Connecticut	1636
New Jersey	1640
North Carolina	1640
Honduras	1643
Jamaica Island, conquered from Spain	1656
New York, conquered from Holland	1664
South Carolina	1670
Pennsylvania, settled by the humane William Penn	1681
St. Christopher Island (West Indies)	1713
Newfoundland	1713
Vermont	1724
Georgia	1733
Canada, conquered from France	1759
Tobago Island (West Indies)	1763
Michigan, conquered from France	1763
Tennessee	1765
Falkland Islands	1765
Kentucky (Daniel Boone)	1775
Ohio	1788
Vancouver's Island	1781
Oregon, discovered by Capt. Robert Gray, of Boston	1791
Trinidad Island (West Indies)	1797
Louisiana, ceded by France to the United States	1803
British Guayana, conquered from Holland	1809
Indiana	1816
New South Shetland Islands, discovered by Captain Smith	1819
Florida, ceded by Spain to the United States	1821
Texas, conquered from Mexico	1821
California, Nevada, Arizona, New Mexico, &c., conquered from Mexico,	1848
Alaska, purchased from Russia for $7,200,000	1867

		Population.	
England's American Area :	3,761,350 sq. m.	5,339,822 souls	= 1½ soul per sq. m.
United States "	4,344,117 "	38,923,210 "	= 9 souls " "
	8,105,467 "	44,263,032 "	= 5½ " " "

Thus has English, since A.D. 1607, penetrated these and other States, Territories, and Isles of the New World, where it replaced Indian dialects, Spanish, French, Dutch, and Russian, and where, at no distant period, it is destined to be the only ruling language, provided the English-speaking populations continue the wise and

liberal policy of their founders: Roger Williams, Penn, Washington, &c. Already (1878) a party of graduates from Boston University are about to embark with the best school apparatus for South America, where they intend to establish schools on the most approved system of English instruction. Another party of teachers is soon to follow. This looks as though the progeny of the Puritans had consciously or unconsciously resolved to expand their ideas and language over the continent their ancestors trod A.D. 1621.

In Asia English gradually extended to

	A.D.
Surat (a factory, established by grant from the Great Mogul, Jehan-Geer)	1612
Madras " " " "	1639
Bombay Island, given as dowry to Charles II. for Catharine of Braganza,	1661
Sumatra, settlement at Bencoolen	1690
Calcutta, purchased	1698
Mysore (kingdom in Southern Hindostan, conquered)	1780
Carnatic, partly conquered and partly ceded	1783
Penang, or Prince of Wales Island, purchased	1786
Malacca, conquered from Holland	1795
Ceylon Island, " "	1796
Nepaul, part thereof conquered	1816
Deccan, in Central Hindoostan, ceded to England	1818
Singapore Island, purchased	1819
Assam, conquered from Burman Empire	1826
Aracan, " "	1826
Martaban, " "	1826
Tenasserim, " "	1826
Aden, province and its capital in Southern Arabia	1839
Hong Kong Island, on coast of China, conquered	1841
Sarawak, in Borneo, ceded to England	1841
Scinde, in Northern Hindoostan, conquered	1843
Punjaub, " "	1846
Labuan Island, ceded to England	1846
Pegu, or British Burmah, conquered from the Burman Empire	1852
The Isle of Cyprus, ceded to England by Turkey	1878

Area: 1,643,678 sq. m. Population: 237,341,436 souls=144 souls per sq. m.

Whatever may be thought or said of this cession, the Christian populations of Asia may congratulate themselves on their having the English so near to protect them against Turk and Cossack. English will now resound where formerly echoed Hebrew, Phenician, Assyrian, Persian, Greek, Latin, Arabic, and Turkish.

As England has ever used Gibraltar, Malta, Aden, Singapore for the interest of commerce, civilization, and progress, she will, no doubt, use Cyprus for a similar purpose. Queen Victoria was proclaimed Empress of India, April, 1876.

In Africa, English extended to:

	A.D.
St. Helena Island, conquered from Holland	1651
Cape Coast Castle, in Guinea	1667
Seychelles Islands, Indian Ocean, conquered from France	1768
Sierra Leone, colonized	1787
Cape Colony, taken from Holland	1795
Mauritius Island, Indian Ocean, taken from France	1810
Ascension Island, Atlantic Ocean, garrisoned	1815
Liberia, colonized by emancipated slaves from the United States	1821
Natal, colonized	1823
Fernando Po Island, in the Atlantic Ocean	1827
Kaffraria	1834
Transvaal, 77,000 sq. miles, very fertile	1871

Area: 347,975 sq. miles. Population: 2,716,962 souls=8 souls per sq. mile.

The Kings of Abyssinia and Ashantee, lately conquered, only hold their crowns by England's sufferance.

Suez Canal, about 100 miles long, was constructed by French and English capitalists at a cost of sixty millions of dollars, under the superintendence of F. de Lesseps, and completed	1869

In 1875 the British Government authorized Rothschild to buy the Khedive's portion of the canal for £4,080,000; and in 1876 the House of Commons voted the sum to pay therefor. The French and English capitalists, who united to build this commercial highway, intended to use it only for industrial purposes. The vast purchase by the English Government looks like a damper to the intention of the projectors. Perhaps England is preparing for eventualities in the East.

The Transvaal and Orange Republics, lately founded in Southern Africa by European and African emigrants, unable to sustain themselves, must cast their lot with the neighboring English colonies. Perhaps the cry of diamonds in that region was but a bait to adventurers and emigrants? Central Africa has recently engaged the world's attention. Baker explored it from 1861 to 1864; then came Livingstone, whose route Lieutenant Verney Cameron followed, traversed 1,200 miles of fertile

country, and arrived at Portuguese settlements. Stanley, supported by the New York Herald and London Daily Telegraph, 1875, went to the relief of Livingstone, whom he found in an exhausted and dying condition. After assisting and tending the intrepid explorer and his companions, Stanley surveyed Lake Victoria Nyanza, 230 by 180 miles, and found his way to the Atlantic by the river Congo, now to be called *Livingstone* by common consent. Thus is Africa's future directly and indirectly connected with that of the ninety English-speaking millions. English enterprise and English explorers will find their way to Central Africa, its vast lakes, rivers, and fertile regions, till emigrants follow, navigate, settle, and cultivate them; for such, as we have shown, has been England's course since she colonized Virginia, A.D. 1607, and founded a factory at Surat, A.D. 1612. The population of Liberia, under the protection of the United States and England, might do much towards civilizing their race in benighted Africa; for they have the elements of progress, even newspapers, as shown in our Bird's-Eye View of the style of the Press.

In Oceanica, English expanded to:

Society Islands, visited by Captain Wallis, A.D..... 1767

and by Capt. Cook, 1769. In 1829 ten thousand of the natives had learned how to read under the tuition of European missionaries. Now the whole population are christianized and civilized.

Australia (New Holland), explored by Capt. Cook..... 1770

who landed at Botany Bay, which he called New South Wales. First English settlement at *Sydney*, 1788, where the Government Gazette was printed, 1795. Melbourne, founded 1835, now one of the most thriving cities of Australia.

New Zealand, visited by Capt. Cook..... 1770

English missionaries began their work, 1814. First English colony, 1839. Now the settlers are chiefly English, having among them Americans, French, and Germans. In 1856, the natives numbered about 120,000; they are naturally gentle, easily taught, and capable of a high degree of civilization. Auckland, the capital, has now newspapers, literary institutions, museums,

opera, and theatres of a high order for a country so recently colonized.

Tasmania (Van Diemen's Land), visited by Capt. Cook..... 1777

First English penal settlement, 1803. In 1848, the population of this distant colony numbered 43,692 free persons, 2,246 military; 24,188 convicts; and but 38 *aborigines!* total, 70,164. It seems the natives of that distant isle were numerous when the Dutch mariner, Tasman, discovered it, A.D. 1642. Though they resembled Negroes, their features were more pleasing. Now that race, numbering but 38 in 1848, is probably extinct, as so many races have been, are, and will be becoming on this planet.

Pitcairn's Island, a small fertile spot six miles long and three broad, famous for its settlement by the mutineers of H. M. ship "*Bounty*," with their Tahitian wives..... A.D. 1789

After setting Capt. Bligh and eighteen sailors adrift in a boat, the mutineers landed on that island. John Adams, whose real name was Alexander Smith, became the patriarch of the colony. Accounts of this settlement by Capt. Beechey, 1825, Sir John Barrow about 1845, and Rev. E. Murray, 1853, interested readers. "*The Island*," a poem in four cantos, by Byron, is founded on the history of this colony. Thus did a criminal adventure expand the English language and literature. All those who visited that lonely isle, speak of this English and Tahitian cross-breed, as a fine athletic race, whose females and males have countenances, that win the respect and admiration of strangers, who unanimously extol the modesty and morality of those innocent Polynesians. Why should not this superior cross-breed be encouraged to expand over the southern hemisphere?

Fiji Islands, first English settlement..... 1860
Ceded to England by the native chiefs..... 1874

It seems Capt. Wallace visited them 1767?

Australia, area: 3,100,000 sq. miles. Population: 2,000,000 souls=0.65 soul per sq. mile.

Thus has England increased her wealth and expanded her superior language. Being the marine police of the world for nearly three centuries, she succeeded in stopping the slave trade

in Western Africa, and is now trying to arrest this nefarious traffic in Eastern Africa. Her soldiers passed through the fearful trials of the Black Hole, contrived for them by Hindoo Moslems. Her trusting Envoy, Sir William Macnaghten and his suite, died martyrs by the treachery of Akbar Khan, 1841, and were signally avenged. France checked Moslem progress in the West on the Loire, A.D. 732. England attacked and humbled Mahometan despotism in its Eastern strongholds: Delhi, Afghanistan, Mysore, Burmah and Aden. Her Majesty's ambassador, Gladstone, protested against King Bomba's tyranny towards the Lazzaroni. England and the United States have been the asylum of the oppressed and persecuted of all countries and climes. The Huguenots were welcomed in England and America, A.D. 1685; so were the Poles, Hungarians, Cubans, &c.; even the deluded communists, Louis Blanc, Caussidière, Cabet, &c., were received; also fugitive royalty from France, Spain, Italy and Germany sought and found shelter among the English-speaking populations. The United States are in honor bound to watch over and protect the infant republic of Ham's progeny in Liberia. England has been the advocate and champion of individual rights since the day of Magna Charta. Her eldest daughter, the United States, espoused that principle, when Captain Graham rescued Kotzka from Austrian oppression at Smyrna, and was indorsed by the liberal policy of his government. America also vindicated the individual rights of runaways from life-long military service, telling Prussia that, after such individuals had become adopted citizens of the United States, she must respect such citizenship; and finally the bombastic Hohenzollern dynasty conceded this international principle. Thus have the ninety English-speaking millions championed private rights at home and abroad, at the risk of threatening complications. Humanity should and must feel proud of a race that has been, is and will be favoring individual rights and carrying forward international progress so quietly and effectually.

The eminent scientist, de Candolle, thought it was extremely probable that within a hundred years the English language would be spoken by 860,000,000 of souls, while German would be the language of 124,000,000, and French of 69,000,000 only.

As previously stated, Dr. K. M. Rapp, in his "Physiology of Language," says: "The other nations of Europe may esteem

themselves fortunate, that the English have not made the discovery of the suitableness of their language for universal adoption."

After analyzing the origin and progress of the English tongue, its choice vocabulary, simple grammar, direct construction, varied literature, we come to its destiny, which we base on the character of its speakers, and on its extent, influence and importance as a means of civilization:

STATISTICS* SHOWING THE POLITICAL, SOCIAL, INTELLECTUAL, MORAL AND RELIGIOUS STATUS OF THE POPULATIONS GOVERNED BY THE ENGLISH LANGUAGE.

The English-speaking Populations understand the Science of Government better than any other Nation, as may be realized by the following Table:

ITEMS:	EARTH'S STATISTICS:	SHARE OF THE POPULATION RULED BY THE ENGLISH LANGUAGE:
Earth's Dry Land, 1873	51,590,000 square miles.	13,318,370 square miles, (1/4)
" Population, "	1,377,000,000 souls. (26 *souls per square mile.*)	318,298,857 souls, (1/4) (24 *souls per square mile.*)
" Dwellings, "	(?)	51,185,485 dwellings.
" Commercial Navy, "	205,469 vessels.	67,282 vessels, (over 1/3)
" War Navy, "	4,005 ships.	808 ships, 1/5
" Tonnage, "	15,724,522 tons.	9,943,727 tons. (nearly 2/3)
" Railroads, "	145,825 miles.	85,660 miles, (over 1/2)
" Telegraphs, "	304,500 miles.	146,353 miles, (nearly 1/2)
" Submarine Cables, "	52,500 miles.	*Almost entirely controlled by the English-speaking populations.*
" Annual Expenditure for Governments, "	4,011,670,000 dollars.	1,160,930,000 dollars, (over 1/4)
" Standing Armies on a peace footing, "	5,357,133 soldiers. (1 *soldier per* 257 *souls.*)	418,640 soldiers, (only 1/13) (1 *soldier per* 650 *souls.*)
" Imports, "	6,563,620,000 dollars.	2,711,620,000 dollars, (over 1/3)
" Exports, "	5,228,720,000 dollars.	2,466,647,000 doll's, (nearly 1/2)
" Postal Service from 1868 to 1871 inclusive,	3,468,227,000 letters. (2 *letters per soul.*)	1,761,875,000 letters, (over 1/2) (6 *letters per soul.*)
Bibles and Testaments distributed by 84 Bible Societies from 1804 to 1874,	117,000,000 Bibles and Testaments.	84,918,215 Bibles and Testaments, (over 2/3)

Thus, Earth's area is 51,590,000 square miles, and its population 1,377,000,000. Of this total population the English language rules 318,298,857 souls (*about one-fourth*), and 13,318,370 square miles (*one-quarter*) of Earth's land. This land and its dwellers

* From Census of United States, 1870, and of England, 1871-1872.

are scattered from the North Pole to the Equator, and thence to the South Pole. It abounds in the most multifarious mineral and agricultural resources, from gold and diamond to iron and coal, from wheat to millet, from the sturdy oak to the fragrant cinnamon tree. Its occupants cultivate and manufacture the most varied articles, which they ship, carry, sell and exchange all over the globe. The English language controls the highways and by-ways of trade. It is spoken by all races, from the Esquimaux, Caucasian, Malayan, Hindoo and American Indian to the Hottentot. It commands most of the world's mechanical skill, consequently most of its manufactures and commerce, and most of its political, intellectual, social, moral and religious influence. The sun sets daily on other leading languages, but it never sets on the English-speaking populations. While the speakers of other leading languages are plunged in darkness and sleep, speakers of English are wide awake and busily at work in another hemisphere. In every country of the globe are English-speaking missionaries, trying to advance Christianity and with it their language, civilization and progress. To govern, guard, and protect this vast domain, every soul ruled by the English language paid but $4.25 annual tax, and the total population furnished only one soldier per 650 souls in 1873; whereas every soul ruled by the Russian language paid $4.50, and the total population furnished one soldier in 107 souls; every soul of the Fatherland paid $6.30, and the total population furnished one soldier per 102 souls; every soul in Italy paid $11, and the total population furnished one soldier per 80 souls; every soul in Japan paid $4.50, and the total population furnished one soldier per 289 souls. Hence, even government is less onerous under English than under any other rule.

In the imports of 1873 the share of the English-speaking populations was about one-third, while their share of the exports was nearly one-half. This conclusively shows, that they command nearly one-half of the world's gold and silver; yet their population is but one-fifth of Earth's inhabitants, and their area but one-quarter of Earth's land. London and New York are mankind's commercial agents and financiers.

Of the 318 millions, ruled by the English idiom, only about ninety millions speak English. As far as can be surmised from prehis-

toric indications and historic data, no language was ever so widely diffused. We conclusively proved, that English is composed of

68+per cent. Greco-Latin;
30+ " Gotho-Germanic, or Anglo-Saxon;
2— " Celtic, and traces of Sclavonic and Semitic.

As above stated, this superior linguistic mixture, printed in the simple, comely Roman character, rules over *one-fourth* of Earth's inhabitants and over *one-quarter* of Earth's land.

Who then can, who will doubt, that a language with such a choice vocabulary, such vast resources, and such an enterprising population, is destined to become, at no distant period, the universal language on Earth? Circumnavigate the globe—go from pole to pole—and the English tongue will hail you on every ocean and sea, greet you on every island, welcome you in every haven, accompany you along Morse's wires above and under water with lightning speed. Even around the sources of the White Nile, and among the jungles of Central Africa, it echoed from the lips of Baker, Livingstone and Stanley. On this tour you meet the ancient Ophir, the famous Eldorado, and a southern continent as large as Europe, governed by the English idiom.

The English-speaking populations had their Numa and Egeria in Ethelbert and Bertha, A.D. 570; their Solon in Alfred the Great, their Junius Brutus in Cromwell, their Cincinnatus in Washington; their Homer and Hesiod in Caedmon, Chaucer, and Milton; their Sophocles in Shakespeare; their Aristotle in Bacon and Newton; their Herodotus, Thucydides, &c., in Hume, Gibbon, Prescott, Bancroft, &c.; their Hippocrates and Galen in Sydenham and Harvey; their Archimedes in Watt, Franklin, Faraday, and Morse; their Demosthenes and Cicero in Burke, Pitt, and Webster; their Hanno and Nearchus in Cook, Drake and Anson; their Pytheas in Sir John Franklin and Dr. Kane; their Sappho, Corinna, Hypatia in Aphra Behn, Lady Montagu, Mrs. Hemans, Browning, Sigourney, Miss Mitchell; their Marco Polo in Sir John Mandeville; their Hipparchus in Horox, Herschel, Proctor, Mitchel, &c.; their Virgil, Horace, &c., in Dryden, Goldsmith, Wordsworth, Tennyson, Longfellow, Bryant, Lowell, &c.; their Semiramis in Elizabeth; and now their Dido in the gentle but firm *Victoria*, who rules over 234,762,593 souls, dwelling in 44,142,651 houses. Let us not forget that, where Greek and

Latin had, in any branch of literature and science, one eminent author, the English idiom has ten. Hence, Tyre and Sidon, Greece, Carthage, and Rome must go in the shade, when compared with the countries ruled by the English language, comprising the British Empire, the United States, and Liberia. England and the United States should ever go hand in hand—for England and America at war should make the angels weep, and cause Hope, Liberty, and Justice to hide their faces. Both countries have been expanding the English language—England by sending colonies to all parts of the globe, America by receiving, Anglicizing, and assimilating emigrants from all nations—thus England acting as the bee-hive of the English-speaking populations, America as their magnet. With their vast domains, England and America can say to the masses of Europe and Asia: "*Come unto us, all ye that labour, and are heavy laden, and we will give you rest. Our yoke is easy and our burden is light,*" Matt. xi. 18.

Now notice the conclusive evidence of a higher intellectual development among the English-speaking populations: The world's postal service, from 1868 to 1871, inclusive, shows 3,468,227,000 letters mailed and carried. Of these billions and millions of letters 1,761,875,000 (*over one-half*) were written, mailed, and read by the English-speaking populations. Can there be a surer sign of individual and national progress—"*reading and writing being the primary requisites and key to knowledge*"?

The world's statistics of 1880 will show, that the ninety English-speaking millions have more books, newspapers, and therefore more reading and diffusion of general knowledge, than the other 1,200,000,000 of Earth's inhabitants. Soon Australia and New Zealand, with their superior newspapers, will have native authors and a native literature. So will Cape Colony, Natal, Mauritius, and even the Fiji Islands; for they start with a superior language, which is a prompter of thought, ideas, literature, and science.

England and America can afford to look quietly at the jealousies and wars in Europe, while races of all climes increase their domain, and while everything points to a speedy advance of civilization in the southern hemisphere, whose serene sky,

bright constellations, atmospheric conditions, telluric formation and soil are ready for higher intellectual development. Starting without Medieval prejudices and drawbacks, Oceanica may soon rival the mother country, especially since the rich gold fields of Australia have been discovered and opened to all nations. The English-speaking populations have done much, and may yet do more for the untutored children of Ham. The Greco-Latin races of Europe, France, Italy, and Spain will gladly aid the progress of Africa, where the fabled gardens of the Hesperides may yet be realized by the enterprise and daring of such men as Baker, Livingstone, Long, Cameron, and Stanley, whose recent explorations across equatorial Africa electrified the world. As guardians of civilization, England and the United States should forget their jealousies and stand together, whenever and wherever a question of progress arises. Already the Sandwich Islanders had their Bertha in Kamamalu, and their Ethelbert in Liholiho. Now they are being educated in their own and in the English language. Of the four newspapers they issue, two are native and two English. Lately the chiefs of the Samoan or Navigator's Islands desired to be annexed to the English-speaking populations, only the rivalry between England and the United States prevented the union. Ham's progeny in Ashantee must cast their lot with the English-speaking populations, and affiliate with the Liberians, who are Hamites civilized in America. A colony of Icelanders tried to negotiate terms with the United States for a settlement in Alaska since their millennial celebration, August 2, 1874. Lately Mennonites, persecuted in Russia, and Icelanders sought and found welcome homes in Canada, where they were graciously visited by the humane Governor, Lord Dufferin. Thus dwellers of the Arctic and Antarctic regions, as well as those of torrid Africa and Oceanica, are casting their fate with the ninety English-speaking millions.

Such are the character and enterprise of the English-speaking peoples; such their means and resources; such their extent. As to the intrinsic merits of their composite language, we have proved that it numbers sixty-eight per cent. Greco-Latin, thirty Gotho-Germanic, two per cent. Celtic, and traces of Semitic, which enable the instructor of youth, the preacher, scientist, journalist, legislator, dramatist, historian, poet, novelist, and

miscellaneous writer to find vocabularies suited to their varied themes; these advantages English alone possesses, now, only harmonize letter with sound. Already the French savant, de Candolle, tells us English will be spoken by eight hundred and sixty millions within a hundred years; and the German scientist, Dr. Rapp, author of "*Physiology of Language*," speaks of its "*suitableness for universal adoption.*" After such proofs and testimonials from unbiased foreign scholars, need we add anything more concerning the intrinsic merits of the English tongue?

Under William the Conqueror, A.D. 1085, the Anglo-Saxon dialect, mother of English, ruled over about 2,000,000 souls. Under James I., A.D. 1603, the English language began to rule over a population of about 7,500,000 souls. Now, 1878, it rules over 318,000,000 souls, scattered over the five parts of the globe; and all this has been accomplished within about two hundred and seventy-five years. If its expanse continues in the same ratio for a similar period, it is easy to calculate what the English language will be to mankind, A.D. 2000.

Of all reforms discussed, that of a universal language is the most important; for as soon as the thirteen hundred millions of souls on this planet can interchange their thoughts and ideas in one and the same language, Earth will be a more progressive, more intellectual, and happier home for her children. As linguistic limitations disappear, national and social intercourse will expand; a universal language will reveal, that the Himalayas, Alps, Cordilleras, and Andes, saw races and tribes, whose customs, religion, rites, and monuments were similar; that those races uttered roots and words, which had a common origin; and that the Ganges, Amoor, Euphrates, Jordan, Nile, Tiber, Don, Rhine, Thames, Mississippi, and Amazon, watered fields, cultivated by kindred tribes and nations. Moses, the oldest philologist, tells us, Gen. xi., 1 and 6: "*The whole Earth was of one language and of one speech. 'The people is one, and they have all one language.*" When mankind again listens to one speech, the Millennium will be at hand; for printing, steam, telegraph, cable, telephone, and phonograph will centuple the diffusion of knowledge and wisdom.

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INDEX.

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